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THE

## EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE. 1849.

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ARE APPLIED TO

THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS OF DIFFERENT DENOMINATIONS.

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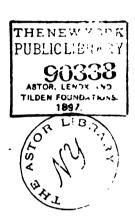
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VOL. XXVII.—NEW SERIES.

#### LONDON:

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### PREFACE.

Is reviewing our labours for the year 1849, we were never more conscious of an honest and earnest purpose to serve the cause of truth and righteousmen. In no former year have we devoted so much time to the improvement of the work, and in none have we had ampler testimony to the acceptance of our willing and hearty service.

Irrespective, too, of our own close application in the Editorial department, we have enlisted the aid of a class of writers, who have supplied articles on regions popular subjects, of the highest literary and theological merit. Had the same articles made their appearance in some of our Quarterly Reviews, they would have called forth a burst of public applause; but neither their importance nor their intrinsic value has been diminished by their publication in the lands of a cheap Monthly Magazine, which finds its way into the hands of the lands who never see the more expensive organs of our periodical litera-

We may say, with truth, that the feeling of responsibility, as attached to our kion, is every day becoming more oppressive to us. The times in which are highly critical. In many respects, indeed, they afford considerable ine; but there are features pertaining to them which demand, on the ef the Editor of a popular Religious Periodical, the exercise of an anxious a sleepless observation of the events which are passing around him. He est for the defence of the gospel," and, in a most important sense, for the son and wise adjustment of public opinion on matters of vital moment. have seriously pondered our vocation in this respect, and have resolved, er considerate and candid readers will perceive, to take our stand against we than of the steady and fixed character of a settled luminary. We have lved, at least, that if certain speculative minds will suffer themselves to be ed by the plausible theories of German origin, it shall not be because have not been warned of their pernicious tendency. We desire, at the time, most fervently to love all good men, and to avoid all harshness accriousness in our modes of advocating Divine truth: for these are which the strength of the Religious Periodical Press must not be in a series of petty warfares — but in contending "earnestly for the e delivered to the saints."

Amidst the absolute inundation of new Periodicals, some of useful, and others of doubtful tendency, we claim to occupy our wonted place, and to take the standing to which we believe we are fairly and honourably entitled. We might plead the charitable object to which the profits arising from our sale are invariably devoted; and surely Twelve Hundred and Fifty pounds per annum, granted to One Hundred and Fifty widows of our deceased brethren in the ministry, is no mean argument on behalf of the "Evangelical Magazine;" but we decline to appeal to the charitable feelings of the public, and call on the Pastors, Deacons, and Members of our Churches, to exert themselves in the circulation of a work which has done them good service in the past, and which will still be conscientiously devoted to their best interests in the future.

Do we ask too much, at the close of another year, if we respectfully entress our brethren in the ministry to favour us with a pulpit reference on one or other of the first two Sabbaths in December? Such a notice, from a thousand pulpits, would greatly increase the circulation of the Magazine, and enable the Trustees to extend the benefits arising from its sale. This is not surely imposing a hard condition upon our brethren, whom, for more than half a century, we have endeavoured to serve in the spirit of fraternal love.

# EVANGELICAL MAGAZINE,

# Missionary Chronicle,

Home a flux Perton of Dr. Lagre and the Chemic Vertice

- T. AUDERAPHICAL SEATOR OF THE LASS MET ADRESSOR.

  (C. WHY SO MUCH PROPERTABLE STATUS:

  IV. THE PRODUCES OF HOMANISM IN THE UNITED STROPON.

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  PI. REVIEW OF HOOKS.

  III. COMBRESSORDENCE OF THE SCRIECT OF REPARATE RESULCES.
- - MINITORARY CHROSICLE.
  - A Portrait of the Rev. T. Archer, D.D., will appear in Polymary.

Frontis of this Work are devoted to the Eccent of Widows of Evangelical Ministers.

DE . . RESTRICT DES TORS. INTRÉSES : Q. AND R. KING.

#### TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Warlisw. Raffi. a. B. irder, Styles, Davidson, Perguson, and Henderson: and from the R. v. Mesars. Scales. Mar. Young, Murray, Griffith, H. int. Recs. Andrews. Archer, Peth crick. Resting. Clarkson, Frecher, Chiter. Taylor, Parry, H. inmond. Goshava, S. ratten, Watkinson, Sa inderson, Sateliffs, Sare, Grant Leighton, Lewis, Raban, Fisol, Samud, Ellis, Backp tt, Russell, Scott, Philipp. Divies, Wilharins, Wayland, Morr son, Peggs, Saunders, Slater, Oome, Lagham, L. Brun, Jones, and Wilson. Also, from J. H.: Churles Glipin; J. Lauder; S. Bralley; Eusebius S.n'th; Samuel Shepherd, S. S., R. B.; T. J.: A Sanday-school Teacher of Twenty-five Years' Standing. Q in the Corner, An Enemy of Separate Chapel Services for Children: A Parent; and, A Sunday-school Superinten lon. Our esteemed Co. respondent, Mr. Sloper, of Deviz s, has obliged us by his Letter. Had it not come to hand too late, it would have been printed in the January Marazine. He will see, however, that the subject has not be nover'o ked.—"Cartab" is a little too severe upon a "Cantab" Perhaps som: of his criticisms are not much aside the truth; but his fever of m.nd is too great for the occasion.—Mr. Reynolds's Letter came too late for publication.

TESTIM-NIAL, TO THE REY JOHN CLAYTON MA—It has cratificat as much to be advention.

TESTIMONIAL TO THE REV. JOHN CLAYTON, M.A.—It has gratified us much to hear that the Church and Congregation assembling in the Poultry Casalel have recently presented a handsome Testimonual to their late highly-esteemed and beloved Pastor, the Rev. John Cayton. We deeply regret that, by a mistake explained to Mr. Eusebius Smith, we have not been able to publish an account of the interesting ceremiony connected with the presentation. We hope next month to furnish full particulars.— EDITOR. <del>- --- --- --- ---</del> ---- -

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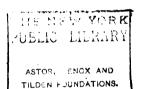
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# EVANGELICAL MAGAZINE,

AND

#### MISSIONARY CHRONICLE.

FOR JANUARY, 1849.

### BIOGRAPHICAL SKETCH OF THE LATE REV. JOHN HILL, HUNTLY.

BY THE REV. N. MINEIL, OF ELGIN.

"He was a faithful man, and feared God above many."—Nehemich.
"Epaphras, . . . who is for you a faithful minister of Christ,"—Paul.

the Lord," may be compared to a moral mirror, in which are seen reflected for a season the Christian graces which adorned their characters. Such men are the common property of the Church. Their principles, their conduct, their struggles are replete with lessons of "instruction, correction, and reproof," to survivors. A biographical sketch of departed excellence in like a family portrait; it preserves for a time a few of the lineaments of the living original; but "the tooth of time," the rapidity of change, and the ravages of ath, sweep away the images of the most levely forms to oblivion. "All flesh is as grass." "The fashion of the world passeth sway." Human life is as a vapour. It appears only for a little, and then vanisheth STAY.

The priesthood of old were "not sufissed to continue, by reason of death."

"Your fathers, where are they? and the
prophets, do they live for ever?" But

precious in the sight of the Lord is the
death of his saints." Their ashes are set
under the seal and safeguard of the grave;
is, in soul, body, and spirit, they are
prehased property. The immortal spirit
vel. xxvii.

THE lives of devoted men, who die "in the Lord," may be compared to a moral church of the first-born, whose names are the control, in which are seen reflected for a church of the first-born, whose names are written in heaven," and mingles among "the spirits of the just made perfect."

The vacated pulpit, and the closed grave still speak in tones loud as thunder to survivors, "Prepare to meet thy God, of Israel!"

·Mr. John Hill. was a native of the parish of Kirkliston, born at Niddry Castle, in July, 1787, where still the ruins of an ancient fortification stand, some ten miles west from Edinburgh, in the interest of the Earl of Hopeton. The farm is situated near the line of the railroad between Edinburgh and Glasgow, in the vicinity of the Winchburgh tunnel. Here the deceased's parents reared a pretty numerous and highly respectable family. Mr. Hill, if not the youngest, was amongst the younger branches of it. Though we cannot lay our hands at present upon family dates and family documents, to describe his earlier years; yet the writer of this sketch knew the subject of it early, knew him intimately, knew him long, -knew him since they were schoolfellows sitting on the same benches, and conning over the same lessons together

-knew him when they both became Dissenters, from principle and choice, together with her who subsequently became his partner in life, and the mother of the lovely family which they reared. It was much about the same time, that we all be- , came members of the same small Congregational church. Those were the days of "the soul's esponsals,"-days long to be remembered,-or rather, never to be forgotten; days when "the first love' melted and cemented the hearts of "the little flock" together "unto all the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ." The reminiscences of those days, though now remote, are fresh and fragrant as May flowers. Often were those early associations called up with renewed zest, and made the subject of sweet social intercourse for the last thirty-one years, both at Huntly and in Elgin. During that long period of Christian and pastoral intercourse, I have had opportunities of knowing my lately deceased friend thoroughly to the heart's core ; -and without partiality or exaggeration, though not a perfect man, I cannot help thinking, that he was, "A man who feared God above many.

While Mr. Hill was a member of the small Congregational church in Kirkliston, under the pastoral care of the late Rev. William Richic, he was a most pious, prudent, devoted, young man. Like Obadiah, he feared the Lord from his youth. From a child he had known the Holy Scriptures, which are able to make wise to salvation, through faith that is in Christ Jesus. As a young man, he was modest and unassuming in a very high degree. Associated as it was in this case with vital, correct, consistent piety, it is one of the most lovely features of character, that can appear among the young men who are born of God and nursed in our churches. It might truly be said of : him, as the son of Jesse said of himself when he appealed to the God of Israel, "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise

myself in great matters, or in things too high for me. Surely I have behaved and quicted myself as a child that is weaned of his mother." These are some of the best seeds of promise in our "rising ministry." They are perfectly compatible with active, indomitable habits of hard study, and high degrees of sound scholarship.

Mr. Hill was one of the first class of students in the Glasgow Theological Academy, under the late Greville Ewing and Dr. Wardlaw. An interval of some three or four years elapsed from the time that the late Mr. Robert Haldane's classes, for educating young men for the ministry, were entirely dissolved, before the Glasgow Theological Academy was organized and opened. During part of that interval, Mr. Hill had attended his classical studies at St. Andrews in 1810. On joining the Glasgow Theological Academy in 1511, he resumed his classical and philosophical curriculum at the College of Glasgow for three sessions, where all the students of the Academy attended in their courses. He had an early and warmly cherished passion for the work of the ministry, and possessed a high sense of the requisite qualifications and deep responsibilities of such a work. His attainments as a student were accurate and solid, rather than brilliant and attractive. He was more a man of facts and fixed principles, than of poetic feeling and lively imagination. He was an ardent, patient, persevering student, and was well versed in the structure and idiom of the three languages inscribed upon the Saviour's cross. The Greek New Testament, and especially the Hebrew Scriptures, engaged much of his attention. In both, particularly the latter, he was a daily student to the last hours of his life; and his attainments in these, were highly respectable. He sensitively shrunk from the parade of learning, or public criticism. His object was to grasp the meaning and catch the spirit of the inspired records, that he might be able distinctly to convey "to the people the sense," and leave the appropriate impressions upon the minds of his auditors.

of four years, at the Glasgow College, and the theological lectures, and Biblical criticism, &c., dispensed at the Academy, he was sent for a short season over to Sligo, in Ireland. He gained the acquaintance of a few excellent persons in Dublin. He did not, however, remain long in that country. He "who determines the times before appointed, and fixes the bounds of man's habitation, beyond which he cannot pass," had fitted him for, and in due time brought him to, an important field, in which to live and labour, in the northern part of his native land. And from the commencement to the close of a pastorate of more than thirty-one years, "he never changed nor

wished to change his place." Before Mr. Hill got any settled station to supply, he spent a short time, after he left the Theological Academy, in 1815, with the late Mr. Orme of Perth, and afterwards with the late Dr. Russell of Dundee. His intercourse, though brief, with these two energetic men and able ministers of Jesus Christ, we have no abt was useful, in observing their habits study and pastoral labour before he recaived a charge of his own. Subsequently Mr. H. was invited to give assistance time to Dr. Philip, then pastor d the church in George-street Chapel, Merdeen. In that temporary sphere buinistrations were "acceptable to the tt." It was only the next step, howin the leadings of a gracious Provid-, to his getting an invitation for some • to supply the vacant pulpit of the Rev. George Cowie, at Huntly. He a man of no ordinary theological ources and pulpit power. His weight worth of moral character were very He was honoured of God to r many eminently godly people into weh-fellowship with him in that town, taste for evangelical hing and hearing to a wide extent in 🌬 surrounding regions. He was a **moral** worth among a thousand. n the time of his death, in April,

At the close of Mr. Hill's curriculum | pit had been occupied in succession, for a longer or shorter period of time, by three or four excellent men. The term of service of neither was of long continuance; not, it is presumed, from any material defect, or fault on their part. But there have often been serious difficulties to find a suitable successor to occupy the place of a great and good man. About the period above-mentioned, the pulpit was vacant; and Mr. Ilill was sent forward from Aberdeen to supply it. On the 24th of May, 1816, he arrived in Huntly for the first time.

Mr. Hill, though then but a young man, and one who had but little practical exeperience as a preacher, yet he was, in many respects, a man suited to the people and the place. Mr. Cowie had published a Tract, some time before his death, as a kind of legacy to his people to direct them in the choice of a pastor. The young candidate who then supplied his pulpit, possessed not a few of those elements of character which the venerable father and founder of the flock had described as requisite, in the man who would "win souls to Christ,"—
"feed the Lord's flock," and "know how to behave himself in the house of God, which is the Church of the living God, the pillar and ground of truth. The sphere, however, was not quite a bed of roses; it required "Christian simplicity and godly sincerity," a large share "of faith and patience," of firmness and meckness, to harmonize materials that did not seem quite ready to amalgamate together. With all the solid judgment and experimental piety that existed among the flock and in the congregation, it was a situation by no means void of certain peculiar difficulties, - difficulties that might have seemed to require gray hairs, deep judgment, long experience, and firm nerve, to adjust and overcome.

In his preaching Mr. Hill gave a fulness and prominency to the great fundamental verities of "the common salva-tion." He laboured to expound and enforce evangelical truth with plainness till the autumn of 1816, his pul- and pathos, upon the consciences of

saints and sinners. His doctrinal statements were clear and correct, sound and searching, faithful and affectionate; and, whether he addressed the converted or the unconverted, tender and melting. He had drunk deeply into the spirit of the old Puritanic divines, and those of the Nonconformist school. After preaching to the Huntly friends for a season, he received a call to take the oversight of them in the Lord. There were some few points connected with the order of the Lord's house on which my young friend differed from some of the senior friends who then composed the church. For their deep and decided piety he had a very high respect; he looked upon them as in many respects his superiors; but at first did not see how he could give up principles and social practices, which he had considered sacred, and had practised ever since he had become a Congregational Dissenter. His conscience startled at the idea of relinquishing or compromising a sacred principle; -but to exercise patience and Christian forbearance with brethren in Christ, whose piety he more than respected, was what the servant of the Lord might be often called He took time for deliberation to do. and prayer, and consulted with some of his senior brethren in the ministry. In a word, in finding himself one with the church in all the great principles of "the faith once delivered to the saints," and in all the essential principles of a Congregational church, with the exception of the frequency with which one institute should be observed, he accepted the call: " Whereunto ye have already attained let us walk by the same rule, and mind the same things. And if in anything ye be otherwise minded, God shall reveal even this unto you." Mr. Hill's letter expressing his acceptance of the call, is dated Perth, Feb. 4th, 1817. He went to Huntly in the end of that month.

Mr. Hill having accepted the call, he was ordained to the pastoral oversight of the church, on the 3rd of July, 1817. The ministers present, and who

took part in the ordination services, were the following:-the Rev. Messrs. James Dewar, of Nairn; John Wilson, of Greenock; William Orme, of Perth; Joseph Gibb, of Banff; and Philip and Richard Penman, of Aberdeen. A brief notice of the services will be found in the Christian Herald for August, 1817. The services were solemn and enlivening: it was a time of refreshing from the presence of the Lord. He gave to "the remnant of his heritage" "a nail in his holy place, to lighten their eyes, and give them a little revival in their bondage." The young pastor had a high veneration for the father, and, under God, the founder of the flock, "upon whose labours" he had just entered. He was honestly and earnestly anxious to imitate his excellences, to embody his virtues, feed the flock, and carry forward the evangelical work which that great and good man was honoured under God to originate,and so successfully to pursue. had been a noble foundation laid. The spirit of piety and prayer was cherished among the flock. Much valuable material lay around, almost ready to be consolidated with "God's building and husbandry," which the young pastor knew how to appreciate. It only required patience and prayer, pastoral skill and labour, to form them "into living stones" a "spiritual house to offer up spiritual sacrifices unto God acceptable by Jesus Christ." The living results of a pastorate of thirty-one years can attest, that the Lord was with the under shepherd, and that "his labours have not been in vain in the Lord." He was "for them a faithful minister of Jesus Christ.'

Not long after Mr. Hill's ordination he married Miss Christian Marshal, an early acquaintance, a member of the same religious body with himself, and country-woman of his own. She was a suitable helpmeet for him; and the endearing relation was productive of a large measure of reciprocal conjugal enjoyment. Mrs. Hill had admirable talents for household management. She entered

warmly into the sentiments and sympathies of her husband. "She was a virtuous woman! The heart of her husband did safely trust in her,—so that he had no need of spoil. She did him good and They not evil all the days of her life." had eight children, four of whom died in early life, and three who had arrived They each, some at woman's estate. time before their death, gave evidence that they knew and loved the Saviour, and the two eldest had connected themselves with the Church of Christ. The youngest daughter, who died only some eight er ten days before her mother, afforded very pleasing evidence of having undercone a gracious change. They were a levely family. They were early dedicated to God, and conscientiously trained for him. The parents were mutually blessed with "faithful children, not accused of niet, nor unruly." The deceased father s one "who ruled his own house well, having his children in subjection." Firmness, calmness, and kindness, were chief elements, that regulated this Interfamily circle. Broils and strife were the pastor, "was an example to the fact." "If a man know not how to rule his own house, how shall he take charge of the house of God?" Mr. Hill's constitutional temperament

The such as to render him very susceptible of inflammatory complaints. In the strip part of his pastoral career, he sustained a very severe attack of that nature, which threatened to prove fatal. Through Brine mercy it yielded to prompt and ballicious medical treatment. The Lord had much work for him yet to do in Hantly and other places, in gaining souls to the Saviour, and gathering them into the Saviour, and gathering them into the fold—as the result has fully proved.

As the period in question he was for tall weeks laid aside from labour. Photography supplied

Christian circumspection and pasprepriety of conduct, Mr. Hill enterid very high and just opinions: in anything, that

beh of service.

the ministry be not blamed. But in all things approving ourselves as the ministers of God in much patience in afflictions, in necessities, in distresses, . . . by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned." These were apostolic principles and maxims which Mr. H. studied to imbibe and conscientiously to copy: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient,-in meekness instructing those that oppose themselves." He conquered combatants by calmness and kindness: "In all things showing himself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he who was of the contrary part might be ashamed, having no evil thing to say of you."

Pastoral visitation from house to house, and diets of catechising in different districts of the town and country, somewhat modified from the formality of "the olden time," formed a laborious, but very important branch of Mr. Hill's pastoral duties. To a certain extent, it had been "use and wont" in the days of George Cowie. Mr. Hill loved it, and enjoyed it very much. His charge resembled much a rural flock. He was dignified, without stiffness or affectation, and lived in the affections of his people. He was a wisc counsellor and steadfast friend to them all, without making himself "a busybody in other men's matters." He watched for souls, to warn them and win them to Christ. Paul's appeal to God and the church at Thessalonica, might be made in his behalf, with little or no modification: "Ye are witnesses, and God also, how holily and justly, and unblameably we behaved ourselves among you that believe. And ye know how we exhorted. and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who has called you into his kingdom and glory."

Since the days of Mr. John Lessie, who was Mr. Cowie's right-hand man,

and who was a host in himself, Huntly has been pre-eminently distinguished for the number and efficiency of her sabbath evening schools. They were prolific nurseries to the church. From them also have arisen successive bands of sabbath school teachers who have been trained in some of those schools. Those men were by no means novices in theology; nor have they spared time or toil in prosecuting this labour of love. The original impulse given by Messrs. Cowie and Lesslie, has not merely continued to ribrate-it has increased and extended. Into this system of juvenile tuition the deceased pastor threw a large portion of His sympathies embraced their highest interests. Almost in each successive year of his pastorate he preached an annual sermon to them. There was a general muster of the children from all the sabbath schools taught by the members in town and from the country. The chapel, on these annual occasions, was crowded to overflowing. Mr. Hill's discourses to the young in those seasons were exceedingly tender, solemn, and impressive. It was then, especially, that he seemed to rise above himself.

It is "a consummation devoutly to be desired," that all the churches of Christ, with their pastors and deacons, should drink deeply into the missionary spirit, and be active and liberal in promoting the kingdom of our common Lord, at home and abroad, in these eventful times. Not only from them ought "the gospel

to sound out to all the regions round about," but the spiritual interests of the kingdom ought to be extended upon a wider scale: "A dispensation of the gospel has been committed unto us." The moral health and vigorous pulsation of a religious body, are ascertained by what they do and suffer to promote the reign of grace over our bleeding, blighted world. Few of our churches in Scotland have formerly and latterly contributed a more ample contingent of ministers for the home department, and missionaries for the foreign field, than the congregational church at Huntly. If the late George Cowie fanned the flame, and nursed the germ of ministerial and missionary piety and zeal in the young men who rallied round him, his late and remote successor has not been less devoted and successful in this department. It is "God himself who has given the increase," and to Him belongs all the glory. Mr. Hill had a large portion of the missionary spirit; and he laboured, not without success, to give the impulse and maintain the impetus among his flock. In the summer season, also, he used frequently to take itinerancy excursions in different directions, at country stations in the adjacent parishes. He had usually good meetings. He much enjoyed this labour of love, while he endeavoured "to do the work of an evangelist, and make full proof of his ministry."

(To be concluded in our next.)

# WHY SO MUCH PROTESTANT APATHY? OR, FURTHER THOUGHTS ON THE ENDOWMENT OF POPERY.

HAVING, in our number for December, conveyed to our readers some of the anxious forebodings which we entertained in reference to the rumoured project for the Eudowment of the Irish Roman Catholic priests, we are encouraged, from the reception which our remarks have met with, to address ourselves afresh to the task of representing to our coun-

trymen the political injustice, and the fatal national consequences of such a measure.

Why, we would ask, with all the earnestness which the occasion demands, are the true friends of the Protestant Reformation in this country so partially roused by the declaration, FROM THE HEAD OF HER MAJESTY'S GOVERNMENT,

that opposition to the Endowment of Roman Catholicism would be regarded, by himself and others, as no effectual bar in the way of carrying the measure, provided the Heads of the Roman Catholic Body in Ireland can be prevailed en to accept the State-Pension contemplated? After such a declaration as this, from such a quarter, we more than wonder-we are utterly surprised-at the apparent apathy of those who profess to be strongly and conscientiously opposed to the Endowment of Popery. Was this menacing contempt of the Protestant feeling of Great Britain the result of perceiving that it had become a tame et of thing that any statesman might dispose of at pleasure? Or was it the simple effect of the flattering success which attended the passing of the Maynosth-Endowment Bill, spite of all the monstrauces of a reclaiming public?

We deeply regret to perceive that the Protestant energy of the country has experienced a portentous lull, The old "Ne Popery" hue and cry has been nd to be a hollow and worthless thing, the mere utterance of a virulent politieal party, caring but little for the essential verities of the Reformation doctrine, and mly struggling to maintain, in the sister Island, the so-called Protestant ascend-As this vulgar watch-word was wer the strength, but the weakness and e reproach, of the Protestant cause, we gratulate ourselves that it is now deed and buried, without hope of future exrection. If the Protestant Reformtim is to lift up its head and rejoice, it at be by other and more legitimate sens than the worthless figment of "the glorious memory." We must have m of enlarged and comprehensive ds :--of hearts glowing with love to primitive-Apostolic doctrine;-of

is courage and determination, to
it the crisis which is coming upon us;
in who understand well the genius
the history of Popery, who will strugthe a martyr-zeal to put it down,
y political proscription, but by the
othereal weapons of heavenly truth,

wielded in the spirit of Christ and his Apostles.

Alas! alas! that, in Protestant England,—the monument of God's mercy among the nations,—spared and advanced for its protest against Anti-Christ,—there should exist so many influences calculated to stifle, or at least to abate, our National Witness against Popery, "the abomination that has made desolate."

We dare not shrink from alluding to some of these influences.

And, first of all, there is the Irish Protestant Establishment. Can any thoughtful man look at it, without feeling that it is weakness and discomfiture to spiritual Protestantism in Ireland? Can the doctrines of the Reformation have fair-field or fair-play, in that Country, while seven millions of Romanists look on this huge and unwieldy apparatus, maintained for the benefit of perhaps less than one million of their fellow-subjects? If Popery were a worse religion than it is, this fatal anomaly could not but sub-What but this most serve its interests. untoward state of things has wrought into the minds of statesmen a desire to do something to mitigate the fearful consequences of an Ecclesiastical blunder so enormous? That, with their notions of political expediency, they should stumble upon the thought of endowing Popery, to keep the Irish Priesthood quiet, is no just matter of surprise, though it may be of deep and painful regret. If there be a right or duty to endow, out of the public purse, Romanists are as much entitled to it as any of their fellow-subjects. And whether any such right or duty exist or not, political men, taking things as they find them, resolve to do the best they can to smooth down the rugged aspect of Irish affairs.

Another deadening influence on the spirit of pure Protestantism is the Regium Donum of Irish Presbyterianism. Why, it may well be asked, should Presbytery, orthodox and heterodox—Calvinistic and Socinian, be pentioned by the State, while Romanism, the religion of three-fourths.

of the Irish people, with the exception ; to be, that Popery begins to be spoken of, of the Maynooth grant, is all but overlooked? There is not even the flimsy defence of this state of things which arises from the plea that Presbyterianism is a pure doctrinal faith. Unfortunately for those who resort to this stale and worthless sophistry, some Irish Presbyterians, who receive the Donum, are bla-phemers of the Son of God. Unprejudiced lookers-on must feel that he who receives Government support for the maintenance of his religion, which, of course, he believes to be true, cannot very reasonably find fault with others similarly circumstanced. All think their own religions true; and the State is ready to help them all, that it may secure the good offices of all. If a religionist accept of State pay for himself, he ought to be very lenient to all others who do the same thing.

Another prominent cause of the deceitful calm which has come over the public mind in this country, is the baneful working of the Tractarian heresy. The people have been largely indoctrinated, by men eating the bread of a professedly reformed church, in a number of tenets tending, beyond all dispute, to diminish the abhorrence of Roman Catholicism. The numerous body of the clergy who rank under the banner of Tractarianism, represent Rome as a true Catholic and Apostolic Church, though with some defection from the Nicene age-their great eccle- ! siastical standard. The Episcopate of the Establishment, they tell us, is the Catholic branch of Christ's Church in this country; how Rome can be excluded, on their ; own principles, we are not able to divine. | But, be this as it may, Tractarianism is so overlaid with Romish doctrine and ceremony, that those who receive it can have but little fault to find with the Mother-apostolic Church, and little anxiety to stand in the way of her endowment, provided the revenues of the Establishment are in no way impaired. We have narrowly watched the progress and the tendency of Tractarianism, and the face of all history. we have found the result very generally

even by some who do not call themselves Tractarians, in far more measured terms than it was twenty years ago. This state of things has afforded scope for politicians, who have nothing to guide them but the passing expedients of the day. alarm about Popery has, in a great measure, subsided, in consequence of multitudes embracing it in a modified form; and thus the path to Roman Catholic Endowment has been facilitated for Statesmen, without any particular effort on their own part. If this fact is overlooked, we shall greatly mistake.

Then the question, How to govern Ireland? has been such a grievous problem to Whigs and Tories, that they have been disposed, having no conscientious scruples to overcome, to try the effect of Endowment, as a last expedient for her political and social regeneration. If the measure should be suspected by calm lookers-on of something bordering on political quackery, more especially as Statesmen admit that their object is mainly to get an advantage over a turbulent priesthood, they may well bear this reproach, after so many great Political Physicians have tried, without effect, to heal Ireland's political maladies.

Sentimental Liberals, too,-by whom we mean that class of polished and plausible men who believe nothing firmly in religion, and feel nothing earnestly, not even indifference itself-come forward and tell us, in a thousand forms, that Roman Catholicism is a greatly meliorated and improved system; that practically, if not in theory, it has renounced many of its former dogmas; that its spirit is softened and subdued; and that nothing more is required in the Sister-Island to make it all that patriotic and benevolent men would wish to see it, but the endowment of the Irish Priests. This measure, they affirm, is the great panacea for all Ireland's complicated woes-the very harbinger of her political millennium. And some are weak enough to believe this, in

The sad divisions, moreover, among

Protestants, on the principle of endowments, have done much to damage their efforts to withstand the specific endowment of Roman Catholicism.

Calmly contemplating all these influences, working with more or less force on different minds, we cannot wonder that the Protestant voice of this country should be less distinct and emphatic than it ought be. A measure of something like confactors and perplexity is produced by the amounaly of our position. Thoughtful, and even good men, begin to yield to something like a feeling of despair, and are ready to let Statesmen take their course without interruption. The Irish Establishment is a great fact, and cannot be denied. Romanism, still the prevailing peligion of Ireland, is as seven to one. Not a little has already been done in the form **Roman** Catholic Endowment. In our Colonies, the Papacy has long received State support. Presbyterianism in Ire-.had, whether Socinian or Calvinistic, has Begium Donum. What, in these cirstances, are Statesmen to do? Can they be made chargeable with the errors I their political predecessors? Or can sy, without a pressure from without, le from the policy already distinctly d variously sanctioned? Ought they in the unhappy and complicated stances of the Irish nation, to be itted to endow its Priesthood, if it ealy with the forlorn hope of attachthem to British rule and authority? low, in spite of all these untoward s and influences, we say, unhesitat-THAT ROMAN CATHOLICISM MUST BE ENDOWED. Existing evils, howformidable, can be no valid plea for perpetration of future wrong. Our **n, doubtless, is an anomalous one.** List Statesmen beware, lest they should # it inextricable. The past history

the inextricable. The past history the Endowments for religion is anybut satisfactory; the Endowment suplated would be utterly disastrous. Let its Political Injustice determents from urging it forward.—No number y majorities that may be the en sanctify a deed in itself so

directly opposed to the first principles of political right. There are tens of thousands in this country who would rather suffer banishment than accept of State-Endowment for their religion, because they believe that Christianity forbids it, and demands to live on the freewill offerings of its Disciples. It is sheer injustice, then, to compel this numerous class of her Majesty's loyal subjects, by law, to support the new Endowment. They appeal to the honesty and integrity of their countrymen that they may be exonerated from the operation of such an unjust law.

2. Let the Character of Popery deter Statesmen from the effort to procure its Endowment. It is the antagonist of Christ and his truth. All history proves it to be such. All nations will pay dearly for the compromise of principle by which they may be induced, in an evil hour, to give it State-Support. We cordially adopt the powerful appeal of the Rev. William Anderson, at the late Glasgow Anti-Endowment Meeting:

"Objecting as we do to the Stateendowment of what we regard to be truth, much more earnestly do we deprecate the Endowment of Popery, being convinced that it is a system of fatal error. I both lament and wonder that some of the best friends of the Voluntary cause question the propriety of occupying this ground. It has the appearance to them of our admitting that the civil magistrate is qualified and authorised to decide for the subject what is truth and what is error. There can be no greater misconception of our meaning and de-We neither regard Lord John sign. Russell a religious oracle; no; not for determining the meaning of the simplest verse in the Bible - 'Thou shalt not steal.' (Laughter and cheers.) Nor do we approach him with the presumption of telling him what is truth, and what he should believe: but we stand before him and say, 'We are the parties on whom the tax is to be levied; and the question is not what you, my lord, think (indulge any fancy you please); and

since we, along with your own Cranmer | and our Knox, regard this Popery with the deepest abhorrence, you shall not, as you are a just man, burden us with its maintenance.' (Loud cheers.) We should have objected to the exaction, though we had loved the system; but since we abhor it, it would be an aggravated outrage on our feelings, our consciences, and our rights, to rob us for its support. Is not this a logic easily understood? and it is therefore we declare our views of Popery. This is neither the time nor place for a theological exposition of Popish error. Our work at present is simply to give | I, therefore, with all men who are worthy of the Protestant name, declare my opinion to be that Popery, with its acknowledgment of a foreign power, is dangerous to the independence of the commonwealth; that, with its confessional, it betrays the confidence of domestic and social life; that, with its claims of infallibility, and denial of the right of private judgment, it is an incubus on the human intellect; that, with its forbidding the universal perusal of the word of God by the people, it blasphemes the Spirit of inspiration, as if he had indited a dangerous book; that, with its mass, it blasphemes at once the person and sacrifice of Christ; that, with its image-worship, and prayers to the saints, it has converted the Church into a huge pantheon of idolatry; that, with its confession, its absolution, its penance, and its purgatory, together again with that horrid mass, it deifies the priesthood, while it enslaves all grades, corrupts and oppresses the people, and deludes them to their spiritual ruin: in a word, that it is a malignant apostacy, the denunciation of which characterises the burden of scriptural woe. (Cheers.) Such is but a small part of our Protestant testimony; but it is enough for the times: and I now make this simple appeal, Will you, Protestant brethren, tamely submit to it?

That your money should be levied on for the promotion of a system of superstition, under which a wife betrays her husband, and a daughter betrays her father, by revealing the most confidential conversation to a curious priest? Will you submit to it tamely and patiently, that your wealth should be taken from you, and distributed for the strengthening of a system which counterworks all your measures, whether at home or abroad, for evangelizing the world-desolating your missions, as at Tahiti, with such malignancy? And, finally, Will you patiently and tamely submit to it, that men should take that power, with which we and our fellow-citizens have invested them, to pervert and prostitute it to purposes than which we are persuaded there is no other more provocative of national judgment from the hand of a dishonoured God?" (Great applause.)

3. Let the already overtaxed condition of our people deter Statesmen from the attempt to Endow Popery. with an Income Tax, now pressing with intolerable severity upon the middle classes in this country, is the new Endowment to come? The Irish Establishment receives 700,000l. per annum for less than one million of Episcopalian Protestants. Will the Endowment of Popery answer even the political end proposed, viz., the pacification of the Priesthood, if half that sum be not allowed for every million of Irish Catholics? There are seven millions of Romanists in Ireland; is Great Britain, with all her other burdens, and in the depressed state of her commerce, prepared annually to pay 2,450,000/. for the direct support of We Popery in the Sister Kingdom? think not; and we call on all who think with us to wake up from their lethargy, and to render it impossible for such a measure to be carried in the British Parliament.

#### THE PROGRESS OF ROMANISM IN THE UNITED KINGDOM.

"Truth, like the river, oft makes slow but sure advance:
Error's course is like the rapid mountain-stream—
It bursts along with noise, and foam, and fury,
And is as soon exhausted."

THE question is often proposed by intelligent, thoughtful, and devout persons, and with great earnestness, especially at the present period, "Is Popery increasing among us as a nation?" and, in reply to this grave inquiry, many strong and startling representations are furnished. Were we to judge from the statements, the bold and unqualified statements, which are made in the periodical publications of the Romanists themselves, and the tone of joy and exultation pervading them, we should be disposed, and indeed induced, to think that Popery is very materially increasing in the British empire, -in the number of its members, in the learning and ability of its adherents, and in the influence and power which it is commanding.

Many of these representations, however, we receive not only with caution, but distrust, regarding them as exaggerated, fallacious, and mendacious,—made, often, to serve a purpose; and that the ground for boasting and triumph is, in numerous instances, perfectly hollow.

Still, it is very apparent, to every person who reads, who observes, who inquires, that Popery is now, and has been some time, making an effort for its extension in this country of the most rigorous character; and that there have been an organization, an energy, and a baldness in its plans and movements, which it has not displayed, at least for the generations. It is not to be checked,—not to be daunted—not to be cowed.

Large sums of money are contributed, the utmost priestly influence is exerted; by possible endeavour is made, that its range may be widened, concesses be more decisive and

that we do not cherish the exp excellent individuals, with the predominance of Popery

in this country. It is our increasing conviction, that the education of the people, the sound trainings of the young, the expansive, religious, and Protestant principles of this enlightened nation, will prevent this calamity—this inexpressible calamity—occurring. Still, it is our impression, and not only impression, but firm belief, grounded on observation, inquiry, and circumstances, continually presenting themselves, that there is an increase of Roman Cotholics in Great Britain and Ireland, and an increase, too, to an extent which imperatively demands some prompt, general, well-sustained, and most counteractive efforts.

It is, also, of commanding importance to remember, that the energies of the Catholics are always awakened, and that they are of the boldest and most determined character. The emissaries of Popery are never tired; their efforts are sleepless and unceasing. They form every plan—they project every undertaking—they make every sacrifice—they endure the utmost labour and toil, in order that their church may be extended, their power be increased, their converts be multiplied.

The fact is, unhappily, too palpable, that Ireland is devoted to the Papal system of intolerance, superstition, and error. At the present period, the Roman Catholic population in the sister country, amounts to nearly seven millions; and, among these, there is a compact, a confederacy, an ecclesiastical union, of the closest and most indissoluble character. It is like a firmly-wedged phalanx. Over these millions of Romish members and devotees there are four archbishops, more than twenty bishops, and nearly two thousand five hundred priests !! Can we, then, wonder at Ireland's intellectual and moral darkness and degradation? Can we be at all surprised at the con-

tinual statement, that Ireland is hood-, ever for the dissemination of pure and winked, priest-ridden - enslaved ? Certainly not. The Romish church has seven colleges, or more, in Ireland, in addition to that of Maynooth, and a considerable number of monasteries and nunneries; so that Ireland is essentially Popish, and, consequently, in our deliberate judgment intellectually, morally, and religiously crippled, debased, enervated. It is an indubitable fact, that, wherever Popery reigns, the people are kept in darkness; the mind is stunted, free inquiry is checked and crushed. Papists must, on religious subjects, think as the church thinks, else not think at What can be more injurious, more debasing, more ruinous?

In Scotland-intelligent, reflective, and cautious Scotland,—so jealous of everything like prelacy or priestcraft,—the Roman Catholics have not only entrenched themselves, but they have made progress-visible and rapid progress. It is computed, that in Glasgow alone they number more than thirty thousand!

It has been recorded, that, in the year 1792, there were, in the whole of Great Britain, not thirty Roman Catholic chapels. Unhappily, there are, at the present period, more than six hundred!

Granted that many of these chapels of the Romanists are small, and the congregations inconsiderable, still, it is an astounding fact, one which speaks loudly for itself, and which surprisingly shows the amount of influence exerted.

We have now in Great Britain nearly eight hundred Romish priests, always exercising their ministry, concentrating their energies, and diffusing their errors; and these are governed by nearly twenty "vicars apostolic," nine of whom are bishops; and we have recently heard, that much greater things are to be attempted in this country. The appointment of archbishoprics in England has even been seriously entertained. Should not these circumstances induce Protestants, of all communions, to reflect, to croachments, and to labour more than

enlightened Christian principles.

In 1792, there was not one Roman Catholic college in this country; there are now eleven colleges, besides nearly forty convents, sixty seminaries for the education of Catholics, and many chapel schools.

The Roman Catholic population of Great Britain is now, perhaps, two millions; certainly, after every legitimate deduction, very little less. Are these representations to be regarded by us with indifference, with cold and unmeaning apathy?

" 'Twere sin to feel so."

In the Roman Catholic Directory for 1848, we have the following statistical account:

Roman Catholic chapels in England

and Wales .				. 545
Chapels in Scotland				. 85
Stations where Divis	ae set	vice	is pe	r-
formed . ,	•	•	•	. 22
		Tota	1.	. 652
Colleges in England				. 10
Colleges in Scotland	•	•	•	. 1
		Tota	ı .	. 11
Convents (of which	twelv	e are	in tł	ie
London district)				. 39
Monasteries .	•	•	•	. 4
		Tota	1.	. 42

Missionary priests in England and Wales, including priests without any fixed mission . 707 Missionary priests in Scotland

Thus we have in Great Britain eight hundred and six missionary priests, including the bishops, all devoted to the extension of the papacy. In six years five Catholic churches have been erected in England on the largest and most magnificent scale. The one at Nottingham is inquire, to protest against further en- the largest built since the Reformation. That of St. George, near the Obelisk,

Blackfriars, is the largest church in the metropolis, except St. Paul's Cathedral.

During the last six years nineteen communities of nuns have been established, and nine of religious men; while eleven elergymen of the English Episcopal church have gone over to Popery, and a large number of students. A million and a half Roman Catholic publications have, in the same period, issued from their press at Derby, not for gratuitous distribution, but for sale. On Sunday, too, the 5th of November, in the year of grace, 1848, a Popish processional cross was, for the first time since the Reformation, carried through the streets of Halifax, accompanied by a Romanist priest and his clerks!! It is time, British Protestants, is it

mot, to be awake, and to be, with boldmess and determination, occupying the watch-tower? These facts, so significant, so stirring, must not be forgotten,—must mot be kept in abeyance,—else we shall rue the consequences, and our children may for generations.

Popery, then, has been, in this country, and is still, increasing. This is a fact indisputable, startling, but one which is not, by any means, sufficiently pondered.

We are no idle and foolish alarmists;

Let we say, deliberately and earnestly to

Richard Protestants, Beware! beware!

After all our schools, our churches, our

chapels, our machinery for the diffusion

of the simple and pure gospel,—our

ligantic efforts, through the medium of

press, to disseminate knowledge, to

aken inquiry on every subject, Popery been and is, at this hour, advancing.

The Puseyite heresy has given, we hallow, an extraordinary impulse to Popsy in this country. Its influence over the young has been great, and in interpolations of the Catholics are con-

b their triumph — but, alas! our

\* wa, remember, too, that Popery is \*and and insinuating in its repretant, its stratagems, its efforts. \* frequently, can be more plausible and seductive than its statements, to warp, to proselyte, to ensnare. It requires, then, to be more carefully, vigilantly, sleeplessly, watched, that none of our rising and interesting, but too yielding youth, may be caught by its wiles.

We should also bear in mind, that Popery is never to be daunted or crushed. It will always put forth and concentrate its energies, pursue its labours,-diffuse its virus. There is no part of the globe which the restless feet of Popery have not invaded. There are no dangers which Popery has not braved. There are no artifices which Popery has scorned to employ. There are no difficulties, however formidable, which Popery has been unwilling to encounter. There is no subtlety of mind which Popery has not been ready to exercise, to accomplish its objects. There is no amount of wealth which Popery has not been willing to expend, so that its power and resources, as a system of consummate policy, may be multiplied.

To check Popery, therefore, we must educate the people. They must not remain in darkness, or in comparative ignorance. They must be taught to think and discriminate—to judge for themselves; and we must see, especially, that they are well read in the Scriptures. We have no fear of the predominance of Popery, if we have a rising generation of Bible-readers and Bible-thinkers.

To check Popery, we must maintain our Protestant principles: explicitly and boldly avow them. We must express them in all companies, under all circumstances; show clearly that we are not ashamed of them,—indeed, that we glory in them. An enlightened, manly, and energetic avowal, and exposition of our great Protestant principles—those of the Reformation—those of the Apostles—is required now more than ever.

The clergy, too, and the ministers of Christ universally, must preach the momentous principles of the Reformation, and exemplify them. Those principles must be clearly elucidated. Their value and importance must be continually un-

folded by those who are "set for the defence of the Gospel." They must never be blinked, else the consequences will soon be mournfully experienced. We often think that these great principles are not brought forward with that prominence and fulness which their inestimable value so imperatively demands. They are everything to us, as a Protestant, as a Christian nation.

Popery, in a Protestant country like ours, owing all that is noble and happy, and glorious, to our Protestant principles, must never be Endowed. Such an act would not only be most impolitic and unwise, and improper, but, in our view, it would be perfectly suicidal, anti-English, anti-Christian, and insane. It would be the direct way to augment its numbers, to increase its wealth, to extend its power. Is it the part, can it be the duty, of a professedly enlightened Protestant and Christian Government, to endow such a system! - a system so opposed to the education of the people,so unfriendly to liberty of conscience,so completely at variance with the truth, -so inimical to the real elevation and prosperity of the empire?

We think, that any government, any Protestant administration, endowing the Romish church, would not only stultify and uspeakably degrade itself, but it would, by such an arrangement, inflict great and irretrievable injury on the Protestants and Christians of this mighty empire. A purchase would be given to Popery, which she would be determined not only to hold, but to increase. We

know not what disastrous results might ensue. The glory of our nation would be dimmed. Should any such measure be proposed in our day, British Pretestants, from whatever quarter it may emanate, we hope it will be checked and defeated at once. We trust that the one roice of a roused and indignant nation will be heard, loud as a peal of thunder, startling our Rulers, and compelling them to yield.

We would fetter none; still we are not to proscribe the truth of God, and endow error. Our country is indebted, for nearly everything that is truly excellent and valuable, to its sound Protestant principles,—the instruction of the young,—unlimited freedom of thought,—an unrestricted Press,—the diffusion of the noblest and most generous sentiments,—the finest spirit; and above atl, the cultivation and continual increase of pure Christianity.

Let us, then, as an enlightened and well-trained, and Bible-taught community, maintain our Protestant principles more vigorously than ever, and oppose, promptly and unitedly, with the utmost determination of purpose, and by every constitutional mode, all arrangements, all laws, by which Popery would be taken into Government favour, be increased in influence, be replenished with money, and, by which enactments, Protestantism would be degraded and decidedly enfeebled. If the Government ask: "Shall Popery be endowed?" let every Pro-testant voice in the empire at once respond,—" Not while we live!" T. W.

## SHALL CHILDREN CONTINUE TO ATTEND THE MINISTRY OF OUR STATED PASTORS?

To the Editor of the Evangelical Magazine.

REV. AND DEAR SIR,—Having been a reader of the Erangelical Magazine for the last forty years, and having often admired the ability, courage, and energy with which you have expressed your opinions on questions of vital importance to the Christian Church, I hope I may

be allowed to state, that, in my opinion, your article in the Supplement just published, on "Separate Services for Sunday-school Children," demands the serious consideration of the ministers of religion of all denominations.

It has been well observed, by one of

the most able and earnest of modern preachers, that the proper teacher of the child is its parent; and that when the child has grown to manhood, its proper home is the church. To train men and women for the church above is the proper business both of the parent and the minister.

I have in my recollection, at this moment, a Christian family whom I knew forty-five years ago. The father, mother, and all the eight children, were members of Christian churches. Four survive,the others all died in the faith and hope of Christians. No one who knew them entertained any doubt of their genuine piety. It may be worth while to state the manner in which their sabbaths were passed. At seven o'clock in the morning the father called his eldest son, then about ten years old, to accompany him to the prayer-meeting, which lasted till eight. At half-past nine, all who could read repaired to the Sunday-school, and remained during the public service, which commenced at half-past ten, and ended at twelve. At two they repaired again to the Sunday-school, and returning at four, some poor members of the church, who lived at a distance, were commonly invited to join the family at tea. At six all repaired again to the chapel, and returning at eight, the family were assembled at nine, and spent an hour in reading verses, singing hymns, and family prayer; after which they retired to rest.

As these young persons grew up, they

not only taught in the Sunday-school, and attended public worship; but the young men went into the neighbouring villages, and gathering the children of the neglected poor into any cottage in which there was a large room, taught them to read, and then persuaded them to become regular attendants at the house of God. I think it is not too much to state, that at least one-half the congregation now consists of persons who were thus taught and brought into the habit of attendance on public worship.

The end of all was the church on earth as a foretaste of, and preparation for, the church above; and the teachers of all were the minister of Christ, and Christ himself, by his word and his Spirit.

Now I do not see how we can improve on this plan, detaching the children from the parents,—the school from the house of God,—and forming, as it were, a new institution under separate instructors, does not seem to me a likely method for improving the teachers or the children, or enlarging the church.

A much better plan was suggested and exemplified by the late Rev. Mr. Gunn, the effect of whose labours may now be seen at Chard, in Somersetshire, and Christchurch, in Hampshire. Is there no school in the metropolis in which this admirable plan has been followed out? and if there is none, could not one be now formed?

B.

Kennington, Dec. 2, 1848.

### SEPARATE RELIGIOUS SERVICES FOR CHILDREN.

To the Editor of the Evangelical Magazine.

attentively your article entitled "Strictures on separate Services for Sundayschool Children," and having been practically engaged in the conduct of such a service for a long time, I should esteem it a favour to be permitted to state, in as brief a way as possible, the arguments by which I am continually striving to recom-

DEAR SIR, — Having perused very mend the adoption of a system so strongly tentively your article entitled "Stric- reprobated by you.

The proposal which you term "revolutionary," (1) seems to me to be but an advanced step in the great movement which you, in common with others, have been wont to denominate progression; and the development of this new feature in our Sunday-school history, is but the natural

result of the adoption of plans, the wisdom of which was once much questioned by great and wise men, who predicted, as you do now, the most disastrous results.

Since the institution of the Sundayschool system, what wonderful changes has this progressive principle wrought! The school-room, once the scene of mere discipline, is now the scat of learning, -a stipendiary agency, hired for a shilling a day, is now superseded by a noble band 1 of gratuitous instructors,-pious teachers have taken the place of unconverted monitors, and the door once barred against the little child is open now to the infant of tenderest years. All these changes we owe to this same principle; and now, that in this age of earnest thought, it advances with steady step, and asks, as a matter of consistency, (2) A SEPARATE SERVICE for young children; and, as a matter of convenience and economy, a CHILDREN'S CHAPLE,-why should we say it "Nay?"

It is admitted, on all hands, that children can and ought to be encouraged to worship God. The only questions left to us are: "Do they worship? and ought they to be expected to do so, under the present unfavourable circumstances?" and now, sir, as this is a practical matter, let us appeal to facts.

What is the present system? Suppose the school assembled in the crowded gallery, the teachers at their post, and the minister in the pulpit. A hymn is given out,-it is not in the scholar's hymnbook. He listens, but he cannot remember the "lining out," or it is sung through, and his voice is dumb. But say the child has a book; the hymn selected is not calculated to awaken his devotional sentiment; he may sing, but he does not feel -he does not understand. Now there is, in the simple vocal melody of children, themselves being the melodists, an incitement to cheerfulness, and that which disposes them to pleasurable feelings at : To ' the very opening of the service. insure this, the hymns should be of the very simplest devotional character, in language and sentiment within their comknown, sprightly, and cheerful. But for the want of all this, that very portion of the public service best adapted to win the attention of the little child, has not only no charm, but is wearisome and tedious.

The word of God is read,-but here again the child is at fault; for though he may have his Bible, he is not prepared to follow the continuous reading of the minister. The good old day of expounding has gone by; and while the little, active, inquisitive mind would suggest its many questions, and start its numberless difficulties, the lesson for the day has been read, but without one word of comment,-the book is closed, and the congregation are engaged in prayer.

The minister offers prayer, and the children stand; but the thoughts, the phraseology, the petitions, are those of the matured Christian mind. The wants of childhood are not expressed, the heart of infancy is not engaged. How cau

The minister preaches. Now nothing can be more improving than the beautiful precepts of Christianity, exemplified by the actions and words of Christ, and the illustrations he has left us for our example, imitation, and warning; yet there is a Scripture knowledge too high for these little ones, and pulpit instruction cannot be equally adapted to the two great sections of the congregation. Our sermons are the finished compositions of wellfurnished minds. The minister speaks to the people of God. It is the sabbath morning. He discourses; doctrinal questions, metaphysical subtleties, prophetical speculations engage his mind and argumentative, spiritual and intellectual, he speaks, to whom? children? Certainly not. "They need to be taught the first principles of the oracles of God;" they are "such as have need of milk, and not of strong meat." Would you, sir, in your school in the afternoon, address your children as you preach in the morning? Simplicity, beautiful everywhere, is indispensable in the prehension, and the tune should be well matter of Sunday-school instruction, the

very essence of its excellence. But if children cannot understand, why have them in that gallery? That, they may be under "the weekly observation of the church and congregation!" I am sure you would not deem this a sufficient reason. (3.)

Children uninterested will be unruly. We require that they shall be idle and quiet at the same time. It is a thing impossible; and any enforcement of such a law renders the state of the child one of complete misery. And what is the position of the teachers set to keep order? If they be tender-hearted and reasonable they relax the code of discipline; but if not, then a fierce warfare goes on, in which children, unoccupied and uncomfortable, restless, fretful, and obstinate, use every expedient to while away the time, and teachers, irritated and defied, distribute at discretion, and too often with anger,

\* Usapostolic knocks and blows." upon the heads of their little prisoners. Poor children! every whisper checked; deprived of the book dexterously hidden in the cap; the pencil and paper taken my; even the soluce of sleep denied; is not their position likely to excite the pathetic pity of the congregation? If it does not, it is because these things Yet, do they we not inquired into. **ever witness those scenes of c**ontention? Did they never hear the buzz of undised delight when the minister closed book, in token of the near approach of the hour of liberation?

Thus, instead of a good habit, a dislike d Chapel Services is engendered, which eten lasts with life. Hence arises serious discrepancy between our waing and afternoon attendance, and see the abandonment of many Morn-Jafant Classes. A child ought always in lighthearted; but here all the teniles are to depress and to provoke ibily temper. At his tender age he suprepared for deep and protracted d excitement or effort; and yet we we him in the morning for a wearihe cannot overcome, and in the can discourse upon the pleasures of | Partiidge and Oakey, Paternoster-row. L ZXVIL

religious service. How natural the remark of the little girl, who, having said, "I would rather not go to heaven, asked the reason, and replied, "Nurse says, it will be always Sunday there." Were it not well to implant in these dear lambs a love of religious exercise and the sacred day? (4.)

Now, if my picture be a faithful one, it is scarcely fitting that blame should rest on the Minister because he fails "to fix the wandering thoughts of careless listeners;" or that the failure should be attributed to a want of diligence on the part of the teacher in the school-room. It is not the want of more discipline or more obedience: its cause is to be found in the entire want of adaptation; and because of this, and this alone, do we desire to see the system altered.

Your great plea (5) for a continuance of the present system is "consistency with the principles of the word of God." Now in the absence of any express law, will it not be found that numerous precedents furnish proof, that children under twelve years of age did not worship with their parents? Ezra took those only who could understand (in hearing). But this point has been so ably discussed by Mr. Martin, in his admirable lecture, that I forbear entering upon the question.

Then, where are the good results of this system? What are our own recollections of sermons heard in childhood? Is the good habit of coming to God's house, and attending while there, observable? Where are the thousands who have passed through our schools and from our influence, into the world? When allowed to choose for themselves, does the will constrain them to come to the sanctuary? On the contrary, it is stated to be a well-ascertained fact, that we retain only fire out of every hundred of our scholars in our congregations. Where are the proofs of early conversion? When they do occur, is it ascribable to the

\* A Lecture delivered for the Sunday-school Union, on "Separate Services for Children," by the Rev. Samuel Martin; and published by

direct ministrations from the pulpit, or to the close, urgent, and convincing appeals of the parent, the teacher, or the pastor?

Thus, I think, Sir, we are left with but one argument to overcome. I admit it is a stubborn one. But though the greatest, it is always the final obstacle. It stands in the way of all improvement, and cries out lustily whenever we venture near its privileged boundary. Custom, however, though almost invincible is not eternal.

But, Sir, if it be true, that there is no advantage to children from these adult services, how great must be the loss! It is well known that those schools flourish best which give the longest time to the teacher for direct intercourse with his class; but here we lose a moiety of the little space allowed us. We desire to have the whole time for this great object; and in doing so, we only ask an extension of that influence already allowed. And if pious teachers are appointed with the full approval of the pastor and his church; if they are trained by him, and carnest in their work, ought they not to be worthy of such a trust? D. they "infringe the prerogative" of the minister? Already they are the pastors of the little flock. Why debar them from this interesting service? Why not permit them thus to feed the lambs?

But what is this service? Allow me, Sir, as a preacher to little children, to describe it as it is known to myself. A hundred children, from three to twelve years of age, are retained when the elder scholars are taken to chapel. Conscientious mothers, as they go to public worship, leave their little ones as they pass the door to attend the children's service, and be "nursed," or rather nurtured in the admonition of the Lord. teacher is there alone. He has no monitors, no rods, no rewards: none are needed. The service commences. The little company are on their knees; the teacher repeats the Lord's Prayer; and, altogether, the little voices repeat it too. A hymn is selected; it is in the "Child's

Own Hyinn-Book," and sung to one of the few, chaste and simple tunes, fit for children; they join in praise. The word of God is opened; a verse is read; repeated by them, and explained to them, another and another; so a parable, a psalm, or a narrative; the teacher questions the children, and the children question him; a few minutes only are occupied, and again the congregation kneels in prayer. Prayer is offered, not by the teacher for the children, but with them. He who prays thus, followed word by word in all he says, must study the language he has to use, as much as he who speaks to the deaf and dumb. Doing this, he cannot fail to enlist the sympathies of the children; so much so, in the case to which I refer, that requests often come from these little ones, that a sick mother, a brother gone to sea, or some one in whose want and woe they feel a tender interest, may be prayed for. Thus a teacher literally gathers up the petitions and presents them, accompanied by the children, to the throne of grace. There is no weariness. The exercise lasts but a few minutes, and again the song is raised. So, at intervals, breaking into the subsequent service, the signal is given, the position changed, the verse sung, and again the children, refreshed and full of animation, are listening to the voice of the teacher. Teacher, I call him, for he ought not to preach. Some emblem, word, or figure, helps him in the exhibition of religious truth; and by copious illustration, he is enabled to present on a broad and luminous field of vision the plan of redemption through Jesus Christ, than which doctrine none can be more simple and intelligible to the little child. He appeals to nature; incidents of every-day life; facts of common occurrence. He breaks up his instruction into little pieces; and is just so far successful as he is able, by God's help, to bring down his own mind to the level of the child's mind, winning his confidence, attention, and love; and then dropping the precious seed into the prepared ground.

The tax upon the mind is not great. The attention is not kept up too long on any one subject. It is not the length of time, but want of employment, with which the child finds fault; and cheerfulness, variety, and an earnest manner tend to render the exercise pleasing and profitable.

Such, dear Sir, is our "succedancum," and I leave it to you to decide whether it can be the "dull round" of

" Lessons still prolonged,"

syou judge it to be. You are too much engaged on the Sunday morning, but could you witness the scene you would not then say, that it is a plan "macceptable" to children. Every Sabbath sun shines upon sixty or more services, such as I have imperfectly described, some of them, in turn, conducted by ministers (co-pastors), and all, I believe, by holy men and women. Your offer to put it to the vote would be readily accepted by any one of these happy groups, and I could only wish that the adition might be that such decision should be final.

We teach the children that God is everywhere. They know that the in-Seence of the Holy Spirit is not restricted to place; and is not the school much a place of worship to them, the chapel where their fathers go, and to which, when older, they will st, intelligently to worship with the people of God? Taught to think, to son, and to attend, would they not **be, dear** Sir, what you ask of usng men and women "well trained in tly life!" The children, ever taught respect the "pastoral office," would so the more; for I am persuaded the mence of the pastor would, if they here properly instructed, be eventually **ire largely** felt.

Then, as to the appointment of this new | "ney exciting " jealousy " (6) among : way." thers. I should deeply regret it if I **Id** think it possible.

That "we have not the men" is just mile we have not at present an ex-

tensive demand for them. The proposal for establishing a Children's Chapel was, however, made very much to meet this difficulty; for it was thought, and very justly, that if in a town there were three or four schools willing to unite, it would be more desirable to have one service than four, occupying the time of four teachers. This is done in some large room or old chapel, the children coming from their various schools. Thus there is a real "adjournment to the chapel." It is "a separate place;" is a "real chapel" perhaps, with all the "idea of the sanctuary" attaching to it. As a matter of convenience and economy of means this is a most desirable plan.

I think, sir, I have said enough, and I greatly fear that, in the fulness of my heart, I may have said more than you can well find room for; but it is not often the interests of the Sunday-school require so large a space at your hands. The plan is not new; it neither owes its origin to that estimable lady, Mrs. Davids, nor to that devoted friend of Sunday-schools, Samuel Martin; (much as they have done to recommend it;) it is consistent with other and approved plans; it yields comfort to parents, relief and satisfaction to teachers, edification and delight to children; it has the sanction of scores of ministers, who have tested and tried its efficacy; it enables the mother to turn the key upon her humble dwelling, and go to the house of God; it gives just views of worship, and a right conception of prayer; and above all, it honours God, and is honoured of him. Should it then be rejected? Would you, dear sir, but gather, as I have done, the results of the experiment from all parts of the country, and then form your opinion as to the value of the separate service, I think you would decide that custom, in this case, should be no bar, seeing that we seek to establish "a more excellent

Hackney.

### EDITOR'S NOTES AND CRITICISMS.

(1.) WE dare not retract the word "revolution." It is the only word in the English language to express our view of the measure under discussion. In vain does our Correspondent try to represent that measure as belonging to the series of gradual and reasonable changes through which the Sunday-school system has passed in reaching its present position. It claims no affinity whatever to that series. It is a new thing under the sun. It is a radical and unconstitutional change, in which Pastors, the best friends of our Schools, are overlooked, and, as we think, insulted, though not, perhaps, intentionally. No plausibility of representation can conceal the fact, that it is now intended, if the churches will submit to it, to remove our Sunday school Children! ay, and all the other children, too, from the ministry of our stated Pastors. In other words, the ministerial connection of our Pastors with the Sunday-school is now to cease; and, henceforward, a new class of agents, totally undefined, and altogether irresponsible, is to take their place. This, we say, is revolution, and a revolution to which we are persuaded few of our Pastors will become parties.

(2.) To us there is no "consistency" at all in "C. R.'s" demand for "A SE-PARATE SERVICE," and "A CHILDREN'S CHAPEL." Consistency, as "C. R." uses the phrase, must have relation to some substantive measures already adopted in our Sunday Schools. Now, we are bold to say, that our consistency will in no way suffer from the rejection of the new plans. We are not committed to them by anything we have hitherto done. To be consistent with ourselves, we must stand out against them as a revolting innovation, having no kind of relation to any of the progressive improvements of the Sunday School system. Our correspondent refers to "this age of earnest thought." We would remind him, respectfully, that the earnestness of the age is not all on one side. We, too, who cannot travel on at the speed of some of

our friends, are earnest; and, just because we are so, we are anxious that rashness and inconsiderateness should not be mistaken for the high attribute of character laid claim to. We yield to no one living in earnestness for the real prosperity of the Sunday School cause.

(3.) We have, with great seriousness and impartiality, looked at "C. R.'s" attempt to invalidate the adaptations of our l'astors' services to the condition of children. (i.) In the matter of praise: we do not sing the Children's Hymns. But is there a child that can use the Chapel Hymn Book, that may not be furnished with one? We say, no, with an carnestness becoming the age. But, then, our correspondent tells us, that the Chapel Hymn is not calculated to awaken the child's devotional feeling. Are the Hymns sung in our places of worship so abstruse as all this? The difficulty urged is only that of an advocate. Children who have learned to read can as well join in the Chapel Hymns as in the School Hymns. (ii.) Then, as it would appear, when the Minister reads the chapter, the child is again "at fault." But why?-If it has a Bible, and can read, what difference can there be between the readings of the Pulpit and those of the School Room? The supposition of such a difference is to us an absurdity. Why, surely, our Ministers can at least read the Scriptures as well as the most qualified of our friends the Teachers. If they cannot, we are sorry for them. We have long been of opinion, however, that all children in our Schools, able to read, should bring their Bibles with them, and should be enjoined to turn to the Chapter or Psalm read by the Minister. This would be wholesome occupation; and if any section of our Sunday School friends had proposed such an improvement as this, we should not have called it a revolution. (iii.) Even the Pastor's prayer, it should seem, will not meet the necessities of Sunday-school (and, of course, other) children. If this be true, our Pastors are greatly to blame. We never heard Robert Hall offer up a prayer in public, that a child with devout | hearer will be neglected in the long run. feelings might not have joined in. There may be intricate pulpit prayers; we wish they were unknown among us; - but, from what we know of Sunday-school Teachers, we most thoroughly believe that our Pastors pray quite as simply and intelligibly as they do. (iv.) But the greatest obstacle in the way of the edifiestion of Sunday-school children, in our places of worship, is the Pastor's Sermon. That is the master-difficulty of all; that, of course, as doctrinal, logical, metuphysical, and all other difficult and mysterious things, is toweringly and hopelessly beyond the reach of children. Our correspondent puts forth his strength here. He creates sympathy for the poor children doomed to listen to something with which they have nothing in commen. With some the appeal will take. But let us look it fully in the face before we are led captive by it. It proceeds on a fallacy. The fallacy is this, that if there be aught in the sermons of our Pastors above the capacities of children, then they ought not to be in attendance at our sanctuaries; and the necessity and mableness of "Separate Services" llew as a consequence. Now we reject the premises as unsound, and therefore mot admit the reasonings founded on There is, doubtless, much in a estoral course of instruction above the pacities of children. But children in ers are not alone here. The very erant and uninstructed adult has no wantage in our places of worship over Who does not know, that while Ministers are unfolding the special privieges of Believers, they must, of necesity, be advancing much that is dark and igmatical to the untaught and impeni-But, in a wise and discriminating sistry, all classes will have their pora of meat in due season; and thus, \* will be with the lambs of the flock schildren in our Schools and Private Hes. All that may be said, and ought to be said, by our Pastors, not be equally adapted to all their on; but it does not follow that any

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Children can only have their fair share of attention in the public ministry; but we solemnly believe that the plan of taking them, with their parents and adult friends, to the House of prayer, is God's ordinance for advancing our little ones from the infantile stages of public worship to that matured state of mind and feeling in which the whole engagement will be an enlightened and reasonable service to them. Meanwhile, they are inured to the best of all habits, are taught to look up with respect to the Ministers of Christ, are associated with those whose silent example may favourably impress their young and observant minds, and in the sermon least adapted to them must hear much that they can understand and feel. Our dear Brethren in the Ministry will pardon us if we press on them a more habitual attention to the case of children in their public instructions. The most intelligent of their adult hearers will be delighted with this peculiarity in their instructions. Let them keep their eye steadily on the young and ignorant of their flocks; and they will find their reward in the effects produced. Our experience—and we think it quite equal to that of the most earnest advocates of the Separate Chapel Services is all against the statement now so often repeated, that children are not interested and instructed by the ministry of our Pastors. We find many of them well instructed and tenderly impressed; nay, we find not a few of them converted, as well in the Children's Gallery as in the family pews of our friends. We believe it to be a gross violation of general truth, to affirm that any large body of the very young are disinclined to attend upon the ministry of our Pastors. Those parents, moreover, who are most eminent for the spiritual care of their offspring, listen to the new doctrine about separate services, with equal surprise and dread. With ourselves, they adhere to the wholesome conviction, in which they were trained by wise and holy parents, that Husbands and Wives, Parents and Children, Masters and Servants,-that all ages and all relations constitute the Pastor's charge; and that to remove the Children from our sanctuaries, would be to commit two great evils-to sever the Parent from the Child, and the tender shepherd from the lambs of his flock.

(4.) The whole of this paragraph, ending with "sacred day," is so extravagantly exaggerated, as scarcely to have any remnant of truth in it. If it were true, we should call in question the efficiency of the whole Sunday School Insti-Such representations are like a two-edged sword; they cut both ways. We do not believe them, but as they relate to extreme cases, which cannot be regarded as a general rule. If they were true, they would be an awful witness against the tendency of Sunday School Instruction. No children in our private families would conduct themselves so.

(5.) It is a great plea, and we are not ashamed of it, that neither the Old nor the New Testament separates children from their parents in the service of God, or speaks of any stated ministry for chil- benefits of Pastoral instruction. dren but that which God himself has

distinctly pointed out .- See the remarks of an Experienced Theological Tutor in the "Home Chronicle."

(6.) "Jealousy;" yes, however it may be with Sunday school Teachers, we hare a holy jealousy, before our God, lest plans should be urged at variance with the sober conclusions of our most experienced Pastors and pious church members. We wish to be the helpers of Sunday - school Teachers, and that they should be helpers of us. We feel that the cause is ours as well as theirs; that we have a deeper stake in its continued right progress than any of our flocks; that our honour is implicated in the adoption and prosecution only of right measures; that, to remove the children from our ministry, would be to degrade us in the eyes of the public, and to give practical currency to the enormous fallacy that the Christian pastorate is unadapted to the religious training and discipline of the rising generation.

If we had a thousand voices, they would all be lifted up in serious warning against the removal of children from the

THE EDITOR.

# Poetrp.

THE COMING YEAR. PART I.

THE coming year—the coming year, May prove the last to me, As its diurnal, swift career Points to eternity: Each day, methinks, aloud proclaims, "Prepare to meet thy God; "Be pure and holy in thy aims To trace the heavenly road.

Say. "By the grace of God I am" What I profess to be, Redeem'd by God's own chosen Lamb, Who loved and purchased me. A trophy thus of sovereign grace, Rescued and saved from hell, I live in this-in every place, Its victories to tell.

I tell to fellow-men around What grace for them can do; How pardoning mercy can abound To love and save them too. Thus would I live, a witness true And faithful to my Lord; The path of glory to pursue That glory my reward.

PART II.

THE coming year! the coming year!
A church of Christ on earth: What strange events may then appear, As winged time brings forth Still let the church be one in faith, And one in fervent prayer; Then, midst the scenes of war and death, She need not yield to fear.

Though nations may be tempest-toss'd By revolutions dire, The church of Christ can ne'er be lost, Nor ever can expire; For, built on Christ, th' unchanging Rock, Her firm, eternal Friend, He lives to guide and guard his flock,-To love them to the end.

Then, rise! ye sons of light, arise! Your banners all unfurl'd; Be yours the conquest and the prize—
The conquest of the world!
Be yours the universal prayer
To God the Father's throne,— The kingdoms of the earth prepare, And give them to thy Son." Theu Thou shalt reign, for ever reign, The blessed "Prince of peace." How glorious then the world's domain, Array'd in righteousness! Dec. 1848.

RAGGED SCHOOLS.

Ar a meeting held at the Commercial Hall on Pring. December 1, for promoting the cause of Engad Schools, the following address was to have held the commercial Hall on the state of the boys, but there was no time properly to prepare him for the effort. Wire faltering tongue, and trembling pace, I this kind audience dare to face,

To plead the cause of those who stray Far off from Wisdom's "pleasant way." No other path we yet have trod Than that which leads us from our God. Some never knew a parent's care; And all untaught to breathe a prayer. No voice to warn; no hand to rule;— The lanes our home, the jail our school! Thus, launch'd on life's tempestuous wave, Without a friend to guide and save, To you, who broke the negro's chain, To you we cannot plead in vain. The houseless child instruction craves. Oh, burst the bonds of Satan's slaves!
This will new light, new hopes impart,
Reform the life, and change the heart.
'T is yours the generous aid to give;
'T is yours to bid the dying live. Hackney.

#### AN ADVENT HYMN.

"A little while and ye shall see me," John xvi. 16.
"The vision is for an appointed time—thouch it tarry, wait for it," Hab. ii. 8.
"For yet a little while, and he that shall come, will come, and will not tarry," Heb. x. 3.
"The coming of the Lord draweth nigh," James v. 8.

YE shortly shall see me, the promise how cheering,
Midst the darkness and sorrow of each pilgrim's lot;
The years swiftly past,—the bright morn it is nearing,
Nor the promise and word of the Saviour forgot.

"A little while," and I come, with angels attending,
These words be engraven on each Christian's heart.
The Church, though depressed, yet Christ is defending!
What joy and sweet hope do his coming impart.

In heaven's expanse, "the same Lord" all beholding.
The dead now awaken'd, the living saints changed.
What glories in Jesus our Lord now unfolding,
And the final award is to all now arranged.

A hope fix'd on Jesus will never miscarry, His coming is sure, though all worlds should remove; My Saviour is coming in clouds,—He'll not tarry,— My heart now responds to this promise of love. Oppoler 9, 1848. R. H. SHEPHERD.

# Review of Books.

PASTOR'S WIFE: a MEMOIR of MRS. HERMAN, of Surrey Chapel. By her Hysland. 12mo.

Charles Gilpin.

Mo one capable of forming a discreet ent will pronounce this to be a re-it Biography. It is the record of a t Biography. It is the record of a lof instruction to our pious countrying general, and to the wives of our ped Pastors in particular. Had any of delicacy on the part of the

afflicted Biographer restrained him from giving publicity to these annals, the loss to the Christian world would have been incalculably great. Mrs. Sherman was the ornament of a large and influential circle while she lived, and from her early tomb, we doubt not will issue many a tender and touching admonition to that loving circle, and to many who never enjoyed the privilege of her personal and endearing fellowships.

To the distant public it will be impos-

sible ever to convey the minute ideal of Mrs. Sherman's lovely character; but of its lofty and substantial virtues the memoir before us will impart a just and realizing conception.

We owe it to Mr. Sherman to say, that, considering the subject he had to deal with, he has imposed a commendable restraint upon himself in his manner of treating it. He has indulged far less in high-wrought eulogies than in truthful delineations mental tendencies and gracious endow-ments. He might have been forgiven if he had yielded to a partial feeling of excess, in dwelling upon the memory of one whom it was difficult to meet even cursorily wtihout being fascinated with the grace, the gentleness, and the intelligence of her mind, manners, and social intercourses.

Doubtless her personal attractions con-tributed not a little to the vividness of a first impression; but it was the open candour, the sterling sense, the marked benevolence of her conversation that riveted the heart, and produced almost perfect oblivion of all that was externally beau-

One longs to ascertain the first, and to become conversant with the influences connected with the early training and deve-lopment of such a mind; for however much mere natural and physical causes contributed to the fine temper and womanly graces of Mrs. Sherman, it was obvious on a first interview with her, that other and loftier elements entered into the production of so much feminine and Christian excel-

The true philosophy of Mrs. Sherman's character, we are happy to say, is fully disclosed in the volume before us. "It was her privilege to have a mother, to whose piety and personal superintendence she was much indebted for the formation she was much indebted for the formation of habits, which enriched her character, and rendered her useful and acceptable to the church of Christ." "Fducation," observes Mr. Sherman, "especially in the formation of character, does not consist merely in conveying to the mind ethical maxims, useful knowledge, and the higher branches of gospel lore, but in the living exhibition of personal graces, a rigid love of truth, a spirit of prayer, a dependence on Divine aid, a delicate sense of purity, and an indomitable perseverance in aiming to win the heart to Christ.

"These qualities eminently belonged to

Mrs. Tucker. She was a woman of great, but fervent piety; her regularity in retiring for private devotion at stated times, notwithstanding great personal indisposition, was sustained till within a few days of her decease; her love of punctuality, neat-ness, and order prevailed throughout every engagement for the church, or for the

family; her attention and liberality to the poor were proverbial; the delicacy of holiness was maintained in her conversation and habits; and her constancy in training her children for God, had its reward n their early consecration to his service. Beyond this, she was remarkable for her practical good sense, which, while it did not reject the ornamental part of educa-tion, was generally directed to the promo-tion of some useful object in life."

Such was the domestic atmosphere in which Martha Tucker drew her infant breath, and beneath whose benign influence the buds and blossoms of her early piety and social goodness were matured and perfected. O, ye mothers of Great Britain; be it your earnest, anxious aim to train your infant offspring for the service and the enjoyment of God. Your influence is potent beyond expression; from you under God, the type of our future Christian society must be derived.

With an only sister, lovely and beloved, Martha Tucker spent her youthful years. Mary was more grave and sedate than Martha; but not more loving and attractive. Perhaps the natural character of each acted favourably on that of the other. The thoughtfulness of the one supplied a counterpoise to the buoyancy and vivacity of the other. Martha was the soul of every youthful circle in which she moved, both before and after her attendance at boardingschool. Her animal spirits were exuberant in the highest degree; but never such as to interfere with the claims of benevolence, or with that native politeness which adorned her tenderest years. When she was but a very little child, the late Rev. Matthew Wilks called one day when her parents were out. She was alone in the dining-room; but she instantly "placed a chair for him, took his hat, and persuaded him to take some refreshment, engaging him in conversation till her mnama re-turned. When Mrs. Tucker came in, the old gentleman told her how much he been indebted to the kind attentions of her tittle daughter, adding, as he patted her on the shoulders, 'You are the first young lady that has taken a fancy to my old face.'"

She had withal a great vein of natural humour, combined with a great power of miniery. "Hearing that one of the neigh-bours (who had said it was impossible she could be ever deceived in Martha's face and person) wanted a servant, she went to and person) wanted a servant, she went to her in that capacity; and after referring to several persons whom they both equally knew, for her character, was dismissed, the lady telling her that she feared, from her countenance, she was not good tempered, but would inquire more about her. She did so that day, and found, to her astonish

This truly engaging young creature, there is reason to believe, was early the subject of very serious religious impressions. subject of very serious religious impressions; but the death of Mary, her sister, at the age of twenty-two, was the first link in the chain of events to bring Martha's heart under the dominion of Christ. This great trial, with the happy state of mind indicated by her sister in her dying hours, left an impression never to be effaced. The change thus produced was greatly advanced the change thus produced was greatly advanced. change thus produced was greatly advanced by her connection with a district visiting society at Enfield, where she was visited with an anxious feeling to discharge her duty in a right and successful manner. aged woman, of the name of Taylor, inter-ested her greatly. The poor woman was very ignorant; Martha, with her Bible very ignorant; Martha, with her Bible before her, prayed that she might be able to before her, prayed that she might be able to teach her aright; "a flood of heavenly light seemed poured upon her mind;" she went to her work with new delight and hope; the poor old woman was enlightened and saved; and thus a career of usefulness commenced which shope forth more and more unto the perfect day. So vividly did Mrs. S. ever remember this instance of early usefulness, that a few weeks only before her leath she remarked: "I never think of heaven without an assurance that I shall meet Mrs. Taylor there. She had adeed received the word of God as a little hild. Though she expressed herself ignorantly, yet her enjoyment of the precious-ness of Christ exceeded anything I had ever seen. Her faith heightened into calm et though her ignorant children could not that though her ignorant children could not understand what had produced the change, yet they observed to a friend who accompassed me, that they were very glad of his Tucker's visits, as they had made their mother so kind and good-tempered, and so thankful for everything done for her. A short time before she died, she grasped my hand, while the tears flowed down her furrowed checks, and thanked that ahe had ever seen me, and heard God that she had ever seen me, and heard of the way of salvation from my lips, conchaing her speech, which she had made with great effort, with these words, 'There is hope for me, Miss,' and in a few minutes catered into bliss, at the advanced age of ety-three!"

Mrs. 8. joined the Christian church at ded in July, 1829, in the twenty-third of her age; and few have better sustiful the profession of godliness than she for the space of nineteen years, placed the was at Reading and Surrey ('hapel freemstances of the weightiest responsibly. Her union to Mr. Sherman,

while a benefit to herself, was an unspeakable blessing to him. She entered into all his "work of faith and labour of love." The natural elements of her character The natural elements of her character being all sanctified, in an eminent degree, by Divine grace, fitted her for extensive and diversified usefulness. To "do good and to communicate" was the settled and fervent delight of her heart. She never became "weary in well doing," and never retired from her walks of benevolence until the stern hand of affliction compelled her. As she lived so did she did see her. As she lived, so did she die,—se-renely joyful; leaving behind her a testi-mony strong and emphatic to her Saviour's love; and an example which all might seek to follow.

We have been truly delighted and in-structed by the perusal of this memoir. It is fresh and beautiful in the display of all the practical graces of the Christian character. It will be a blessing and a consolation, we doubt not, to hundreds of Christians. From its authorship we are delighted to think that it will obtain a wide circulation. May God bless it to the spi-ritual and eternal good of multitudes of the human family.

A BIBLICAL CYCLOPEDIA; or, Dictionary of Eustern Antiquities, Geography, Natural History, Sacred Annals and Biography, Theology and Biblical Literature, illustrative of the Old and New Testaments. Edited by JOHN EADIE, LL.D., Professor of Biblical Literature to the United Presbyterian Church, and Ministra of the United Presbyterian Church, and Ministra of the United Presbyterian Church. ter of the United Presbyterian Congregation, Cambridge-street, Glasgow. With Mups and Pictorial Illustrations, drawn from the most authentic sources. 8vo. pp. 596.

John J. Griffin and Co., Baker-street, Portman-square.

DOUGALD STEWART has well observed, that "the discoveries which in one age were confined to the studious and enlightwere commed to the studious and eninghic ened few, became, in the next, the estab-lished creed of the learned, and, in the third, form part of the elementary princi-ples of education." This has been strik-ingly realized, within the last thirty years, in reference to the class of topics which form the subject of this volume. There is form the subject of this volume. There is now a vast diffusion of that kind of knowledge which this volume is intended to diffuse. It is not intended to supersede the diffuse. It is not intended to supersede the use of the larger works of Calmet and Kitto; but to supply, at a cheaper rate, a volume which shall be amply sufficient for less critical readers, who pant for increasing knowledge.

The basis of Dr. Eadic's work is the "Union Bible Dictionary" of America, originally prepared for the American Sun-

day-school Union; but it is so much altered and improved as to be quite a new publication. Few men are better qualified to do justice to such an undertaking than Dr. Eadie, who has devoted great attention to all subjects connected with Biblical criticism. From his pen, as the Editor of Mr. Alexander's work on Isaiah, the public will feel themselves to be quite safe in such a work as this. Indeed, we feel atrongly inclined to think, that the work, as now enlarged and improved, is adapted to almost all the ends for which such a volume is required. It contains a mighty mass of all the most valuable knowledge on Biblical subjects; and we give it our most cordial and unhesitating recommendation.

An Exposition of the Old and New Testaments; wherein each chapter is summed up in its contents; the sucred Text inserted at large in distinct paragraphs; each paragraph reduced to its proper heads; the sense given, and largely illustrated; with Practical Remarks and Observations. By Matthew Henry, late Minister of the Gospel. A New Edition, in Three Volumes, containing Supplementary Notes to each Book in the Old Testament, to the Gospels and the Acts of the Apostles, large additions to the Exposition on the Epistles and Apocalypse, and numerous Wood Engravings illustrative of Biblical Scenes, Customs, and Objects: together with a Life of the Author. 4to.

Partridge and Oskey.

WE are much gratified to find this splendid edition of Matthew Henry's Commentary now completed. It is, indeed, a high gratification to us to find that a work of such profound piety and diversified merit retains its full hold of the public mind. We believe it is more read than ever; and we cannot help regarding this as a favourable sign of the times. The present edition has great claims on all the admirers of Matthew Henry. It is very accurate, and follows the standard copy. It is largely illustrated also by admirable wood-cuts, bearing on Jewish customs and manners, and Scriptural orientalisms in general. Considerable judgment has been evinced in the management of this department of the work. Then we have at the end of every separate book an Appendix, strictly so called, which brings down all the more important questions of Biblical criticism to the present times. This is an invaluable addition to the work.

But, as a boon for the people, the cheapness of the present edition is its most powerful recommendation. The Publishers, indeed, have been compelled to raise their original terms; but, at Fifty-Three Skillings, the work is still a wonder in the department of printing economy. We most earnestly recommend this edition to all families, poor and rich, who are not in possession of one of the best family books that ever saw the light.

The PROTECTOR: A Vindication. By J. H. Merle D'Aubigne, D.D. Revised and Enlarged. Small 8vo. pp. 310. 2s. 6d.

Oliver and Boyd, Edinburgh; and Simpkin and Marshall, London.

HAPPY is it for the interests of our country, that Cromwell and his times are now beginning to be understood! The influences of an adverse character which set in with the restoration of the Second Charles, tended so fearfully to corrupt all the fountains of historical truth, that it required more than a century to unravel the clew of sophistry and falsehood which had been wound around the facts of the Protectorate, by the enemies of freedom and constitutional government. The materials, however, of honest history had not perished; and now, at last, they have been dragged forth from their hiding-places, by a succession of powerful writers, who have succeeded in turning the tide of men's minds, and placing the facts of the commonwealth in their true light; proving, beyond all contradiction, its benign effect upon the aspects of British rule and British Society. To Dr. Vaughan, Mr. Carlyle, and Dr. D'Aubigné, we are greatly indebted for the remarkable change wrought, of late years, in the state of public opinion on this great and vital topic.

We are much gratified to see this new and cheap edition of I) Aubigne's "Protector." It brings out to full view the religious character of Cromwell, and makes his correspondence an aid to the loftiest devotion. If there are any of our readers who question this statement, let them purchase the volume for themselves, and they will then cease to doubt.

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Ward and Co.

This unpretending little volume is no common-place, ephemeral production; but a highly talented series of spirited and instructive tales for very young people, which they will understand and relish, even before they are able to read them for themselves. The author well understands the philosophy of the infant mind—what is suitable to it, and what is unsuitable—what

it can bear, and what it cannot bear. When ts can bear, and what it cannot bear. When we inform our readers that these nursery tales are from the pen of a lady well known for her powers of interesting the young, they will be thankful to put her excellent volume into the hands of their young children. We have great continued in bearing our testimony to the mealing excellence of the work. peculiar excellence of the work.

DEATH SCENES, and other Poems. By ELEABETH ANNE ALLOM, Daughter of the late Rev. S. R. Allom, and Author of "The Sea-Weed Collector."

London: Simpkin and Marshall.

Twe death of the late Mr. Allom, who isparted in the midst of life and usefulness, was not only a severe shock to his con-pegation and his numerous connections, but it was felt most deeply by his widow and orphan children. Since that period, theirs has been a struggle to maintain a respectable station, and to provide things honset in the sight of all men. In this the writer of this small volume of Poems, which we now, though late, introduce to car readers, has been laudably diligent. We do not mention this circumstance to disarm criticism, or to bespeak for the took more than it intrinsically merits. It is genuine poetry, but of a sombre caste. Old as we are it has beguiled us of our sympathy, and in perusing some of its passages we have wiped away the unbiddentar which we have felt stealing down our cheeks. Of the first and principal poem the author expresses the hope that the motive which induced its publication will seem for it a kind reception; and that was her highest aim may be attained, and the little messenger serve to remind a food-immortal, that it is only personal theirs has been a struggle to maintain a the little messenger serve to remind a low-immortal, that it is only personal region that can soften those painful between the can soften the "dwellers of the painful to which all the "dwellers of the painful to the

The Dying Christian's parting scene is touching and beautiful. The last page we quote; which will make its way to every poor heart of sensibility:

I an dying, beloved one, passing away

I an dying, beloved one, passing away

I as a that a mansion is waiting for me,

I as the cond which no mertal eye may see,

I as the cond which no mertal eye may see,

I as the cond which no mertal eye may see,

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I as the cond is any portion above,

I as the cond is any portion of love,

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a spirit might dwell on the earth no more; thought I could hear the angelic strain, icom'd the freed one from grief and pain.

And hymn'd the praise of the Lamb of God, Who shed for poor sinners his life giving blood! I turn'd to look at the spoiler now, But changed was his muen, and alter'd his brow He said: 'I am conquer'd, for Jesus hath died.' Death yielded his claim to the Crucified!

Now o'er my lowly harp Triumph is swelling; Now from my heart's deep fount, Joy-springs are welling.

Jesus, the Ransom, died; Death hath no terror; Let God be glorified; Praise him for ever!

Happy the Christian's lot.
Though grief surround him;
Jesus hath burst the chain,
That else had bound him.

Loud notes of joy shall ring Through endless days; And Death's great Conqueror Have all the praise.

- 1. The Messiah's Advent. By J. King.
- 2. The RETURNING PRODIGAL. By the same. Ward and Co.

To our juvenile friends Mr. King is well known as a composer. His "Hark, Father, Hark!" is lisped by many an infant voice; Hark!" is lisped by many an infant voice; and needs only to be known to become a universal favourite. "The Messiah's Advent" is a Christmas Anthem, suited to all times. "The Returning Prodigal"—"Who can describe the joys that rise"—though in a different style, is of equal merit. They are both arranged for one, two, three, or four voices, with a separate accompaniment for the organ or manoforte. for the organ or pianoforte.

The TEACHER'S ()FFERING for 1848. 18mo. pp. 288. Ward and Co.

WE have been pleased to mark the gra-

dual improvement of this excellent little Periodical. Every year has shown marks of decided advancement. The present volume is beyond all doubt the best in the series. And it is now so beautifully printed and embellished, that it deserves, with the new year, a vast!y extended circulation, which we sincerely hope it will realize.

The Difficulties of Education: A Lecture delicered in the Croft Chapel, Hastings, By the Ree, William Davis. pp. 15. Ward and Co.

This short Lecture is replete with sound principles and excellent advices, on the very important subject on which it treats. We cordially recommend it to our readers. CONSOLATION for the AFFLICTED CURIS-TIAN; or, the Presence of the Lord with his People, in their greatest Troubles, Dis-tresses, and Dangers. By the Rec. Tho-MAS BROOKS, Minister of St. Margarets, NAS BROOKS, MINISTER OF St. Margarets, New Fish-street, London. Originally published in the year 1675. Abridged by the Rev. Richard Shepherd, M.A., Minister of St. Margaret's, near Ware, Hertfordshire, 18mo.

Wertheim and Macintosh.

We are much gratified to find a young Clergyman, the son of a very old friend, devoting a portion of his time to the abridgment of a work from the pen of the immortal Thomas Brooks. The work, thus abridged, is one of the scarcest and best of this famous Puritan Divine; and the abridgment seems to have been effected with great care, so as to have been effected with given care, to preserve the spirit and sentiments of the writer. We augur well of a young Clergyman whose tastes lie in this direction.

he had edited an Edition of the Greek and Latin Fathers, he might not have done so much gool. This little volume will be welcomed into many a sick chamber; and will soothe many a broken and bleeding heart.

In the press, in one volume, foolscap 8vo, The Il armony of Ilistory with Property.

An Exposition of the Apocalypse. By JOSIAN CONDER.

NUMEROUS as are the works upon the Prophecies, there are few complete Expositions of the Book of Revelation. A comstrions of the Book of Revelation. A com-pendious commentary, in a popular form, bringing down the historical interpretation of fulfilled prophecy to the present time, and combining the results of modern criti-cism with practical instruction, will, it is presumed, be regarded as not a superfluous or unacceptable undertaking.

# Pbituarv.

BIOGRAPHICAL SECTCH OF THE LATE MR. THOMAS WILKS MONDS; — FOR NEARLY FORTY YEARS ONE OF THE DEACONS OF THE CHURCH AT STEPNEY.

Ir does not enter into the design of the Saviour's mediation to exempt his followers from death. The fact is universal-" Dust thou art:" and universal is the decree,.thou art : is based upon the fact. As partakers of a common humanity, we must go down to dissolution. There is no exception. We forget not that Enoch was translated that he should not see death, and that Elijah was caught up in a chariot of fire; but in the translation of the one, and in the ascension of the other, there was a change tanta-mount to death. It is the distinct utterance of Revelation, that "flesh and blood cannot inherit the kingdom of God." If we do not all sleep, we must all be changed. In what this change shall consist we say not. Myriads of the redeemed have passed Myriads of the redeemed have passed through it; but in tasting death they have come to realize the subline and supernatural truth, that "to die is gain." We deny not that our funeral solemnities, even for pious and holy men, are dull and gloomy spectacles, considered in the retrospect; but when we connect death with the future, and with the entrance of the spirit into an immortality of life and personic spirit into an immortality of life and per-fection and blessedness, in our very tears there will come forth the beamings of an inward joy.

The subject of our present sketch was

born in 1770, and at a very early age was born in 1770, and at a very early age was the subject of frequent religious impressions. A sermon which he heard in Sion Chapel, from the words,—" What shall it profit a man if he shall gain the whole world, and lose his own soul,"—powerfully affected him. The preacher was the Rev. George Ford, who was subsequently settled as the Pastor of Stepney. The settlement of this constants in the leading draws our as the Pastor of Stepney. The settlement of this gentleman in that locality drew our friend thither with great frequency; and in 1799 he preferred an application for admission into the church, and was received. That he was then the subject of Divine grace we cannot doubt. Regeneration is the subjecting of the soul to God. We have only to look into the heart that has been renovated and conformed to the Divine will, to see how all its powers are harmo-nized and attuned, and beat in unison with the great central heart of God himself. in common with others we have to look out on a world full of discord and disquiet, out on a world full of discord and disquer, sweet are the harmonies which rise up from the deep recesses of the soul. The secret of the Lord is with them that fear him. The peace of God which passeth all understanding keeps their heart and mind. During the fifty years in which he stood in immediate relation to the church, he so maintained his profession of Christianity as to adopt the destrine of God his Saviour.

as to adorn the doctrine of God his Saviour. His character was dignified and consistent. We say not that the breath of slauder never assailed it, but it passed as from a bright and polished surface, and left it clearer and OBITUARY, 29

more attractive than before. He loved the dectrines of grace, but he was no Antionmian, either in spirit or in practice. He held to our practical Christianity. He rejoiced to see religion embodied in others, and he aimed to embody it in himself. His was an active piety. Ten years after his reception into the church of Stepney he was chosen to the deaconship; and for nearly forty years did he meet the responsibilities and the duties of the office with promptitude and zeal. With the most scruplous fidelity did he serve. He was consticutions in the extreme. He left nothing mades which could by any possibility be accomplished. No man was ever more slicitous for the comfort and happiness of his pastor. He loved the peace of Zion, and he sought it. He was forward to mediate between contending parties. He delighted to adjust the little differences which unhappily arise, even in the church and family of God. He was somewhat rough in manner, but always bland in spirit. There was something of fire in his temper, but his heart was full of love. He was affectionate to the young, and tender to the aged. He was kind to the poor, and marked in his attention to the afflicted and hereaved. His highest enjoyment was to de good;—not that he was a maxious to be seen of men. He was a man who was far monowed from the little and the mean. His minciples were deep-scated and mighty; he acted from the loftiest and purest motives. The glory of his Saviour absorbed his soul.

R is the language of a devout and cheersal picty,—" I was glad when they said unto me, Let us go into the house of the Lord." Our departed friend tasted the purest sweets of religion. His inner man was familiar with its mightiest joys; he askeatly loved the house and the service of God. With what unspeakable feelings did he worship in the sanctuary, and commune at the table of the Lord! Intense was his devotion. He was a man of prayer. We remember with what fervour and power he poured out the great utterance of his heart, in the weekly concert for prayer, as well as in the more social and domestic circle. Nothing but positive and severe affiction could keep him from the assembly of the saints, whenever and wherever they met. He drank of every brook by the way, and histed up his head.

It is a fact, confirmed by the experience
the whole church, that the nearer the
sel is carried to heaven, and the more
fails are its apprehensions of future glory,
more strongly is the light of that world
teld back on the cross of Christ. Hence
leight with which the more matured
stina dwells on the Saviour, and his
a work of mediation. In grasping the

crown he does not let go his hold of the cross. As a sinner saved by grace, our revered friend's sole dependence was on the atonement. He gloried in the cross; his soul was filled with its saving mysteries. Having clung to it through life, he yielded not his grasp in death. To him Christ was all in all!

He was not exempted from the common ills of life,—he was called to drink the cup of sorrow in more than one form. Personal and domestic afflictions, losses. reverses, and bereavements, entered into his lot,—but his spirit was meek and submissive. The soul which has found the one only centre of rest and happiness, is not soon to be distressed, because it does not find everything around it reduced to order and harmony. The peace and tranquillity of the believer are independent of external If our departed friend was circumstances. called to drink the waters of affliction, his life supplies the fact, that he had more frequent occasion to take the cup of salvation. There are streams in the desert. There are flowers on the very margin of the ever-lasting snows. There are sunny spots in the history of every man. The Christian delights to gather up the great memorials of Divine faithfulness. Gratitude is the memory of his heart. Happy and contented was the state of mind enjoyed by the deceased. He was satisfied with the arrangements and distributions of Providence. His was a filial disposition,—it was the child confiding in the Father. He looked to God for all needful supplies, and in partaking the promised good, his heart thrilled with He traced every stream of carthly comfort up to its great eternal source; and in God he rested with the confidence of faith.

After a long life of almost uninterrupted health and activity, it pleased God, about eleven years ago, to weaken the strength of our departed friend, and reduce him to comparative feebleness and inefficiency. Thus impaired in health and energy, he continued, with little variation or change, for some years. About two years ago, disease made fearful havoc with his whole physical system. He became enfecbled, and almost helpless. His speech was straugely and unaccountably alfected. This he felt most deeply. In the presence of friends, with whom he had been wont to enjoy holy communion, it moved him to tears. He could read but little. But who will reveal the deep and secret workings of his mind? Who can describe the mighty process which was going forward in his soul? His protracted affliction supplies a most instructive chapter in his history. Shall we speak of his faith? It was firm and invincible. Shall we speak of the object of his trust? He knew whom he had believed, and was persuaded that he was able to keep

that which he had committed to him against the last day. Shall we speak of his fortitude? He was strengthened with all might, according to the glorious power of God. Shall we speak of his tranquillity? It was the peace of God. Shall we speak of his meskness and resignation? It was the submission of a little child. Shall we speak of his patience? He was a great sufferer, but he murinured not. He gloried in his infirmity, that the power of Christ might rest upon him. Shall we speak of his joy? It was not costacy, but the sweet assurance of his interest in Christ. Shall we again the forting the forting the church at Stepney, improved the morning to the church at Stepney, improved the morning to the speriod the submornful event, by a very appropriate zermon, from the words—"the spirits of just men made perfect;" in which, after a general view of his subject, he briefly pourtrayed the character and course of life of our departed friend. His portraiture was in every point in perfect keeping with the sketch which we have now furnished. "Mark the perfect man; and behold the upright, for the end of that man is peace!"

Finish, O God, the number of thine elect, and gather thy redeemed into one! meekness and resignation? It was the sub-mission of a little child. Shall we speak of his patience? He was a great sufferer, but he murinured not. He gloried in his infirmity, that the power of Christ might rest upon him. Shall we speak of his joy? It was not cestacy, but the sweet assur-ance of his interest in Christ. Shall we speak of his prospects? In the very depth of his weakness he could lift his voice and say: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with a building of God, a house not made with hands, eternal in the heavens.

"Yet a season and we know,
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven."

And earth exchanged for heaven."

Shall we speak of his departure from us? It was full of peace. Not more serene is a summer's eve, when the sun sets in unclouded brightness. Not more placid is the bosom of the lake, on whose bank not a ripple is to be heard. Not more gentle is the fall of the leaf, when the wind is laid to rest. He fell asleep,—he sleeps in Christ. He departed this life on Friday afternoon, September 15th, 1848, in the seventy-ninth year of his age. In a full age has he come to his grave, like as a shock of corn cometh in his season.

On the day of the internent, at the

shock of corn cometh in his season.

On the day of the interment, at the request of the family, and in consequence of a long and somewhat intimate friendship, the Rev. Dr. Ferguson, of Stratfordle-Bow, delivered the funeral addresss, in Stepney Chapel, whither the corpse had been conveyed in proceeding to the burial-ground. The body was followed to its final resting-place by the deacons of the church several members of the congress. church, several members of the congrega-

Finish, O God, the number of and gather thy redeemed into one !

R. F.

#### REV. WILLIAM MADGWICK.

THE Rev. William Madgwick was native of Romsey, descended from pious parents, who were both members of the Church of Christ in that town, and their son became an early disciple of the Lord Jesus; and anxious to promote the conversion of others, he obtained admission to the Raytiet College in Bristol than under the Baptist College in Bristol, then under the superintendence of the venerable Dr. When his time there expired, he Evans. received a unanimous call from the church at Foulmire, a village near Cambridge, and preached with much acceptance several years; but in consequence of several years; but in consequence of severe illness he gave up his charge, and removed to his native place. For many years he was usefully employed in preaching, wherever Providence opened the way. He was par-Providence opened the way. He was particularly useful in visiting the sick, praying with them, and reading the Scriptures; and, to his utmost ability, kindly administering to their necessities. He spent much time in prayer and meditation, and was, indeed, a man who "walked with God." He had been declining in health for some months "but only confined to his home a few weeks. As he lived so he died,—relying only on the merits of his Redeemer. He breathed his last on the morning of the 14th Oct.. 1848. He was interred in the burying-ground, Thomas's-square, Hackney. A. funeral sermon was preached in the Rev. tion, and by a large concourse of spectators, and was committed to the dust—"Dust to dust, and ashes to ashes, in the sure and certain hope of a blessed resurrection unto everlasting life."

On the Sunday-week following, the Rev.

The breathed his last on the morning of the bury-ing-ground, Thomas's-square, Hackney. A. funeral sermon was preached in the Rev.

J. Viney's chapel, Bethnal-green, by the Rev.

J. W. Morren, from Acts xx. 24—"But none of these things move me," &c.

# Home Chronicle.

CORRESPONDENCE ON THE SUB-JECT OF SEPARATE SERVICES FOR SUNDAY - SCHOOL CHIL-DREN.

It was with a sincere and earnest concern for the growing success and prosperity of the Sunday-school Cause, and with the

best and kindest feelings towards Sundayschool Teachers, that we uttered our pro-test, in the December Magazine, against the proposed plan for the removal of our Schools from the stated ministry of our Pastors. Had there been any doubt on our minds that we were advocating a sober,

enlightened, and safe course, it must have een entirely dissipated by the interesting correspondence which has poured in upon us from all parts of the kingdom. We cannot make room for a tithe of that correspondence; but, in publishing the following extracts, we vouch for the great respectability and practical knowledge of the writers, and, also, for their pledged attachment to Suuday-school Teachers and

#### No. I.

FROM A LONDON PARTOR OF ONE OF OUR LARGEST AND MOST LIBERAL CHURCHES.

" Dec. 12th, 1848.

"My dear Friend,—I have read your paper regarding the proposed withdrawment of Sanday-school Children from our

ment of Sunday-school Children from our Ministry on the Lord's-day, with deep interest and thankfulness, that you should be led to take up and handle the subject in the way you have done.

"I have been a Pastor of the same church upwards of forty years, and have felt much for the welfare of our Sunday-schools. I believe the idea of withdrawing the Children from the House of God, and the Children from the House of God, and the Stated Ministry of the Word, never entered into the minds of the Teachers themselves until very recently. Our Childdren never gave me any trouble, and I think very little to those who sat with them in the Sanctuary; and my own impression is, from a frequent Examination of the Children in the School, the following day, that they were able to give as good an account of the Sermon as many of the Teachers themselves.

"All my experience and observation, therefore, goes directly against the idea of their not deriving any benefit from the ministrations of the word by our stated Pastors. I believe they are capable of deriving benefit at a very early age, and that to keep them from the house of God and the regular ministry of the word would be most injurious to themselves, to their Parents, and to their Teachers. Our young friends last named may not see this at present; but I am sure they will find it out ere long. The Children will grow up indifferent to the House of God, not having been secustomed to be taken there; the Parents will not see its importance, and will gladly follow their inclination to go elsewhere; the Teachers themselves will find their own attachment diminished and their spiritual growth retarded; while the Congregation, not having the Children before them, will cease to remember them their prayers, and eventually in their their prayers, and eventually in their as one of the devices of the great Adver-sary to injure and check religion, and to country to the Sabbath-school System. In wy view, and I am no novice, having been

spared to the full age of man, it is fraught with the most mischievous results.

"Yours affectionately,

### No. II.

FROM THE PASTOR OF A LARGE AND INFLUENTIAL CHURCH,

"Dec. 7th, 1848.

"My dear Friend,—I cannot refrain from sending you my very cordial thanks for your most seasonable and excellent article in the Magazine, for this month, on Separate Services for Sunday-schools. It is so judicious and weighty, that I hope it will produce a powerful impression. I am much gratified to learn that your paper has been so well received. There is, however, a powerful opposition, in some quarters, to the sound views which you have advocated.
"Yours affectionately,

#### No. 111.

FROM AN INFLUENTIAL PASTOR IN ONE OF OUR LARGEST CITIES.

To the Editor of the Evangelical Magazine.

"Sir, — In these days of Educational Quackery, it is truly refreshing to meet with so sensible an article as that with which you open your Supplement. Things are come to a crisis with the Sunday-school Question; and, unless the break is speedily applied we shall soon have a fearful col-lision. Our schools are already too little under the influence of our Churches; and the measure which is now proposed, if carried into effect, will sever them altogether.

"I know from experience, that the things which are said about the disinclination, or inability, of little Children to feel any interest in our public religious services, are utterly untrue. It has pleased God to bless with a numerous household; and, though I have no reason to think that my Children are more clever than others, or less exposed to the infirmities of our fallen nature, this I can testify, that I have never had a child, from three years old and upwards, who did not consider detention from the public services of the Sanctuary as the greatest punishment that could be inflicted; or, who was not in the habit of bringing

home some account of the sermon.

"If Sunday-school Teachers would thoroughly Examine their Classes, as to all the particulars of every Discourse, the Children would soon be ranked among the most attentive hearers. I have never known an instance where this plan has failed; and the only reason of apparent non-success, is that it is so infrequently

attempted.

"The plan of holding Separate Services for the Children is nothing new. In some of our manufacturing towns, where the Chapel accommodation is insufficient for

the admission of Sunday-school Children, it has long been adopted; but not with such results as would lead Christian people to results as women advocate its extension.

"I remain, yours faithfully,
OLD SUNDA

"A PASTOR AND AN OLD SUNDAY-SCHOOL TEACHER.
"Dec. 7, 1848."

### No. IV.

FROM A LONDON PASTOR OF A LARGE CHURCH IN THE WEST-END.

" Dec. 9th, 1548.

"My dear Doctor, — Accept my best thanks for your able article against the plan of separating Children from our Chapels. Any course more unwise than this I am at a loss to conceive.

"Believe me, yours very sincerely,

#### No. V.

FROM A LONDON PASTOR OF A CONSIDER-ABLE CHURCH IN THE BAST END OF LONDON.

" Dec. 1st, 1818.

"Der Sir,—I write to thank you for you article in the Evangelical Magazine, on me Sunday-school Movement, with re-

gar to Separate Services.

prembled for the issue. Depend upon it, Par Churches are in peril from our Schools. I was very much afraid none of our organs would try to check the tendency there is setting in to establish Separate Services.

"My gratification is very great to find one of our Periodicals on the side of com-

mon sense and good order.
"I am so much pleased with your manly and fearless article, that I could not but congratulate you.

"I am, dear Sir, yours truly,

### No. VI.

FROM A COUNTRY PASTOR MUCH DEVOTED TO SUNDAY SCHOOLS.

" Dec. 5th, 1848.

"My valued Friend.—I much like your paper on Separate Services. It is most clear, charitable, and convincing. It will do immense good. Your Magazine is rising rapidly in public estimation. All parties acknowledge this. May its circulation largely increase!
"Yours, my dear Friend, ever,

# No. VII.

FROM A WELSH PASTOR OF GREAT RESPECTABILITY.
" Dec. 12th, 1848.

" Dear Sir,- Your 'Strictures,' I trust, will convince many that the arguments in favour of Separate Services for Sunday-school Children do not 'preponderate.'

"I think it quite possible to make our

Sanctuary Services more interesting to the

young.

"1. Much depends upon the Minister.
In some of our Congregations, Children outnumber adults. That every one has a right to his portion will be admitted. while those are supplied " waquestion is—while those are supplied was by reason of use have their senses exercised to discern both good and evil, what is to be done with the 'babes?' Are they to be turned out?' I submit that it is both unnatural and unnecessary. The great bugbear seems to be the Sermon. Then let the seems to be the Sermon. Then le Preacher observe the 'due season;' pausing, address himself occasionally the School-Gallery.

"2. A Correspondent of the Patriot complains of 'dull formality.' Such persons may recollect that a certain official connected with the ancient 'scapegoat,' was commanded to wash his own clothes. There are such things as Sermonizing Sunday-school Addresses. Let the Classes in the School-room be interrogated on the last Sermon in the Chapel, and Teachers will be furnished with Addresses, and Children will be more attentive to Sermons

"3. Prizes might be distributed to those Children who give the best account of Sermons.

"Might not some such course as this, Mr. Editor, save the trouble, danger, and disgrace, to say nothing about expense, connected with uprooting these tender plants? Let us endeavour to attach them planted in the Sanctuary, that being 'planted in the House of the Lord, they may flourish in the courts of our God.'

"Yours very truly,"

### No. VIII.

FROM AN ACTIVE LAYMAN AND SUNDAY-SCHOOL TEACHER IN MANCHESTER.

" Dec. 71h, 1848.

"Dear Sir, - On reading your 'Strictures on Separate Chapel Services for Sundayon Separate Chapel Services for Sunday-school Children; and on the Proposed Removal of all other Children from the Ministry of our Stated Pastors,' I felt most powerfully that neither Mrs. David's proposed plan, nor some of the existing methods, is, in all respects, what we want. In my humble indement both are defection. In my humble judgment both are defective. and will never give to the great mass of the rising generation Church-going habits, nor fill our Sanctuaries with devout wor-

shippers.
"I fully concur, however, in the statement, that 'habit is second nature;' and if and if ment, that 'habit is second nature;' and if our young people are to be taken away from all the public ordinances of the sanc-tuary, sure I am that, when they leave school, most of them will go away entire strangers to the House of God, and be like lost sheep, without a shepherd, wandering from the fold. I could point out the place, and the Sanday-school, where such a plan has heer ried for years, with these results. that to take a number of young ople to a place of worship, just for the sake of doing so, without a vigorous at-tempt to make the service attractive and useful, cannot but be injurious in producing in many a disrelish, and a desire to escape from such services.

"The question, then, which naturally arises, is, What can be done to alter the state of things? With all due deference, I submit, that what is so attractive in the Sunday-school, should, as far as pessible, be carried out in our places of worship. It has been hourtfully said that "Chementian" has been beautifully said, that 'Occupation is order.' It is well known that, at present, in almost every Congregation, the Sundayschool Children are not able to join in the school Children are not able to join in the Singing, just because they have no books, and the hymns are not lined out. Only let the Hymns be lined out, and instead of that listlessness or levity which is sometimes perceptible, we shall see that the young are fond of singing, and they will join heartily in this important part of Divine Worship. Our blessed Saviour was evidently pleased when the children sung in the temple, 'Hosanna to the Son of David.'

"In the part place I would recommend

"In the next place, I would recommend, that all the Children who can read, should bring their own Bibles with them to the Sanctuary, so that they may read the les-sons with the Minister, and be able to find the Text and commit it to memory

"And if, in addition to this, our beloved Pastors would make a point of conscience of providing every Lord's-day a few crumbs for these lambs of the flock, what a salutary effect would it produce! Half a dozen sensees, well simed, and specially addressed a the Sermon to Children, would work readers. And where is the adult member wonders. And where is the adult member of a Congregation who could take offence or be dissatisfied with such a course? The Children would be delighted at the notice taken of them; they would be all mention; their affection to the Pastor would be greatly increased; they would see that he was their own minister. O yes, we should soon see the little ones hauging we should soon see the little ones hanging
this lips, anxious to hear and remember
field portion of the Sermon. Parents and
Sanday-school Teachers, rightly exercised,
would be sure to be gratified with such a
true; they would hail the juvenile porm of the Minister's appeal with gratitud
server - and they would follow up the is prayer; and they would follow up the real with appropriate queries to their thind charge, on the topics addressed to from the pulpit.

The shall, I am persuaded, soon wit-/OL XXVII.

ness a delightful change coming over the aspect of our Schools and Congregations.

"Surely every one must feel that it is high time to inquire if something cannot be done, to improve upon our present con-dition. During the last twenty years of my official connection with the Roby Sun-day-school, I calculate that 6,000 Scholars have passed through the Institution. About have passed through the Institution. About 200 have joined our own church in that period. Probably the same number have become members of other churches. About 200 may have died in the faith, having a good hope in the Saviour, though they had not made a public profession of the faith. 400 more may have become constant hear-ers in various Congregations; but these altogether make only 1,000 out of 6,000. Where are the 5,000? Many of them, it grieves me to say, to my certain knowledge, are living 'without God, without hope, and without Christ in the world.'

in the month of March last, we had on the Books upwards of 1,300 Scholars and Teachers, of whom 78 are members of the Church; and six of the Scholars now stand proposed for admission. But, alas! what are these among so many? I do not 'ee the particulars to show that we are In a worse position than other Sunday-schools; on the contrary, I believe our condition is much better than that of many. Perhaps there are few Sunday-schools that have been more highly honoured, or more usc-

"I may say that we take all our Scholars to Chapel, every Sabbath morning, except those in the Infant-school, who are taken when our esteemed Pastor, the Rev. R. Fletcher, gives a special address to the whole School. Our Minister has also Three Bible Classes, which he meets every week; one for the young men, after the service on the Wednesday evening; one for the young women, on the Thursday evening; and one on Thursday afternoon, for those friends who are unable to attend the evening class. Besides which, we have several week-evening classes, for writing, sewing, and mental improvement in various branches of useful knowledge. On the Sabbath Evening we have generally a meeting of the elder Scholars for prayer: these meetings are held from half-past five

these meetings are held from half-past five until half-past six o'clock.

"Should you think any of the foregoing remarks worthy of your notice, or in any way likely to be useful, you will please to deal with them as you think proper.

"Hoping you will excuse all blunders in this hastily written letter,

"I am, dear Sir,

"Very truly yours,

#### No. IX.

FROM AN EXPERIENCED TUTOR IN ONE OF OUR COLLEGIA.

" Dec. 12/4, 1848. "My dear Sir,- I have watched, with much much interest, the pending controversy about special services for children. I am no enemy to innovation, when innovation unquestionably involves the positive proposed improvement. But this measure does not commend itself to my judgment on matured reflection. I was therefore glad to see your viluable paper in the last Number of the Evangel cal Magazine, and to find you thereby making a bold and judicious stand in favour of 'the old paths.'

"I cannot but think that it is desirable for children to have before them the beneficial example of devout attention in the worshippers of all ranks and all ages assembled together in the solemnities of the great congregation; even as it was com-manded under the Old Dispensation, that when the law was read, the Hebrews should 'gather the people together, men, women, and children—that they may learn and fear the Lord, and observe to do all the words of this law; and that their children which have not known anything, my hear, and learn to fear the Lord.' (Deut. xxxi.

"I cannot but believe, that, if Teachers do their duty in stimulating the children's attention, it will be found that they can and do understand much of what is said in our ordinary pulpit ministrations. And I can-not but fear, that the new plan proposed might eventually prove more a hindrance to, rather than a means of, promoting the intellectual growth, by cramping the mental energies, which ought rather to be braced by wholesome difficulties. "I remain, my dear Sir, "Yours sincerely, "H. P."

#### No. X.

FROM AN INFLUENTIAL PASTOR OF FORTY YEARS' STANDING.

To the Editor of the Evangelical Magazine.

" D. c. 14th, 1818. "My dear Friend,—I feel under serious obligations for your article in the Supplement, on the recent novelty of the non-attendance of Subbath-school Children on the Public Worship of the Sanctuary.
With you sound and dispassionate views, my own, after the experience of more than thirty years, entirely concur; and I am thankful that you have discussed the sub-ject as one of principle, without reference to persons.

"I deem the arrangement by which the new method is sustained feeble and fallacious, and I think the pulpit ministraand instructive than any Addresses likely to be delivered in the School-room.

"I deeply lament the spirit evinced in this new measure by the Teacher of least certain schools;—in proof of war ich I need only state that a Minister, with whom I am acquainted, found, in a certain School, three fourths of the Children of the School, which he had long laboured to support, removed from the Chapel to a Separate Service in the School-room, without even

the decency of any previous intimation.
"Surely the Sabbath-school ought, in all Pastor and Deacons of the Church, and to obtain their cordial concurrence in every measure affecting its interests. If, on the contrary, a separate and independent interest is to be established, the sooner such an evil is exposed and withstood the better. But I think the great body of our valued and active young friends have been beguiled and misled, and I hope you will con-tinue your judicious, salutary 'Strictures' upon those new, and as they appear to me, injudicious measures.

"I am, my dear Friend,
"Yours affectionately,

We leave these temperate and wise communications to produce their own impres-sion upon the enlightened, earnest, and experienced friends of the Sunday-school cause. We have been devoted to that cause from our earliest youth, and we are sincerely anxious to prevent it from being driven or drawn into a false position, which it will assuredly be, if our Schools are severed from Pastoral influence, or from Sanctuary attendance. We say, with all the earnestness of a full heart, to our Sunday-school friends, who have taken our advice before, pause cre it be too late!

THE EDITOR.

EVANGELICAL MAGAZINE.—NOTICE OF TRUSTEES' MEETING.

By a blunder of the Press, our Half-yearly Meeting was published, in our last Number, for Wednesday, the 6th January, instead of Wednesday the 3rd. On the 3rd January, the Trustees will meet at eleven o'clock, at Baker's Coffee-house.

# PROTESTANT UNION.

Brizion-rise, Oct. 9, 1848.

My Dear Friend,—I am much obliged by your notice of the Protestant Union in this month's Magazine. The following The following namely: "If there be no widow, a sum equal to four years' annuity is divided equally among the surviving children." It JOH + HUNT, Secretary.

#### UNIVERSITY DEGREE.

WE learn with pleasure that the Prussian University of Halle, in Saxony, has conferred the degree of Doctor in Theology, corresponding to our D.D., on the Rev. Samuel Davidson. LL D., of the Lancashire Independent College, Manchester.

"The title of Doctor of Theology," says

Dr. Robinson, of New York, in his account of the German Universities, "has now become a merely honorary degree; and is assally bestowed by the Universities on distinguished individuals, as a mark of favour and respect. The title supersedes that of Professor of any kind; and is the highest degree or rank conferred by the Universities."

The Prussian Universities are exceedingly cautious in bestowing this degree; and it cannot be granted except ununi-mondy—one voice in the Faculty being sufficient to negative a proposal. We believe e present to be the first instance, in modern times, in which any of those Universities has conferred it on an English Dissenter; and the second, in which it has been bestowed on an Englishman. Dr. Lee, of Cambridge, the best linguist in Great British and the second of the best linguist in Great British and the best linguist. tain, and probably in the world, with a single exception, is the only other British scholar who, to our knowledge, has been to highly honoured.

The Faculty thought the title thus un

pestedly bestowed to be a suitable and : of the first volume of an "Introduction to the New Testament," lately published by Dr. Davidson, which the ablest German shoars place by the side of the best, as well as the most original, that have been written in their own land.

h is well known, that Halle stands at head of the Prussian Universities for Thomas. In this respect it deservedly there a high reputation. The names of Thomas, Julius Müller, Hupfeld, and Thilo, the prominent in the theological literature of Germany.

PROVINCIAL.

NEWPORT, ISLE OF WIGHT.

On Wednesday, November 15th, was opened the new chapel, in St. James's-street, built for the congregation under the pastoral care of the Rev. Edward G.les. The Rev. Thomas Binney of London, after prayer by the Rev. T. Pullar of South-awarden streets ded in the representation and the ampton, preached in the morning, and the Rev. James Sherman, after prayer by the Rev. W. Warden, M.A., of Ventnor, preached in the evening. The Rev. Tho-mas Adkins, of Southampton, conducted the services on the following sabbath. collections on the occasions, with some donations which were made by a few friends on the previous Monday, amounted to 230l. The building is in the Gothic to 230l. The building is in the Gathic style, the design of which was given by F. Pougett, Esq., of Southwark, to whose ability and taste it does great credit. The entire outlay, including the purchase of adjoining premises, is about 2,900l., of which 1,500 have been subscribed.

### CALL ACCEPTED.

Mr. WILLIAM ISAAC, formerly an esteemed member of the church at Craven Chapel, London, (Dr. Leifchild's,) has accepted an invitation to the pastoral office of the Independent church at Petersfield, Hants, previously under the charge of the Rev. John Moreland. Mr. I. entered upon his duties the second sabbath of August last.

#### REMOVAL.

THE Rev. Richard Parry, late of Conway, has received an unanimous invitation from the Congregational church, assembling at Salem Chapel, Llandovery, to become its stated pastor, which he has accepted; and has entered on his stated labours under very encouraging prospects, in that inter-esting sphere where the late Rev. Ed-ward Rees's ministry was attended with such eminent success.

#### IRELAND.

LIMERICK. - RECOGNITION OF THE REV. WILLIAM TARBOTTON.

SERVICES of a deeply interesting and profitable character have recently been held, in connection with the public recognition of the R w. William Tarbotton (formethy, for nearly sixteen years, pastor of the church at Totness, Devon) as pustor of the Independent church, Bedford row, Limerick. On Thu sday evening, Novem-ber 9th, the chapel was filled with a most attentive auditory. Ministers of all the Dissenting denominations in the city took part in the proceedings. After the rea ling

of the Scriptures and prayer, by the Rev. Mr. Wilson, (Presbyterian.) a discourse, explanatory of the principles of Congregationalism, was delivered by the Rev. J. De Kewer Williams, formerly pastor of the church, now of Tottenham, London. The Rev. William Tarbotton then, with deep emotion, stated the circumstances which had led him to separate himself from his happy and most loving and beloved flock at Totness, to labour in this city: after which the Rev. J. D. Smith, of Dublin, commended him to God in solemn prayer. An address, most able and weighty, was then delivered to the newly-elected pastor, by the Rev. Dr. Urwick, of Dublin. The other devotional engagements of the even-ing were conducted by the Rev. Messrs. Shaw, of Cork; Gordon, of Tralee; Hickey (Wesleyau); and Graham (Pri-mitive Wesleyan Methodist).

On Friday evening, November 10th, the recognition services were continued; a soirce being held for the purpose of affording an opportunity of giving public wel-come to the new pastor. Ministers and friends of all the Protestant denominations in the city were present, to give expression to their Christian sympathy and brotherly love. After the Rev. William Tarbotton,

who occupied the chair, had avowed the pleasure which he felt in seeing before him Christians of various denominations so delightfully united, addresses were delivered by the Rev. Messrs. J. De Kewer Williams, of London; Hickey, (Wesleyan,) of Limerick; Shaw, of Cork; Graham, (Primitive Wesleyan Methodist.) of Limerick; Gordon, of Tralee; and J. of Limerick; Gordon, of D. Smith, of Dublin.

The concluding services of this interest-ing series were held on Lord's day, Noing series were held on Lord's day, No-vember 12th, when sermons were preached by the Rev. J. D. Smith, of Dublin, the Irish Secretary of the Irish Evangelical Society. The discourses were highly ap-propriate and impressive, and formed a most suitable close to the delightful en-gagements of the preceding week. The congregations were exceedingly numerous, that in the evening being a larger one, it is that in the evening being a larger one, it is believed, than was ever assembled in the chapel before.

cnapet before.

The whole of the proceedings supplied a rich intellectual and spiritual feast, and will not easily be forgotten.

Let every one who longs for the spiritual welfare of unhappy Ireland present the cry, "O Lord, I beseech thee, send now properity!" pro-perity!"

# General Chronicle.

GERMANY.

PROTESTANTISM IN GERMANY.

(From our own Correspondent.)

THE state of religion in Germany cannot be less interesting to the Christian than its political movements. If the one involves all the conflicting interests of material exall the condicting interests of material existence, and the most difficult problems of government, the other appeals to the most exalted characteristics of man, — his relation to God and to eternal life. While the former is awakening hostile nationalities, and may end in the ruin of kingdoms, the latter brings with it a principle of universal bretherhood for all marking and is conbrotherhood for all mankind, and is connected with a kingdom which can never be moved. It is well for a time to turn our thoughts from the storms and conflicts which are spreading general confusion, calmly to contemplate those indications of reality to contemplate those indications of spiritual life which prove that God is not neglecting the welfare of his church.

The necessity of a great change is but too manifest. The state of the church in

too manifest. The state of the church in Germany has, for a long time, been most unsatisfactory. Twelve months ago it was stated in the Deutsche Zeitung, that nine-tenths of the educated classes, both in

the Catholic and Protestant churches were the Catholic and Protestant churches were Rationalists—a name connected with the denial of Christ's Divinity, of the doctrine of the Atonement, and of almost the entire spiritual character of Christianity. It is to be feared that the proportion given approximates but too nearly to the truth. A clergyman too—pastor Kuntze, from Berlin—expressed himself, at the meeting to which we are about to refer to the fol-Berlin—expressed himself, at the meeting to which we are about to refer, to the following effect:—We have no longer any churches; for of the members of our nominal churches ninety nine-hundredths are unbelievers. A large part of this evil may be attributed to the false position the church has stood in to the world. Secular governments have no doubt, by the exercise of their authority, prevented many of the extravagances of sectarianism, but they have at the same time prevented the free development of Christian activity. Attributing to the state the character of Christian, they have tian, they have rendered the work of evangelization as a thing superfluous, impossible. The patronage given of late years to the Evangelicals\* in Prussia by the Minister of Cultus, and even by the first personage in the realm, instead of

. Pietiata.

diminishing has only increased the popular hostility to the doctrines of the cross. in the unbridled passions of the present, sultitude, and the cooler statements of the parodies upon the Lord's Prayer and the Ten Commandments; and in the coarsest blasphemies against all that is sacred, it may be seen that Germany is hastening vards the condition of France at the close of the last century, when the goddess of reason was the public idol, and death proclaimed to be an eternal sleep.

It cannot, therefore, but be a matter of Christian satisfaction to see that they who have the truth of Gol at heart are beginning to shake off their lethargy, and that those of different Confessions, influenced by a sense of their common danger, are uniting together for the defence and spread of their common faith. That the first attenusts made in this direction should be tempts made in this direction should be successful is to be expected, but they will at least aid to secure a better result for

fature efforts.

A circular, calling a meeting to consider the steps necessary under existing circum-stances, was issued on August 28. It was addressed to the clergy and the laity of the Evangelical Confessions, and signed by a considerable number of influential professors and pastors. Amongst them are the well-known names of Hengstenberg, Krummacher, and Nitsch from Berlin. The following extract indicates a prominent object in the movement: "We reflected, the in mark he the grantest bluesing to the that it must be the greatest blessing to the Protestant church, if, under the pain and nger of separations which are scarcely to avoided, a new centre were specifily rmed, about which what threatens to be rea assuder might again be gathered to-

The place chosen for the meeting is of dying interest. Wittenberg was the dying interest. Wittenberg was the hith throes of his new religious convictions. It is now the resting-place of his mental remains. There, on Sept. 21, between four and five hundred lay and desical members of the Protestant churches d Germany were assembled together. tire country, from Bavaria to the Baltic, and from Bremen to Hungary, was pretty serally represented, though far the gest proportion were from the different winces of the kingdom of Prussia. Not-thestanding the variety of sentiment, and the novelty of the occasion, order and har-many were excellently preserved through the well-directed efforts of the Presidents, Privy Coancillor v. Bethmann Holweg of Bens, and Professor Stahl of Berlin. The regements, too, of the local committee deserving of all praise.

In a report published in the Berliner

Allgemeine Kirchenzeitung, the character of the assembly is illustrated by a reference to the political parties in the legislative assemblies of the continent. The Protestant assembles of the continent. The Protestant church in Germany may be divided into the Left, Centre, and Right, or Rationalist, Orthodox, and Evangelical. These again may be subdivided according to the various shades in their opinions. In the assembly at Wittenberg the Left was entirely uncomparanted the invitation begins because represented, the invitation having been addressed to those who adhered to the Evangelical Confessions. The Right was represented by several persons of distinc-tion: Stahl, v. Gerlach, v. Tippelskirch, Hengstenberg, Krummacher, &c. But the great body of those present belonged to the Right Centre—the orthodox school with a leaning towards Evangelism—a school leaning towards Evangelism — a school following the theological sentiments of Schleiermacher. Amongst these were v. B. Holweg, Professors Dorner of Bonn, Nitsch of Berlin, &c.

The two parties which occupy the foreground in this picture, were, till within the last six months, in an attitude of distrist,

if not of hostility, to each other. It might have been expected that their differences have been expected that their differences would have somewhat troubled the harmony of the meeting. They were once or twice slightly touched upon, but quickly abandoned. It seemed as if there were a tacit agreement to ignore, if not entirely to bury, past disputes. Those parts of the resolutions which made a direct appeal to faith and love found ready adhesion. One heart and soul appeared to animate the assembly. Doubtless this happy result was owing in part to the spirit and tact of the president, Stahl, who urged upon the assembly that their chief business was "to raise up a witnessing church against unassembly that their chief business was "to raise up a witnessing church against unbelief and half-faith—to repel the one and to correct the other." It is possible, too, that a real approximation of hearis may have taken place. Why should not the awful earnestness of the times awaken a new life in all those who have faith in the appearance of Christ, make them ob-servant of his appearance in our time, and bring home to them the question, whence arise the judgments which are coming upon us. At such times that which is little vanishes, and that which is great becomes prominent; boundaries which before seemed impassable, fall; and they who trode different ways recognise each other as brethren. A common danger has made them sensible of their common interest in the truth."

A sense of danger, however, is not the most exalted motive,—and it played at Wittenberg a more prominent part than could be wished. It would certainly be presumptuous to pretend to judge of the motive which influenced each individual;

but "from the collective impression made by such an assembly, from the air which pervaded it, from single expressions here and there, publicly or in smaller circles, one may be allowed to derive an approximate conclusion; and we hesitate not to say, that a combination pro aris et ficis was a pretty general motive. In times of danger, those of like mind assemble to seek danger, those of like mind assemble to seek support in each other. Each wishes to know how many there are who remain faithful to the stan lard. Counsel is sought from friends, and many an anxious soul needs consolation and encouragement. That these are times of danger to the church who would deny,—of especial danger; where, as in Prussia, the church has been so entirely amalgamated with the State. that she must intimately share its sufferings and its fate. This is more especially the case in the eastern provinces, where but little aid, and perhaps only increasing danger can be expected from the Government, and where religious conviction has been generally undermined. Church order, which rests entirely upon the authority of the old State system, cannot escape the concussions which have shaken social order. In the passive position which the Saate has already adopted in reference to the church, in the highly secular and profune character which belongs to the present stadium of which belongs to the present stadium of the political movement, the clergy have every reason to address to themselves the question: "How long shall we still have congregations, and what is then to become of us?" This, together with a sense of past short-comings, must produce a feeling of apprehension for the future. Distrust and trepidation occupy the place of confi-dence and resolve. When the devout and dence and resolve. eloquent Krum nacher, referring to the possibility of martyrdom, asked whether possibility or marryrdom, asses whether one, to whose lot this might fall, could count upon the help of the rest, he was answered by a manimous yes, and the solemn testimonies given to the truth were heard with manifest joy; but there was far from being that en husiasm which a lively faith in the H ad of the church would have faith in the 11 ad of the church would have inspired. "There was more disposition to cling as long as possible to the dismantled ship of the State, than to understand the signs of the times and resolve accordingly." It was but too manifest that a new work must be commenced within, before a victorious war can be carried on against infide-lity. To this Professor Hengstenberg pointed in an appeal for holding a general fast.

Still, whilst a trembling sense of danger was too prominent a feeling, there were not wanting some who took a more cheerful view of the crisis,—who, looking up on the dislocations of the time with grief, on account of the multiplied sufferings which they

must bring upon the world, nevertheless cannot lose their faith in the wise purposes of Him who when the tempest shall have fulfilled its end, will say to the wind: "Peace, be still." He will prove to his disciples, that when the storm is at its wildest, he is nearest to them; and that though their little bark may be "filled with water." it cannot sink. Nay it is possible, in the passing events, to see not only the security of the church, but also the bursting of the bonds by which she has long been bound to secular institutions, so that she may take her flight as on the wings of an eagle, towards the San of righteousness, and with him go forth conquering and to conquer, till the whole earth shall be enlightened and saved.

Amongst the few who thus greeted the sad events of the day as, in one respect at

sad events of the day as, in one respect at least, fraught with good to the church, was M. Wichern, President of the Ranhehaus at Horn, near Hamburg: "a man who may well be said to have looked deeper into the mysteries of our times than many others." In his speech, on the afternoon of the first day, he greeted the new era as the rising sun, -the beginning of a new triumph which Christ is celebrating, -of course he meant this in its beginning upon course he meant this in its bearing upon religion, not upon politics. His speech was altogether extra ordinary, and produced a healthful effect upon the tone of the meeting. He described the general condition of the working classes, which he seems care-fully to have observed, as one of deep depravity. Amongst other things, he menmen of all trades, are in the habit of "going on tramp," through the different states to seek for employment; that the most disgusting orgies take place in the lodging-houses where they stay; and that the principles which they imbibe and promulgate are of the most revolting character. It appears, indeed, that there exists among them a fully developed and wide-spread conspiracy against faith in God. He made these disclosures, in order to impress upon those present the necessity of home missions, which Germany has hitherto neglected, and is now reaping the reward of its neglect. He described, likewise, the forlorn state of multitudes of neglected children, and the condition of criminals, in order to awaken the interest and co-operation of Christian females, pointing to the examples of Miss Sieveking, of H imburg, and the late Mrs. Fry. Should his appeals be successful, the results will prove, that the present convulsions which are shaking society to its foundation, whatever evils they

The object of the present remarks was rather to give a general idea of the position of the church in Germany, and of the cha-

racter of the meeting referred to, than to enter into any detail of its proceedings.

The resolutions adopted were more matters of form than of general interest. Perhaps events may lead to the speedy calling of another assembly for more active measures, and furnish an occasion for considering these active measures. The three results are also assembly for more active measures, and furnish an occasion for considering these active measures. The three results are also assembly for more active measures. The three results are also assembly for more active measures are also assembly for more active measures. The three results are also assembly for more active measures and furnish an occasion for considering the results are also assembly for more active measures. timing these reflections. In the mean time, we pray that, in the present sufferings of Germany, God would make "the valley of Achor a door of hope" to his church.

#### CHINA.

INTERESTING LETTER FROM DR. LEGGE, OF BONG-KONG.

l'ictoria, Hong-Kong, 25th Sept., 1848.

My DEAR FATHER.- Last month the mail went away, through one annoying and engrossing matter and another, without bearing from me any letter to you. My intention was to commence writing to you shortly after, and have a long letter finished shortly after, and have a long letter misned before the middle of this month. Alas! fittle did I think of the event that must form the burden of my present communica-tion. I have attempted, since the 10th inst., again and again, to take up my pen, and have laid it down, hoping that another my would find me more competent to the

On the morning of the 10th, the Sabbath Annie was taken from us,—from cur imperfect fellowship, and from all the evils and dangers of this life: she went to be for ever with the Lord, growing up in truth before him in his own courts above. We o not mourn on her account: but what a desolation has her removal made in our hearts, and in our house! And what a grief it will occasion to you and dear Mamma, who welcomed her into life, who drew forth her first little smiles, and who mourned ever her once before, as not apparently destined to be long in this world! But the dustined to be long in this world! But the Lord has done it! Affectionately would yes have poured the balm of consolation into Mary's smitten heart, had the affliction happened in England. Not a few sympathining friends have we had here, though more that can feel so deeply with us as you: Intour consolation from the truth has not been small. She has gone before us. We shall see her again. You will both go to the, it may be before us: but we shall all. But the it may be before us; but we shall all met where she is. She is where our hearts we must, therefore, all be com-

But to enter into some detail of her death, which give it a remarkable pre-emi-

On the evening of the 30th ult., I embarked, with our Missionary Brethren—Messrs. Cleland and Gilfiilan—in one of the regular passage boats, for Canton,—our object being to see whether a house for Mr. Cleland could be rented in that some-Mr. Cleland could be rented in that somewhat riotous and disturbed city. We made but little way during the night; and next forenoon there were strong indications of an approaching storm. These very speedily and fearfully increased, and, about three o'clock, we were compelled to run for shelter into the bay of a small village, Fokwing (Happiness Everlasting), perhaps five-and-twenty miles from this. It was well wing (happiness live losting), perhaps averand-twenty miles from this. It was well we did so; for, as the night closed in, it blew most furiously; and from about ten o'clock at night till six next morning, there raged one of the most frightful typhoons by which this coast has been visited for many years past. We rode in safety in our frail bark; and my chief anxiety during the night was on account of dear Mary, and the injury that might be done to the Mission property at Hong-Kong. Mamma will enter into dear Mary's anxiety, and will conceive what were her feelings on the Friday morning, when the day broke, and she saw half-a-dozen fine strong vessels dismasted or driven on shore at different points of the harbour. The havoe among the houses, too, was not small. The Gover-nor was obliged to flee from his; and many were nearly or quite unroofed. Thanks to were nearly or quite unroofed. Thanks to the strength of the Mission House—or, rather, to the Providence of God—the damage which it sustained, though considerable, was much less than was to be feared from the elevated position which it occupies.

was Monday before tidings of our Ιt safety reached Hong Kong, though I embraced an opportunity of writing from Whampoo, before we got to Canton, where we heard of all the fury of the tempest. We saw, indeed, many melaucholy traces of what it had done along the river from Whampoo to the city, in the Chinese junks Whampoo to the city, in the Chinese junks and boats which strewed the banks or impeded our passage. Not fewer than a thousand souls perished in the storm; and this mail will carry sorrow to some two score families in England, of which the father, or the brother, or the son has perished. One of the most melancholy eases is the loss of Mr. Smithers, the Inspector of Police, and his son, a fine youth of eighteen. This was the gentleman whose mother I saw at Stepney, where she thanked me, with earnestness, for having been the instrument of his conversion. He been the instrument of his conversion. had gone out in a large boat on the Thursday morning, with some eighteen policemen, all invalids; and they intended to

cruise about for their health for a few days.
Of twenty-eight men, including Chinese,
in the boat, twenty-two were lost. His
widow is left destitute, with one little girl.
I got back, through God's mercy, one
Widowald was provided to the control of the control

I got back, through God's mercy, on Wednesday morning. Onr meeting was one of tears and smiles. We thanked God, who had disappointed all dear Mary's fears; and that evening we praised Him with a full heart for his goodness to us and our

children.

Dear Annie was a little fretful on the day of my return, but we thought nothing of it. No smile was more bright than hers when I came home. She had become a sweet, endearing child, full of intelligence, and fuller still of love, with a disposition that often made us think she had been sanctified from the womb,—ever happy—ever playful. On Thursday morning, it was evident that acute dysentery had attacked her. We called in the doctor, and Mary devoted herself entirely to the care of her. But, alas! the disease made rapid progress. A most distressing restlessness came on. She slept none on Thursday night, and none on Friday. We were loath, however, to give up hope; and when, after the most energetic measures, she sank into a sleep on sabbath morning, between one and two o'clock, we thought she might open her eyes with the promise of life. But, no! at six o'clock she awoke, too evidently soon to be taken from us. She became slightly convulsed, and in half-an-hour was with us only her lifeless clay.

lifeless clay.

Dearest Mary felt and suffered only as a mother can feel and suffer; but we have reason to thank God that He has been with her in this sore affliction. The case commands us to be "dumb with silence." The child was given to her through much tribulation; and shortly after God showed us by how slight and uncertain a thread we hell her precious life. The prayers of many were at that time answered, and Annie was spared to us, when her removal would have been pre-eminently an addition of sorrow upon sorrow. She grew up; and her health and brightness drew every day a song of gratitude from our hearts to God. I was ready to say, "Surely our Heavenly Father is intending that this child shall remain with us. My dear Mary's harp, that hung so long upon the willows, will not need to be suspended there again." But God's "ways are not as our ways." "Verily He is a God that hideth himself." Ilis "judgments are a great deep." Yet is He at the same time our Father. Surely he is so!—all-wise and all-kind! He has taken our child to himself;—and, growing up in his immediate presence, how glorious shall we find her when we are taken to the same sphere and bliss. We comfort one another, and, were our dear parents here,

they also would comfort us, and be comforted themselves, with these words. Dear Mary was obliged to keep her bed for two days after our bereavement; but she has since been about. Having much to do has, in the meantime, been of benefit to her; and the weather is now setting in delightfully cool, and we may expect the next five months to be invigorating. Little Mary is quite strong and robust. Eliza has not been so well as we could wish her to be. She has but little appetite, and we hail the winter on her account.

I said the month had been marked by events of encouragement as well as trial. And what is so much calculated to encourage us as the evident blessing of God resting on my labours. On Saturday, the 17th inst., I met, for the first time since my arrival, with inquirers and applicants for baptism, and had a most interesting interview with six individuals. I appointed to meet them again last Saturday; and, after six o'clock, went into the library for the purpose. Five of those six men were there; and you may judge of my delight when, after the cases had been gone into, I was told that there were others waiting to see me; and no fewer than ten others presented themselves. It was a great sight; fifteen Chinese, all "inquiring the way to Zion" sincerely, "with their faces thitherward." They are, indeed, but few among so many; but had Dr. Morrison, the father of the Chinese mission, or Dr. Milne, seen such a company, they would, with overflowing hearts, have given glory to God. Of the first five, one was a boy in the seminary; and of the other ten, four were his companions. Three of these cases were of the deepest interest; and I hope to be able to communicate particulars respecting them by the next mail to the Directors, and to your own beloved flock. The boys are now corresponding with their parents. May God incline their hearts to allow their children to embrace the faith of Christ! If they oppose, as they have hitherto done, it will be a severe trial to the youths, but one which I think they will be enabled to stand. A most cheering prospect is opened by their decision for the permanency of my labours in the Theological Seminary, and for a succession of faithful and able men to whom the truth may be committed. Everything about our mission work here is going on well.

My own health is perfectly good. I am just getting into all my work, and fancy I am better able for it than before I left.

Ever affectionately yours,
JAMES LEGGE.

Rev. Dr. Morison.

THE

# Missionary Magazine

ANI

CHRONICLE.



# INDIA.

# ENGLISH CHURCH AND CONGREGATION AT MADRAS.

THE Mission at Madras was commenced in 1805, by the Rev. W. C. LOVELESS. The meetings for Divine worship were held in private dwellings from the time of his arrival until 1810, when the Mission Chapel, represented on the preceding page, was built in *Davidson-street*, *Black Town*. The expense of its erection was defrayed by Christians of various denominations resident in the neighbourhood, who felt a lively interest in the success of the Mission. It is built of brick, and stands in the midst of a garden, with a neat vestry behind.

Soon after the Chapel was completed, Mr. Loveless administered the Lord's Supper to a few Christian friends who were formed into a Church; and he continued his ministrations for fourteen years, assisted at one time by the Rev. RICHARD KHILL, and afterwards by various Missionaries who successively laboured at the Station.

The Church was under the pastoral care of the Rev. John Smith for nearly ten years—a period distinguished by numerous accessions to its fellowship, as well as by a general harmony of feeling amongst its members, resulting from the Divine blessing on his faithful and affectionate labours. The connection of Mr. Smith with the Church, as its Pastor, terminated in 1839.

The Rev. WILLIAM PORTER succeeded to the pastorate in 1840, and his labours have been continued, with cheering proofs of the Divine favour, to the present time. Since the commencement of his ministry, the Church has received many members; and several, who were eminent for their faith and piety, have entered into rest.

The worshippers at *Davidson-street* have regularly contributed to the support of the Gospel among themselves; and several devoted men have been raised up from among them, and sent forth into the Missionary field, where they have laboured with fidelity and success.

In 1817, an Auxiliary Missionary Society was formed; and, besides rendering considerable aid to the funds of the Parent Institution, has materially contributed to disseminate Missionary information, and to excite a Missionary spirit, among the European inhabitants of the Presidency.

Two Free Schools, for children of European descent, were established in 1815, and they have been continued ever since with increasing success. The children, numbering last year 120, are all instructed through the medium of the English language, and many of them have made excellent attainment in scriptural and general knowledge. There is also an interesting English Sabbath School of 100 children, under the care of devoted teachers.

In closing this article we cannot but recognise the assiduous and successful efforts of Mrs. W. Porter in connection with the Native Female Boarding School established at Madras. Her labours have been attended by a large amount of encouragement, and afford a most animating prospect of extended usefulness. In addition to the social and intellectual improvement of the children, now seventy in number, not a few of them have become the partakers of regenerating grace, and from time to time several have been baptised and added to the Native Church.

# BAPTISM OF HINDOO CONVERTS AT BANGALORE.

In the Mysore Country, the number of Christian believers is gradually increasing. God is making bare His holy arm for the salvation of its inhabitants, and already has He raised up a people to shew forth His praise. The subjoined communications from our brethren at Bangalore record the recent triumphs of redeeming mercy among the immense population to whose spiritual interests they are devoted. In these statements, fresh proofs are given of the trials and temptations of the Christian Convert in India—the searching discipline and agonising conflicts he frequently experiences in passing from darkness to light—and the heart-rending sacrifices he has always to make on first declaring his abandonment of idolatry and his allegiance to Christ.

Early in October last, our Brethren Rice and Coles, who labour in the Canarese Department of the Bangalore Mission, wrote as follows:—

It is our privilege to record that the Lord is braining testimony to the word of His grace is connection with the labours of this Mission, and that souls are being gathered into the Church of Christ from amongst the mass of idelaters by whom we are surrounded.

Last Lord's day, October 1st, it was our princes to administer the ordinance of bapto two very interesting men, who have istely seen brought out of darkness into mar-velleus light. They reside at Cavery-Putna, slarge town near Kistnagherry, about sixty wiles from this place. Both are respectable uen, of good Caste, belonging to the Shiva One, Chinnappa-Chetty, is about fiftyeven years of age; and the other, Busappa, town was visited by a Missionary, from whom Gospel of Luke, The books were not talord at the time, nor do they appear to have ad my direct influence in producing the appy result which has now taken place—the ervel, at least, to direct attention to the impulsat subject of Christianity, which was then About three years since, he mentions a Goorso (Hindoo Priest) came from tim a great number of Christian books, devincing a considerable acquaintance with hir numents. These books and this knowale the Goorge had obtained through Mr. ire, who had, previous to that time, fredresting discussions with many of the peo-From conversation with this Gooroo,

Mout nine months ago, a Catechist of our Name, stationed at Oossoor, visited Cavery-

Putna, and met with the man whose conversion we are now recording. The instructions of the Catechist opened his mind still further to the glory of the Gospel. Subsequently, about six months ago, he came to Bangalore, and, by conversation with the Missionaries and Native Christians, his knowledge of divine truth, and his interest in that truth, were still further increased. Since then he has diligently studied the Scriptures; has been in the habit of praying to Christ in secret; and, finally, was brought to the resolution to leave off his idolatrous marks and the wearing of the lings, and come to Bangalore for further instruction and baptism.

The mind of Busappa having been opened to perceive the divinity of the Gospel, he instructed many of his friends and neighbours in its doctrines; and he states, that several are disposed to embrace Christianity, hesitating, only through fear of persecution, from taking the final step and abandoning Hindooism altogether. One, however, Chinnappa-Chetty, already mentioned, determined to act with decision, and accordingly accompanied his friend to Bangalore, that they might together publicly come out from the world, and cast in their lot amongst the disciples of Christ. This old man describes himself as having been seeking after truth for years. In this pursuit he had, like his friend Busappa, tried some of the philosophical systems popular amongst the people, but failed to find satisfaction in any. Now, he states, with warm feelings, that he is at rest-that he has found peace, having done with the world and its follies, and cherishing only one wish-to have his mind intensely fixed on the things of God, and to prepare for heaven.

They both state that their interest in Chris tianity has been greatly excited by reading, in one of their Shasters, a prophecy of some ancient sage, That darkness would prevail over the land, and that the Brahmins would have the dominion until a certain time, corresponding nearly with the present period, and that then light would shine upon the people, and the reign of truth and righteousuess commence. They firmly believe that this prediction is being fulfilled in the rise and progress of the Christian Religion amongst them.

On a visit to Oossoor, about a month ago, we met with the new converts, who were then on their way to Bangalore, with a view to receive baptism, having already voluntarily broken their Caste by eating with the Catechist. They accompanied us hither, and have since been under daily instruction, besides attending our regular religious services.

ing our regular religious services.

Their knowledge and faith increasing, and their sincerity being evident, we thought it right to delay no longer, but to receive them into the Church of Christ by the initiatory rite of baptism, which was administered, as already stated, on Subbath-morning last, in the Pettah Chapel, in the presence of a large congregation of Native Christians and of heathen; three of our Missionary brethren, Messrs. Hardy and Cranswick, of the Wesleyan Society, and Mr. Sugden, of our own Society, also favouring us with their attendance. After a sermon on Acts viii. 36-39, and a public declaration on the part of the converts of their sin and depravity—their inability to save themselves their faith in Christ as the Redeemer-and their renunciation of Hindooism, and entire dedication of their hearts to the service of God in Christ, that act was performed which cut them off at once from their family and friends, and from all that they hold dear on earth.

The state of mind which they evinced on the occasion was most pleasing, and strikingly in accordance with the character of the two men. The elder of them, who is of an ardent disposition, manifested excited feeling, responding, by lively and significant gestures, to many parts of the sermon. The younger, who is of a more grave temperament, behaved with marked solemnity, and appeared to turn nearly all he heard into prayer.

Their firm faith and deep feeling have greatly delighted us. Reading and hearing the word

of God, and prayer, have constantly occupied them ever since they came to us. They often retired for private devotion, and have been overheard early in the morning, and even late at night, pouring out their hearts before God with tears. They are both men of good standing amongst their own people, and the younger of the two possesses property to the amount of 4,000 or 5,000 rupees,\* all of which he expects to lose; but this does not appear to cost him a thought, nor indeed has he ever mentioned the subject to us-we have only learned it through the Catechist with whom they resided while at the station. The only anxiety of the younger convert seems to be to prevail upon his wife and two children to join him in embracing Christianity. The older man is a widower, whose children are grown up and married.

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They have both returned to their homes, accompanied by two of our Native Teachers. They expect persecution, but are prepared, in the strength of God, to endure it. Indeed, their calm determination and courage have greatly surprised and delighted us. We hope to visit them in a few days, and trust we shall find that no disturbance has been created, and that a door of usefulness is opened.

Our hearts are full of joy at the pleasing indications we have that God is working with us. This movement, at a place distant from Bangalore, and never much visited by Missionaries, is evidently the Lord's doing, and it is marvellous in our eyes. To Him be all the glory! We have lately met with other natives who are in an inquiring state of mind, and have great hope respecting some of them. It is beyond doubt that many are convinced of the truth of Christianity, and are worshipping the true God in secret. We feel much encouraged, by a knowledge of this fact, to persevere with redoubled diligence in the prosecution of our great work, trusting that we shall soon see many more no longer " halting between two opinions," but coming out from the world, and declaring themselves on the Lord's side. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

The second communication is from the Rev. John Sugden, who has charge of the Tamil Branch of the Mission, including the Theological Seminary. In addition to the very interesting case of conversion which he relates, our readers will rejoice in the decisive testimony he bears to the advantages of Christian

instruction among the female population of India; and they will find, we trust, in this statement a strong encouragement to continue and extend their generous support to a work of so much interest and value.

In recording the providential course of events by which the new convert was brought to a knowledge of the truth, our brother thus writes:—

I believe I have never written respecting a Sunyasi, or wandering ascetic, (Soobramuniam, now John), whom I baptized in April last, and whom I have this week, with much joy, enrolled among the members of our little Native Church. I wished not to write on the subject till I had fully tried him, and could express myself with confidence. So far as human judgment can decide, I think I may do so now. He is a very interesting and intelligent man. His whole life, till the time when he embraced the Gospel, had been spent in wandering about to supposed sacred places, and in self-mortification. Three several times he has been to Benares on pilgrimage, and brought the water of the Ganges, and poured it on to the head of the idol at Rameswaramthus plodding thousands of miles on his weary iournevs.

During the course of his wanderings he had many opportunities of gaining an acquaintance with different systems of religion, and of these he availed himself, though still cleaving to his heathenism and relying on his self-mortification, and other practices, for salvation. Referring to his state at this time, he says, "Thus was I wandering about—now says, "Thus was I wandering about—now at hem darkness, my soul was without comfort and without salvation. I was like a seaman tossed about in the midst of the ocean, perplexed and not knowing in what direction to steer."

At this time he met with some Christian Tracts, and, soon after, had the benefit of intercourse with our dear brother Drew, at Madras. Still, however, his heart was unchanged-sin reigned. He left Madras, and came to Bangalore. Some months after this, he met with one of our Students in the Seminary, and also formed an acquaintance with one of our Schoolmasters. They taught him again of Jesus, and he was led to see his need, and the adaptation of the Gospel to his wants. He came to me, and, having satisfied myself as to his sincerity, I baptized him; and, after several months of consistent conduct and increasing Christian knowledge, the native brethren joyfully and unanimously received him into fellowship.

I have great hopes that he will be very useful among his countrymen, and I should feel

very happy if any friends at home would support him, so as to enable him to devote himself to teaching and preaching among his countrymen, as he is naturally very well gifted. His history is one that shews the beneficial working, not only of Tract-distribution, but of our Vernacular School-system, under really Christian Masters. It also shews that our young men, though professedly studying in the Seminary, do not forget their great work.

Amid much to discourage, such as the severe affliction of my dear native brother and assistant, Shadrach—the weakness of some of our Native Christians—and thegreat accumulation of engagements consequent on my being in the position I am—alone; still I cannot but feel happy, and would bless the Lord, and rejoice that, in some instances, our gracious Saviour is seeing of the travail of his soul. Oh! that He may see it yet in many, many more, and be satisfied. For this let us all labour—all earnestly pray. Our duty is our honour and our joy.

It is a source of great satisfaction to Mrs. Sugden and myself that we have the means of carrying on our Female Boarding-school with efficiency, and that we are justified in assuring our kind friends who take an interest in it, that they are doing a good work. There is no branch of our educational labours which we regard with more confidence and pleasure than the Boarding-school, and I know that our experience in this respect is not singular. We may reasonably expect that, through this medium, there will arise a race of intelligent and pious wives and mothers in our native Christian community, and it is almost impossible to over-estimate the good influence which they may exert. At present, with no few instances of female excellency in our Tamil Church, there is much lack of general intelligence and devotedness; so that many, even though naturally gifted, have not the means of doing much good, except by conver-sation and example. By the blessing of God, however, it will not be so with the race now rising up. It has already been our happiness to see girls, who have been trained among us, forming happy unions with those who are engaged in the work of making known the Gospel, and proving themselves in every sense suitable belp-meets to their hasbands.

I feel great encouragement, also, in the state of our Native Church at present. We have lately had some special meetings for prayer in our English Congregation, with the distinct object of imploring the outpouring of the Holy Spirit, and a blessing on our work generally. These prayers have been heard, and we have been blessed. I think all the Christian people have been more or less refreshed and strengthened. Some who were under conviction of sin have been led to open their hearts; and, in one case, a whole family have come forward, and are now candidates

for Church-fellowship. The blessing, too, has extended to our Native Churches. I have no doubt that the Canarese Brethren will inform you of the interesting fact of the reception of two men of Caste, by public baptism; and it has been my own happiness to receive to the same rite four individuals, and to find that others are inquiring with apparent earnestness and sincerity. Of these four, two were Roman Catholics and two Heathen. There was much in their fervour and simplicity to cheer and gladden the heart, and to call forth devout thankfulness to God.

#### ITINERATING LABOURS IN THE TELOOGOO COUNTRY.

MR. GORDON, of Vizagapatam, continues to devote a portion of his time to the work of an Evangelist in the surrounding country, and he expresses his strong conviction of the increasing importance of this form of Christian labour. From the notes of a Missionary Tour, recently received from him, we take the following passages:—

July 26th.—Reached Chittyoulsah at seven o'clock this evening. On the following day remained at the same place, and had several good opportunities of speaking to the people connected with the sugar and indigo factory. I met at this place a young man who was educated in the Native English School at Vizagapatam. I asked him, If he believed in Jesus Christ? he replied that he did; but, on my telling him that if he really believed in Him he would obey his commands and walk holily before him, he said he knew and believed Christianity to be true, but he also was of opinion that Hindooism was true. that the religion of Ramanajooboo was good, and he believed in it. I replied that he had made an unfortunate reference, for the religion of that god was a most abominable one, and that there were things practised in it which could not be mentioned to respectable people. To this he replied, "That may be true, but there is something good in it, and if I follow that, it is right, and I shall be sure to go Heaven." I spoke to him plainly, assuring him that he would find out his mistake at last. I warned him of his danger in the sight of God, and told him that unless he believed in the Lord Jesus Christ he must inevitably perish.

July 28th.—Vizianagram. Arrived in the neighbourhood of this town at seven o'clock in the morning after a pleasant journey of twelve miles. During the day a few people came from the town on business. I spoke

to them, and gave them a few tracts. I had also an opportunity of speaking to some of the native servants of Lieut. 8——, with whom I was staying, and gave them tracts.

July 29th.—Early this morning I rode to the town, and had conversation with some Brahmins and others. One man, a Police Peon, appeared to hear the Word attentively—several received tracts, and one man, a respectable looking young Brahmin, took a single gospel. May the Lord bless the word spoken to them! In the evening I visited a few Christian families in the lines of the Cantonment.

July 31st.—Rode out again to the town, and had a small but attentive congregation : gave a few tracts—the people did not oppose the truth as on former occasions, but heard the Word gladly. At noon several people came to the house at which I was staying, and received a few books and the word of exhortation. At five o'clock saw the Rajah of Vizianagram by special appointment. His Highness, who is a fine handsome young man, received me most kindly: I conversed with him in English and Telugoo. I observed that he did not seem to know much of the Christian Religion, and therefore took the opportunity of declaring the whole truth to him. He heard patiently, and said he had an English Bible in his library, which I strongly advised him to read.

August 1st .- While speaking to-day to a

few people, a young Brahmin, whom I knew at Vizagapatam some years ago, came up to converse with me. I once had a long argument with him on the existence of God, which ha pretended to deny, but the discussion on this occasion was the Divinity of our Lord Jesus Christ. He allowed that Christ was certainly a good man, and even admitted that He was the Saviour of the world; but he could not, he said, believe that He was in all respects equal to God the Father. I apoke to him for a considerable time on this and other points; and told him seriously to think about his soul and his state before God,

adding, That if he did not believe in Jesus Christ he could not possibly be saved.

August 6th.—Sabbath. Early this morning I walked out to a small village close by, and preached the Gospel for some time to several of the villagers. They heard attentively, and some received tracts. At eleven o'clock, a few Christian friends met at the house where I was staying, and joined us in a little service which lasted for an hour, and, at half-past six, I preached in English. May the Lord bless his own word, and to his name be all the praise! Amen.

### AUTOBIOGRAPHY OF A NATIVE SCHOOLMASTER.

The subject of the following brief narrative is an exemplary member of the Native Church at Cuddapah, and has recently been engaged by the Missionary to assist in teaching the young, for which service he is particularly well qualified. His parents were once the worshippers of idols; but, having been brought to know and love the Saviour, they dedicated their child to His service, and obtained for him a Christian education. But his evil heart, exposed to the temptations of the world, but him far astray, and he would have lived and died in a worse than heathen condition, had not the early seeds of Christian knowledge been quickened into life by the power of the Holy Spirit. But we leave him to tell his own tale, which evinces at once the advantages of early Christian instruction, and the continued dependence of the soul on that grace which alone can ensure salvation to the rullty:—

My father's name was John Westley. Before he became a Christian, he was a worsapper of Ramah, and, being very ignorant,
he was easily led astray by his deceiving
Gooroos. But, by the great mercy of God,
having heard His blessed word declared by
His ervants, he was brought to feel concen for his immortal soul, and he then came
to the Missionary to be more fully instructed
in divine things. Thus he was led to a knowleige of the Saviour, whom he believed and
transact before a frowning world, openly
transacting idolstry. He was baptized, and
transact into the Church, and afterwards died
a the faith.

My parents having embraced Christianity, I was suptimed when young and sent to school, when I was taught the doctrines of the Christian Religion. During my boyhood I be well that the sent of the Christian Religion. During my boyhood I be well as the sent of the sent of

structions. From Sabbath to Sabbath I attended the house of God, but it was only to see and to be seen. I ate and drank like an irrational creature, without acknowledging the good hand of a kind Providence, supplying all the bounties I enjoyed.

In this awful manner I went on from day to day, committing one vice after another, and filling up the cup of wrath to the day of wrath. My soul was in a wretched state, but I was mercifully spared and not cut off in the midst of my sins. After I had gone on so fearfully, I was at last led to think of my ways, and my conscience began to accuse me that I had abused the mercies of God, and made me feel that I was hurrying on to destruction.

About eight months ago, I first began to feel a concern about my poor soul. When I went to the house of God, it was not as before: after this time I heard the word of God, not with indifference, but with fear. On one occasion, when attending the means of grace, the subject to which my attention was directed was an alarming one. In

the course of his sermon the Rev. Mr. Shrieves said, "You are now listening to the word of God-you do not know if you will have another opportunity. You may die this night, and then what will become of your immortal soul? This word which you hear must either be a savour of life unto life, or of death unto death to your soulit must either make you happy or miserable for ever: therefore, before you close your eyelids go to Jesus Christ with contrition, confees your sins, and entreat Him to pardon you, and make you His child."

After hearing these words, I was much troubled in mind. I went home but found no rest. Sleep forsook me-the accusations of my conscience were fearful-and I was like one without hope. All my past wickedness came to my recollection, and something within me said. This night your soul may be required of you-doubt not it will be taken away-you will not see another day .- Thinking that I should die before the morning, I procured a piece of paper, and wrote these things down, that it might be a warning to my relatives after I was dead. I endeavoured again to compose myself to sleep but could not. Satan, the great enemy of souls, that I might sink in despair, whispered that I was a great sinner, and would never be saved. In great anguish I poured out my soul in prayer to God, and besought Him for the sake of His beloved Son Jesu Christ to pardon my sins, to make me a new creature, and to receive me as his child.

From this time I began earnestly to seek the Lord with my whole heart. When I attended the means of grace, I found every word precious to my soul. I loved to join with the people of God, for prayer and religious conversation. Thrice a day I poured out my soul in prayer, and besought the Lord to grant me the aid of His Spirit, that I might be able to overcome the world, the flesh, and the devil; and I humbly hope that the Lord has heard my cry, and that He has in mercy granted unto me His Holy Spirit and a new heart.

From this time my love to the Saviour increased, and my greatest delight was in reading the word of God, and prayer. I then made known my desire to the Rev. Mr. Shrieves, and the members of the Church, for permission to commemorate with them the dying love of Jesus Christ. Accordingly, I was received into Church-fellowship, in which I have enjoyed blessed communion with my brethren and sisters, having wholly conse crated myself to the service of God. May the Lord grant unto me His gracious aid to continue faithful unto the end, and to His name be glory for ever! Amen.

# HISTORY OF A FEMALE CONVERT,

THE following record of the history and experience of an excellent Christian woman, now a member of the native church at Cuddapah, will not only awaken in the minds of our readers the tenderest sympathy for Christian Converts in India, especially during that fearful period of mental conflict antecedent to the open acknowledgment of Christ; but it will also lead them to admire and exalt that grace by which strength is brought out of weakness, and the newly-regenerated Hindoo is made willing to lose all that is most prized among men to enter the fold of salvation and enjoy its manifold blessings.

In this narrative we behold the example of a young and timid woman, whose eyes had been opened to the glorious realities of the Gospel, casting away her idols in the face of the day; resisting equally the persuasions and the threats of heathen friends and relatives to bring her back to their polluting creed; and finally obtaining boldness to brave every difficulty and confess the Lord Jesus before the world. The statement, which is in her own words, was originally made in the Teloogoo language, and the following translation was furnished by her pastor, the Rev. J. Shrieves :-

I formerly belonged to the Farmer Caste, my husband and I have lived by farming, and and was an inhabitant of Goorgalah in the proof Cuddapah. My age is about thirty

we have three children. My parents and family being idolaters, from

I was married about twenty years ago: my infancy I was brought up to reverence and

worship idols. About nine years ago, when Venkatareddy and Nonspah, my relations, embraced Christianity, they came and told us what they did, and made known the way of salvation. They read Tracts and parts of the Gospel, to which I listened with attention, feeling inclined to believe that it was the true way of salvation, and that there was only one God.

After some time my husband began to feel a desire to embrace Christianity, became an inquirer after the truth, and frequently went to the Reader at Cheroolahpully. I seized every opportunity myself of hearing more of this great salvation, and, being desirous to become more acquainted with Christianity, I commenced learning a short Catechism. Through increasing knowledge of the word of God, I lost all confidence in Hindooism, and by degrees forsook its idols and its sinful customs.

At times my relatives would tempt me to accompany them to their idol-temples, and to assume the mark of idolatry on my forehead, but I would not consent. When mendicants came to my door for alms, dressed in the garb of Hindooism, I have often said that I could not countenance them, and therefore they were not to come again in that manner. When the people of the village asked me for my contribution towards celebrating the annual festival of the tutelar goddess of the village, I refused, for I felt convinced of the sin and folly of idolatry.

Although I had forsaken the worship of idels, and rejected all dependence on them, I was conscious I had not courage enough to About Jesus Christ before the world. About his time my relatives and neighbours threated me, that, as I had forsaken their gods, d felt inclined to embrace Christianity, I sald be treated as an outcast; that I and my children should not be allowed to associate them, nor enter their houses; and that when smything of a joyous or sorrowful nature (meaning marriages or funerals) ocerred in my house, they would not take s part in it. On hearing all this I became thinks, and, taking my children with me, I and abode for some time with my mother adjacent village.

About the same period my husband went to Cuddspah, and, after being baptized by the Bov. E. Porter, remained there for a while. On hearing of his baptism I felt deep sorrow,

not that he embraced Christianity, but because I had not done so too; and when I thought of the transgression of Adam, and its consequences, I became afraid lest God should visit me with his displeasure for not forsaking idolaters and uniting with His people. My fear was so great, that several times I dreamt that a body of fire descended from the sky as if it would fall on me, but each time it fell to the ground at a little distance, leaving me unhurt.

At this time I began to feel concerned for the salvation of my children, and commenced instructing them on the folly and sin of idolatry, shewing them that the worship of idols was forbidden in the word of God, and that idolaters would be cast into hell. My children said, If it is so, come let us go to Cuddapah. But I felt great misgivings at times, and an unwillingness to forsake my relatives. Just about this time I had another boy, who, shortly after his birth, fell very sick, and, though I had a native doctor to attend him, he continued poorly for some time. My relatives then surrounded me and tempted me to make vows to idols, but I peremptorily refused, knowing that God alone could restore my little boy to health and strength; and soon after the Lord did in mercy restore him.

When I was about sending my children to Cuddapah to receive Christian instruction, my relatives and neighbours came about me and asked me why I was so foolish as to send them, as they would all become outcasts. My mother threw her arms round my neck, weeping, and persuading me not to send them. I replied, They may become outcasts—you are outcasts from God; these children, by going to Cuddapah, will derive much benefit—and without delay I sent them.

Because it is said, in the fourth commandment, that no work shall be done upon the Sabbath, I refrained from all work on that day, and strove more than ever to adhere to the doctrines and precepts of the Gospel; and, being fully assured that there is salvation in no other name but the name of Jesus Christ, in August last I requested the Rev. J. Shrieves to baptize me. After a suitable course of instruction, which was continued until the month of December, he baptized and admitted me into Church-fellowship. May the Lord, who has thus far been my guide and my preserver, still grant me His grace to live to His honour and glory !

#### MANGAIA.

# ENCOURAGING STATE OF THE MISSION.

THE succeeding communication, addressed by the Rev. George Gill to the Foreign Secretary under date of June last, conveys a most gratifying picture of the condition of the people in this favoured island under the salutary and sanctifying influences of the Gospel. It exhibits the progress of the natives, in relation both to their temporal and spiritual interests, from the period of the hurricane in 1846° to the date at which it was written; and, from this statement, it will be seen that, while the power of Christianity has brought them into fellowship with God and cheered them with the prospect of a heavenly and eternal inheritance, it is also developing those mental energies which are necessary to the growth of public and social improvement. In conveying these interesting details, Mr. Gill thus proceeds:—

# Growth of Christian Feeling among the People.

It is my pleasing duty to acknowledge the receipt of your communication, under date of Sept. 30, 1847, brought by the Missionary Ship, and to express my obligations for your kind and Christian sympathy with me in my labours. I trust that the influence of the rich spiritual blessings which you so fervently implore for all spheres of Missionary labour will ever cheer and animate me, and thus shall we realise the hallowed privileges of Christian communion by one spirit, through Jesus Christ our Lord.

In the review of the past years of labour among the people of this island, amidst much that has called for anxious solicitude, there have not been wanting pleasing and cheering tokens of success. As upon my arrival in their midst they gladly welcomed me, so now the general mass still manifest a warm and encouraging attention to the means of instruction, and are walking in harmony and love among themselves, and in accordance with their name and profession.

# Diligent Efforts in Agriculture, &c.

The dreadful gales of 1846 are still remembered with humility and thankfulness. Our people are, in some little degree, just recovering themselves from the desolating effects of those hurricanes on their plantations. Much time has been necessarily spent by them in planting and improving their lands; and we hope, by the end of 1848, or early in 1849, to rebuild the three chapels and schools in their respective settlements.

We have had rather heavy gales this year also, especially in March last. We were

compelled to watch the whole of one day and night, taking every possible precaution to secure the roofs of the houses by ropes, and logs of wood from the cocca-nut trees. I rejoice to say no damage was done. At midnight, I walked into the Settlement, to observe the state of the natives; and was much cheered here and there to see a group of men standing near the beach, or watching their houses, and to hear them singing, in their own language, the hymn—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high."

At present the mass of the people are dwelling in very inferior and unhealthy buildings; their time and labour, as I have just intimated, having been so fully occupied in cultivation. Lime has, however, been prepared for the chapel at Oneroa, my own station; and we fully hope soon to begin again.

# Grateful Sense of British Benevolence.

In building the chapels, and making other arrangements at the respective Settlements, we shall be greatly encouraged by the supplies of cloth and tools which have been received. The prayerful sympathy and generous help of the Churches of England can never be forgotten, nor will they fail to produce real and lasting benefit. Our people are surprised and delighted with such liberal donations, and cease not to implore the richest heavenly blessings on their benefactors.

They continually talk of the "Society:" it is a word of great pleasure and interest among them; and, in the anticipation of the last Annual Meeting in May, they deter-

<sup>\*</sup> See "Missionary Magazine, for July, 1847."

mined to give some substantial proof that their interest and gratitude were sincere. For the year ending in the month of May, 1847, the contributions amounted to 731. The same year, also, they paid 51. towards the expenses of my return from Rarotonga; and, in addition to this, paid for their copies of the Scriptures printed at Rarotonga, and the New Testament printed in England, 50. 1s. 6d. They prize the written Word of God, search therein daily, and cheerfully pay for all their copies. At present I have disposed of all the British and Foreign Bible Society's New Testaments, as well as of all Scriptures printed at Rarotonga. The people are greatly rejoiced to learn that Mr. Bessecott is to remain in England, to revise and print, under the auspices of that Society; and they are all but impatient to receive the whole Bible complete.

### Liberality of the Native Christians.

At the close of the Annual Meeting, held on the 31st of May, 1848, the total amount of contributions was 1201. You will observe that the amount of contributions in money is small; but the amount of personal and individual labour, required in the manufacture of the arrow-root and the fishing-net, gives a leasing proof that they love the cause of Christ, not in word only, but in deed and in truth. Freely have they received and freely do they give. You will, I am convinced, resalve these contributions with pleasure: they from a poor and destitute people, whom God has honoured the Churches of Britain bless, and who now rejoice to do a little help the great interests of the Society, in e name of Him who has so richly loved em, and who, though so rich, for our sakes besame poor.

# Progress of Public Improvement.

We have just completed a great public work, by carrying good paths and roads assumed the whole Island and through the Settlements. Formerly the paths were very narrow, and in many places almost impassable to any but the natives, who can go through water, mand, or mire, with ease and facility. You may remember, Mr. Williams, in his negrative, gives no very pleasing account of his walk through one of the inland stations. We have log-bridges over all the water-courses, and firm stone-paths through the Tore Plantations.

I rejoice that now I can make very frequent visits to either of the villages on horseback. I visit them now twice a month, and, in cases of emergency, oftener. You will not think these labours incompatible with my other more important and immediate duties. The preaching and teaching of the Gospel of Christ will simultaneously expand and improve the moral and social condition of the people.

The inland station, Tamarua, was formerly located around the swampy and unhealthy courses of water passing through the Taro-patches: it is now removed to a more healthy spot on a site originally suggested to the people by Mr. Williams. A temporary chapel has been erected there, and a dwelling-house for the Native Teacher. The people are now removing their houses to the new Settlement, which we hope to arrange in a neat and healthy manner.

#### More Missionarics desired.

The people of this village are very solicitous for a European Missionary. I have told them that I have written, and also told them your reply, and they say "Write again! Ask again!" The Governor of the Settlement said to me last month, "Write again and ask the Society how much property we shall send to England to buy a Missionary? for," said he, with great energy, "I think we can buy him, and feed him, and pay him."

# Interesting Services on the Arrival of the Missionary Ship.

On the 12th of May, the John Williams arrived at Mangaia. I have to acknowledge, with unfeigned gratitude, the very kind and liberal supplies then received. The wood will be of great value and service in our contemplated new buildings, and in finishing our own dwelling-house. This land is remarkably poor in wood, and such a grant as your kindness has supplied is really invaluable.

The people had long anticipated the Missionary Ship, with a desire to enjoy a public service with the Captaiu, and the brethren who might arrive. It was in the afternoon of the Saturday when the goods were all landed, and the wind not being favourable for Rarotonga, the urgent and pressing desire of the people that the vessel should remain over the Sabbath was gratified. Informa-

tion was forwarded to the two inland stations that the churches might assemble at the principal village for the services of the day. Many, as soon as they heard of it, came immediately, and others arrived at midnight, rejoicing to hold fellowship with our Christian Friends.

It was a lovely Sabbath—the ocean calm, so as to allow the vessel to lie on-and-off in safety. At an early hour, Captain Morgan, with our brethren and the boat's crew, came on shore. Captain and Mrs. Morgan, Mr. and Mrs. Schmidt, and Mr. Ella, with Mamoe, his wife, and the crew, were received by the people with much joy. The morning services were conducted as upon ordinary occasions. I preached from "God commendeth His love towards us, in that while we were yet sinners Christ died for ns." In the afternoon the Captain first addressed the people, giving a very interesting account of the Ship's voyage to England, and of the continued interest and sympathy of British Christians towards Polynesia. Messrs. Schmidt and Ella also followed in warm and animating addresses. Mamoe quite electrified the people with his descriptions of all he had seen and heard. The wonders of England, and the love of British Christians, as he had seen them manifested. were themes upon which he dilated with feelings of unspeakable joy and gratitude. When unable fully to express himself in language, he was content to use gesticulations, which he frequently did for several minutes We could all understand consecutively. what he meant and what he felt when he pointed to the circumference of the horizon, intending to give us some idea of the greatness and extent of the love of British Chris-

# Delights of Christian Intercourse. Several interesting remarks were also made

by the members of the Churches: one old man, the principal Deacon, of whom I have formerly spoken as being the first to receive the Gospel in the commencement of the Mission, addressed us with tears of joy, saying:

"Behold what manner of love the Father has bestowed upon us that we should be called the children of God. Here we all are -never has the land seen such a thing until now, that we should see so many English Christian brethren with us. We have had fellowship with them before in prayer and in thought, but this day it is with the body too. I think I now understand the meaning of John, where he says, truly our fellowship is with the Father, and with his Son Jesus Christ, because we and all Christians are his children. There is no difference—they and we are all the same: we and they are children. It is this little thought of mine that makes me wish to die soon, that I may see my brethren who have died even from the time of Moses; for we and they, and they and we are children of our Father who is in heaven. My heart is large when I look at my brethren and sisters from Britain. I shall only see them to-day. I shall soon die, and then I shall see them again with Abraham and Isaac and Jacob."

The services of the afternoon were also interesting, from the fact that four young men and their wives bade farewell to their friends, to enter the Institution at Rarotonga, to be further trained as Teschers for the Islands to the Westward.

It is a pleasing reflection to the Churches

It is a pleasing reflection to the Churches of Mangaia, that, among the first Pioneers and Native Teachers, taken by the honoured WILLIAMS to Samoa and the Islands westward, were young men from their number, and that we have sent to the Isles of these seas many who have, through God, magnified their office. I find, that, up to the present time, nearly thirty young men and women have devoted themselves to the work of teaching and evangelizing their brethren around them. Freely have they received, and freely do they give.

Early on the Monday morning the Churchmembers made presents of food and other supplies to the Ship and the brethren, and sent them on their way rejoicing. This visit of the vessel has done us much good.

#### DEATH OF THE REV. THOMAS BULLEN.

Since the announcement of this deeply afflictive dispensation, in our number for November last, we have been favoured, by the friends of our deceased Brother, with the following additional information. It was furnished by the Rev. John Geddie, of the Nova Scotia Missionary Society; and the statement itself will best explain the circumstances by which he was enabled to render this mournful yet gratifying service:—

Myacquaintance with Mr. Bullen (writes our friend) commenced in October, 1847. Having, in the providence of God, been removed to Tutuila, while on my way to the dark islands of the West, I became an inmate in his family. During the few months which I spent with this dear brother, it was my privilege to form a friendship with him, which, I trust, will be cahanced and perpetuated beyond the grave.

I accompanied Mr. Bullen to Upolu, in November last, to attend a meeting of the Missionary Brethren. It proved an occasion of great interest to our departed brother, who was unanimously chosen to commence the Mission at Fatc, on the New Hebrides Group, in conjunction with such labourers as the Society might send out in the John Williams for years engaged much of his thoughts and prayers, and great was his joy when he was designated by his brethren to preach among them the unsearchable riches of Christ.

On our return to Tutuila, Mr. Bullen comaced preparations for his new field of laer. By the advice of the brethren he set est making the frame of a house, and prong a suitable boat; but, while thus engad, his duties as a Minister of the Gospel re not overlooked. Of late, also, he lared hard at packing up, so as to be in miliness for the John Williams, when she should arrive; and I aided him as far as posda. Whether these exertions had any influs in bringing on the disease which ended his days, or not, it is impossible to say: at levents, we think he undertook too much, at he never complained. There was, no mbt, a predisposition in his constitution to the malady of which he died, and the cirstance to which I am about to refer seems to have brought it to an issue.

On the 7th of March he undertook a visit to Aolo, a village which lies about five miles from Leone. The road to this place is bad, and leads over a mountain, very precipitens on both sides. The walk from Leone is most fatiguing. I accompanied him in this journey, which was performed under a drenching rain. We reached Aolo in the evening,

and both of us felt somewhat chilly. On the following day, Mr. B. met the Church-members, at five o'clock A.M., and delivered to them a suitable address; at ten, he visited the school, and spent a considerable time in examining the scholars; about mid-day, Chiefs and heads of families waited on him, and he had some conversation with them; at two o'clock P.M., we met for divine service—his text was 1 Cor. ix. 24: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain."

This was his last sermon, and he never again spoke in public. Immediately after service we set out for Leone, and reached our dear families the same night. During our homeward journey he complained of fatigue, and when he came to any ascent on the road he availed himself of the assistance of the natives who accompanied us. I thought I observed a languor about him which was unusual, but I ascribed it to the oppressive labours of the day, and considered there was nothing to awaken fear. On his return from Aolo he began to complain: for some days he was affected with chilliness and general soreness throughout the system: he looked very ill, and was unable to attend the usual services at chapel.

[After recounting the course and progress of the malady, the esteemed writer continues]:—

At six A.M. on the 24th, brother Murray awakened me, and told me that dear Mr. Bullen was, to all appearance, near his latter end. I arose quickly and went to his bedside, and was soon convinced that he could not survive long. I suggested to Mr. Murray the propriety of making known to Mrs. Bullen our fears. The painful intelligence surprised her, but she received it with a degree of composure. All that now remained for us to do was to soothe the dying hours of our beloved brother. As the day advanced he sank lower and lower: his weakness at length became so great that he was unable to speak. We spoke much to him, and addressed him as a dying man. As speech was gone, we requested him to respond to our questions by a gentle pressure of the hand. In this way we learned from him that all his hopes for an eternal salvation were built on the Redeemer; that he was willing to depart, and be with Christ; and that he committed his beloved wife and dear children to Him who has promised to be a father to the fatherless and a husband to the widow.

The parting from his dear children was an affecting scene. Brother Murray lifted up the eldest, that he might kiss her, and I lifted up the two youngest. We believe he knew them, though he was unable to impart to them his dying counsels. But his beloved partner appeared to engage his chief attention, as his eyes were constantly fixed on her while consciousness remained. By the motion of his lips, he seemed as if he had a desire to speak, but he was unable to give utterance to his thoughts. At half-past three o'clock P.M. our dear brother fell asleep in Jesus, without a struggle. The sad intelligence of his death soon spread among the poor natives; and numbers assembled about the house, each one eager to obtain a glimpse of the lifeless

corpse of their beloved Missionary. Many a tear was shed, and they could not be prevailed on to return to their homes till the approach of night.

On the 25th, the remains of our dear departed brother were consigned to the grave. At three o'clock P.M. the body was conveyed to the chapel, and service was conducted by Mr. Murray, during which a deep solemnity pervaded the whole audience. There was considerable manifestation of feeling. After an appropriate service, the body was removed to the grave near the chapel, and consigned to its kindred dust, there to repose in the stillness of death till it is raised at the resurrection-day, while the spirit has winged its flight to the realms of bliss, and is now engaged in celebrating the praises of redeeming love.

The death of this faithful servant of Jesus is a mysterious dispensation. It is sensibly felt by his brethren and people; while it throws a dark cloud on the Mission to the New Hebrides, whose leader has fallen. We cannot fathom the designs of God in this event, but it is our duty to stand still and adore.

# ACKNOWLEDGMENT FROM REV. A. BUZACOTT.

MR. Buzacorr desires to express his very grateful acknowledgments to W. O. Harling, Esq., of Chester, for the two admirable Portraits which he has executed, in oil colours, free of charge—the one, a likeness of Kiro, the Rarotongan Christian, by whom Mr. B. was accompanied to this country; the other, a portrait of himself. He also presents his cordial thanks to the Members of the Church at Queenstreet, Chester, for their kindness in defraying the expense of supplying suitable frames for these valuable pictures.

# MISSIONARY CONTRIBUTIONS.

From the 20th of November, to the 15th of December, 1848, inclusive.

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THE

# VANGELICAL MAGAZINE,

AND

# Missionary Chronicle,

FOR FEBRUARY, 1849.

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- HI. TRACTARIAN NOVELS.
- IV. CONTRIBUTIONS TOWARDS " MATERIALS FOR THOUGHT."
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  - E. REV. JOHN CLAYTON AND THE POPULET CHURCH.
  - XI. MISSIONARY CHRONICLE.
- A Portrait of the Rev. J. Kennedy, A.M., Stepney, will appear in March,

The Profits of this Work are devoted to the Benefit of Widows of Evangelical Ministers.

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#### TO CORRESPONDENTS.

Communications have been received, during the past month, from Drs. Raffies, Perguson, Massie, Burder, Smith, Bennett; and from the Rev. Messre. Binney, Stoughton, Wallace, Morris, Griffiths, Rees, Ellis, Harrison, Welsford, Rogers, Burgess, Wilson, Jones, Evans, and Davies.

Also, from G. W. Gilling; W. Hughes; A Looker-on; Josiah Conder; Thomas Schofield; Eliza Lacy; W. C.; L. B.; J. S.; P. L.; R. H.; D. J.; P. D.; W. R.; J. W.; J. J.; A. D.; R. F.; B. D.; T. B.; and W. H. S.

and W. H. S.

G. Blake does not say what his communication was about; we certainly notice all correspondents, except there be special reasons for not doing so. —Mr. G. W. Gilling's paper is under consideration: it was impossible to make room for it in our present number. —F. T.'s lines have been received, and will appear.

—Thomas Spaiding's communication was too late for February. —T. R. Wheatley's Article on the South African French Mission did not come to hand until the Magazine had gone to press. — Perhaps Mr. Gardner will kindly send some other specimens of his late son's papers.—It is impossible for us to pronounce upon Mr. Prichard's two papers, unless they are submitted to cur inspection.

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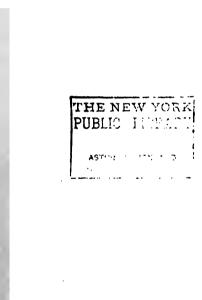
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# EVANGELICAL MAGAZINE.

AND

## MISSIONARY CHRONICLE.

FOR FEBRUARY, 1849.

## DGRAPHICAL SKETCH OF THE LATE REV. JOHN HILL, HUNTLY.

BY THE REV. N. M'NEIL, OF ELGIN.

"He was a faithful man, and feared God above many."-Nehemiah.

" Epaphras, . . . who is for you a faithful minister of Christ."-Paul.

(Continued from page 6.)

HE subject of these imperfect sketches a man of deep-toned personal piety, ransparent purity, and moral weight heracter. And the beauty of it was, others seemed to see and know these gs better than he did himself. These the charms in his Christian character e secret of his strength—and the imate source of his success. e conscience of living near the founof Infinite fulness, and of drinking , and deeply out of it: "He was semelite indeed, in whom there was guile." Christian cheerfulness and waness were well balanced and beauly blended in his character. Without invidious comparison, or detracting the excellences of others, "he was in that feared God above many." egative excellence, though it rarely

so high as some of the active cirthat adorn the Christian character, that adorn the Christian character, totwithstanding, a quality of great tical worth in a minister of Jesus st. The want of Christian meekness to the Cl.

Christian prudence has often been mongly marked and long remembered when a man has not had the use is time."

LEXEVIT.

few rash words, or imprudent (though not criminal) deeds, have often done more harm to a young minister than half a lifetime of approved labour could counteract and consign to oblivion. I can safely affirm, that in these negative excellences my deceased friend, John Hill, excelled. There are hundreds who saw him daily, and knew him well, who could attest the fact. It was of great practical effect in maintaining the purity and peace of the body, and ruling the church of God: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.' is a portion of "that wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be intreated; full of mercy and good fruits without partiality and without hypocrisy." It is, in one word, that trait of character that "gives no offence to Jew, nor Gentile, nor to the church of God." It gives a high bearing and moral weight to the Christian and ministerial character: "Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record; and ye know that our record

There are some pious men whose characteristic excellences burst forth upon us all at once. We learn their defects by closer intimacy. There are others, whose worth is more latent. They have a sensitive delicacy and shrinking modesty about them. They improve upon us upon closer acquaintance. Without saying which is preferable, we are of opinion Mr. Hill belonged to the latter class. His, however, was not the modesty that is sometimes allied to indolence, and shrinks from self-denied duty. He was a matter-of-fact man, and was ready to grapple with the miseries of fallen humanity under all their diversified forms. He was a man of a large and kind heart. Benevolent feeling was his element; but he disliked parade and display in giving expression to it. He counted himself a debtor to all classes, that "he might by all means save some." "Christian simplicity and godly sincerity" were characteristic features in his moral constitution. They gave a character to his pulpit ministrations and his whole intercourse with the flock.

Though my deceased friend endeavoured through life to maintain the character of the diligent student, and the active, laborious pastor, as his primary and proper vocation, yet he employed the pen and the press on various occasions, as well as the pulpit to extend his usefulness. Among the first of his essays were a series of well-written papers upon various topics, which appeared in the Christian Herald. Afterwards he wrote and published a series of "Religious Tracts," some of which were entitled "The Visitor." They exposed and condemned with considerable force and effect some of the prevalent errors and vices of the locality; and though, for a time, they excited some "stir about that way," were beneficial in their tendency. Other of the productions of his pen related to "The Annals of the Poor;" and, though small, are excellent sketches of their kind. The following is an imperfect list of the fruits of his pen :

- 1. "Memoir of Agnes R-....... A pious servant girl. 1826.
- 2. "Memoir of John Burnet." A member of the church. 1827.
- 3. "Serious Addresses to Unprofitable Hearers of the Gospel." 1830.
- 4. "Discourses on Important Subjects addressed to Christian Parents." 1831.
- 5. "Friendly Warnings against Drunkenness." 1831.
- 6. "Portrait of Popery." pp. 250.

These productions are of varied merit. Some of them are tender and touching; others, feeling and forcible in the texture of the author's reasoning; all of them worthy of the piety, good sense, and literary attainments of their author, and all of them adapted, by the Divine blessing, to prove beneficial to the souls of men. The latter was his highest ambition in appearing through the press. He did not affect fine writing: his aim was accuracy of statement; close, conclusive reasoning; great "plainness of speech;" abiding impression on the mind of the reader; and vital, practical results.

Although these imperfect sketches have already far exceeded what the writer originally intended, yet he cannot help thinking, that "this frail memorial" raised over the ashes of an endeared Christian brother—a faithful and muchloved pastor—and deceased pious family—would be very imperfect and abrupt in its close, were not some additional sketches given of the last two or three years of their lives.

We have no hesitation in saying, and saying with emphasis, that "It is well!" Well with "the little daughter" and her mother, " who were lovely in their lives, and in their deaths were scarcely divided." Well with the elder and younger langhters "who sleep in Jesus," and whose ashes repose with the younger branches of the family in the vicinity of Huntly. Thither some Christian friends will still cast a wistful eye to the lonely spot where so much dust of their late paster slumbers till the morning of the resurrection. "It is well" also with

Samily tomb, nearly 150 miles distant, the eight that have preceded him to the appointed for all living. The desplated heart of the only surviving son say bleed for months to come, and the ereaved flock may sigh and shed the milent tear over early recollections and departed worth ;-but still "It is well!" God himself has done it ; -therefore "it is well!"

The rapid ravages of disease and death in the Hills' little lovely family circle, within the last two years, have been cinful and striking. It seems as if the Lord had designed to house them in heaven at no distant interval of time from sech other, that they might not have long time to mourn for each other in "the valley of Baca." When the shepherd was smitten - though with a Father's nd—the flock could not fail to feel, d that deeply. The throbbings of Christian sympathy, and the gush of Christian feeling on the part of Mr. Hill's friends and flock, were deep and strong in his behalf. He stood divinely strengthened and supported in the midst of the sorrowful scene of disease and death. He passed through it unscathed; yes, mellowed and improved in his Christian character. When the mournfall intelligence reached us that an aged and only surviving sister, a lovely little daughter approaching to womanhood, and his beloved partner in life were all managed by death, and laid in one grave within little more than two or three steks; and that he personally passed through these "deep waters," at a coniderable distance from his flock-not a few supposed from the tenderness of his heart and the acuteness of his sensibili-

in seven he did not forsake him." As was, so was his strength. Two brief notes from his own hand rther unfold this touching scene:

ties it would have entirely prostrated

und mmanued him. But it was not so:

"God was with him in six troubles, and

" Niddry Castle, July 29, 1846. her Mrs. M.,-We reached this last

nearly 150 miles distant, afternoon. From all I can learn, her ond was peace. We expect the guis-from Glasgow this afternoon. We expect the girls (Agnes and Mary)

"Yours most affectionately,
"JOHN HILL."

Another brief epistle, shortly after the death of the mother and daughter, will show how the surviving father and daughter felt under such desolating dispensations, and how both were so signally supported:

" Huntly, Sept. 14, 1846. "My dear Friends,—I received both your kind favours. Even yet I feel difficulty to put pen to paper. Grief has been added to our pen to paper. sorrow indeed. We are like stricken deers. But oh, it is by the hand of our own God that we have been touched. Our dearest Mary, for a good while before she left home, gave all the evidence our hearts could desire, that she was the Lord's. And as for my own dear partner, you knew her; and I can only add, that of all the deaths I ever witnessed of God's people, hers was the most composed. In the perfect possession of every faculty and of her solemn position,-speaking to us up to the last minute, -she departed in perfect peace. Oh that we could bless God as we ought!.... " I am your afflicted and affectionate

Brother,

" Joun Hill."

A brief note, at an earlier date, from the only surviving daughter, Agnes, who was cut down and carried to the tomb in the bloom of her youth and womanhood, in April last, runs thus:

" Niddry Castle, Sept. 6, 1846. "How can I tell you, dearest Mrs. McK., that beloved mamma died here this morning. Thus am I left sisterless and motherless in one short week. How, oh how, shall dear papa and I return to our desolate abode! Our hearts are almost torn asunder. Pray, oh, pray for " Your affectionate " AGNES HILL."

Still the Lord pours a large infusion of mercy into man's cup. A pious lovely daughter, with fine conversational powers, was left with the aged parent to break the force of the recent bereavements, and cheer his heart in his widowhood. She became a suitable substitute in the room of her deceased mother. No creature could be more devoted to her father's comfort. No love was lost between the father and the only surviving daughter.

They also were "lovely in their lives," and "in their deaths" not many months "divided." This additional stroke was sudden and severe; but it was borne with Christian courage, composure, and submission. The Lord was with the father and only surviving son in passing through The following note will the furnace. show the father's feelings at this peculiar crisis:

" Huntly, April 17, 1848. "My dear Brother, —I cannot think of being longer in telling you that my much-beloved Agnes is very, very ill. Her complaint is in the head. She has had a great deal of blood the beat and the beat times and the beat times. taken from her arm at different times, and by leeches on the head. It was shaved on Friday and a large blister put on. Still the pain con-tinues. She is quite prostrate. Pray for us, Our God only can send help. Phil, ii, 29, has

of late been much upon my mind,
"I ever am, my dear Brother,
"Yours, &c.,
"John Hill."

Miss Agnes Hill died on the 25th April, 1848. Many mingled their tears, sympathies, and prayers with the surviving parent and son on this mournful occasion. Suffice it to sav, that he bore this last bereaving stroke like a Christian. It was the prelude of his own dissolution, which took place at Glasgow on the 21st September last. His only surviving son, Mr. John Hill, had the mournful satisfaction of tending his beloved father's sick bed-soothing his dying pillowwatching the ebbing springs of lifeclosing his eyes, and conveying his remains to slumber by the side of his : BY THE REV. J. D. HULL, EFISCOPAL MINISTER, dear sister, his beloved partner, and lovely daughter, till the morning of the resurrection of the just, when "the upright shall have the dominion." May the dying parent's parting prayer be heard, and his blessing rest upon the soul of the chief mourner, and only surviving branch of the family! These solemn closing scenes do not so much call for public exposition as for private, pensive, personal reflection-to see the Lord's hand in these solemn visitations-fervently to pray over them-and personally to profit by them: "Write, blessed are the dead who die in the Lord; yea saith the

Spirit, for they do rest from their labours, and their works do follow them."

Finally: it may here be stated that it was a most cheering and delightful part of private labour that was committed to him by Dr. James Legge, of Hong Kong-one of his own children in the Lord-the superintendence and private tuition of the three Chinese youths, from the land of Sinim, viz., Kimlin, Houttkiam, and Assau. This was a wise arrangement. Mr. Hill deeply felt the honour and importance of forming the minds of these young men for future usefulness in far distant lands. The Lord propitiously smiled upon the effort. Mr. Hill acted like a father to them. They all three made a voluntary and intelligible profession of the truth as it is in Jesus-were baptized in his name-in the name of the Divine Three - and received with confidence and cordiality Dr. Legge into the Christian church. and Mr. Hill conducted the principal part of these solemn and delightful exercises, which excited much interest in the place. The youths have lately arrived in safety in their native land. May "the angel" of the covenant "bless the lads! May the name of Abraham and Isaac be upon them! and may they grow up to a multitude in the earth.'

LINES ON THE LATE REV. J. HILL.

O! FOR a master's power to paint aright The constellation of endowments bright, That in thy character concentred were:-The solid sense, the erudition rare: The taste so true, the feelings so refined: The noble strength and dignity of mind: The tenderness, so ready to o'erflow At the least impulse of another's woe: The judgment that so wide a survey took; The cheerfulness that lighten'd every look; Save when upon thee hurst affliction's cloud, And thy meek spirit 'neath the tempest bow'd:

The charity that still rejoiced to own God's image, wheresoever it was shown: ffected piety profound,
y whole life as with a halo crown'd:
iat the beautiful assemblage seal'd,
lesty through which it was reveal'd.
crystal shrine the flame we view:
right Sun, his vail of vapour threw.
nly would Affection's hand essay
ely walk in public to pourtray;
thing visits to the sad and poor,
conducted thee from door to door:
lerest thou didst cherish for the
f,
to thee, as to a father, clung.
nestness with which thou wouldest

With those it was thy chief delight to feed, For Him, whom thou thyself hadst precious found,

Till thy own warmth pervaded all around: The heavenly wisdom from thy lips that fell, That will on distant generations tell:
The thrilling fervour of thy simple prayer, The gushing of thy heart;—but I forbear. O counsellor revered! O friend beloved! Too early from the midst of us removed; Whose like we never must expect to see; What living friend shall compensate for thee?

Ah! what afford our longing hearts relief? Thy bliss alone can reconcile our grief.

# HON. AND REV. BAPTIST W. NOEL AND THE ESTABLISHED CHURCH.

serous from the Establishment, in , have ceased to be matters of The Romish Calendar will heir number to have been very rable; but we verily believe that ast be multiplied as ten to one, if que-spot of Tractarianism is to be d from the English Episcopate. secret leaven, it is working itself heart of English Society. With h (see Mr. Bennett's church, shridge! and the worldly,) it is by becoming more fashionable. song the poor it is gaining golden s, by the wonder-working power Offertory. Secession will be no eard of among this class, if their should become palatable, and beps should wink at the enormous Ignorance of spiritual religion the one result, and worldly utical policy will produce the It is vain to dream of spiritual se where none exists. The men nding to Romanism will be more dealt with than those who never inhibed the true spirit of the m. Much, indeed, will depend particular Diocese in which a ministers; but in too many, : Dioceses formalism will have -see of preferment, than a

mt zeal for apostolic truth.

Meanwhile, earnest men in the Establishment are pondering the great lessons of the age, and are looking with a full and throbbing heart at what is passing around them. It comes within the scope of our personal knowledge to be assured that not a few, at the present moment, are profoundly exercised as to the path of duty in reference to their ecclesiastical position. Their language is: "Lord, what wilt thou have me to do?" and " the meek will he guide in judgment,the meek will he teach his way." Our prayer is, that no worldly motives or considerations may be suffered to supplant the decisions of conscience enlightened by the word of God. Men of the greatest power will become feeble the moment they cease to "obey God rather than man." These are not times when feeble and divided purposes will enable Christian men to meet the crisis which is coming upon them. We want a Luther or a Knox to realize those great reformations, which it was in their hearts to accomplish, but which the times in which they lived forbade.

It is verily health to our bones to meet with an earnest—fearless man. We rank him instinctively with the heroes of his age. He lives not only for his own day, but for all time coming. He will be "had in everlasting remembrance."

Such a man, "by the grace of God," is 'liberal Press, so called, is attempting to Baptist Noel. Born to rank and fortune, educated with nobles and aristocrats, bred originally to the highest branch of the law; we find him, while yet the dew of youth was upon him, sacrificing all "the pride of life" at the shrine of humble piety, and treading with holy zeal in the footsteps of his honoured and sainted mother, who did more for the cause of evangelical religion than most of the Christian women of her age. We watch his progress for a few years, and find him counting all the honours of the legal profession, in which, from his talents and connections he bid fair to rise to the first rank, but "loss," that he might "spend and be spent," in proclaiming to perishing sinners "the unsearchable riches of Christ." That he did not quit the laborious profession of the law, to seek ease and indulgence in his clerical vocation is demonstrated by an appeal to the entire course of his ministry in the Establishment. Few public men have made more laborious preparation for the pulpit; few have exercised a more watchful care over their flocks; few have devoted more of their time and energy to the cause of general philanthropy. And if popularity, if the favour of the great, if the most tempting offers of preferment, if the smile of courts, and the most hearty good-will of his beloved Sovereign, could have swayed a mind of the order to which his belongs, we should not have had to record the fact—the how could he, with any show of conunpalatable fact to many-of his Nos-CONFORMITY, as the result of a process of inductive examination which no secondary | corrupt at its very base? The man who considerations could arrest at any stage of the momentous inquiry. To every Noel now does, can no longer dream of candid mind, it will readily occur, that the work of repairing Establishments. all the prejudices of education and early | In his deliberate conviction, "the Union training, all his former associations and of Church and State" is at variance habits, and all his worldly interests, stood with the distinctly expressed will of the in the way of the position he has reached. ' Church's Head, with the laws which bind But he entered the Establishment with a the consciences and the conduct of his good conscience, and he could no longer Disciples, with the form and order of the abide in that Establishment when con- | Apostolic Churches, and with that visible science told him to retire.

write down by the most silly and contemptuous abuse? Is this the man whose elaborate and catholic volume on "the Union of Church and State," has been pronounced, by an anonymous scribbler, as "a compilation of false logic and intemperate invective?" Is it not an infinite discredit to the advocates of the Establishment thus to slander and misrepresent a man who has lived only to bless his fellow-creatures? whose motives and character are above suspicion? whose course of reasoning in defence of the position he has taken is deserving, and will receive, the grave consideration of all enlightened and unprejudiced men? Who does not know that sweeping indiscriminate condemnation is an easy manufacture, as compared with a pains-takingconvincing reply to an author's arguments? Many who are now making light of Mr. Nocl's train of reasoning against Church Establishments, would quail before such a mind as his, were they compelled to encounter his masculine intellect in any fair arena. Some of the writers to whom we refer would have lauded Mr. Noel to the skies, had he come forth from the press with some masterly scheme for Ecclesiastical Reform; but when, as the result of a most painful investigation. he has felt himself constrained to assail the very principle of an Establishment, believing it to be incompatible with the freedom and life of the Christian Church, sistency, have proposed to prop up an edifice which he regards as rotten and occupies the point of vision which Mr. and palpable separation between the And is this the man that even the Church and the world, so essentis

to the final triumph of the Christian cause. If the class of writers referred to will but follow Mr. Noel through his laborious and well-sustained train of thought, they will be at no loss to discover the prolific source of all those fearful abuses which prompt their continual cuckoo-note of Church Reform. They will see, as in the light of day, that they are fruits of the Establishment principle; and that nine-tenths of them could never have existed if "the Union of Church and State" had not been created.

But if intolerant liberals, High Church bigots, and Puseyite Pricsts, are disposed

to treat Mr. Noel with but little of the courtesy due to his character and manly

virtues, simply because he has written a book against "the Union of Church and State," in what spirit is his present position to be regarded by his Evangelical Brethren, whom he has left behind him in the Establishment? The Church artiles which we have read on Mr. Noel's book are pitiable exhibitions of ill-temper ad splenetic vituperation. His book is cne-sided," "narrow-viewed," "illreasoned," "most illogical," "puritanical," "full of tiresome repetitions," "mecharitable in the highest degree," all such things. Now we really Meve if Mr. Noel's argument had been vexatious, if his book had been less erough-going in its character, there ad have been less of this fault-finding. We have seen no article as yet written 🖢 azy one capable of grappling with e great question. Contempt and scorn the only weapons resorted to. But it serve the interests of the Estabment thus to treat Mr. Noel's Seces-, or his book? Can it be that his gelical Brethren will resort to such of warfare? Do they not owe a man so amiable and enlightened a and respectful review of his opi-\*? We shall look very earnestly at wree which may be taken by them. will the Bickersteths, the Stowells, Neils, the Birks, and others, act their friend and Brother? He

is no Puseyite, he is no High Churchman, he is no Romanist. He has not lost his character, nor abandoned his spirituality. But in the solemn review of a great question, as in the sight of God, he has come to the conclusion that the Church-and-State connexion is opposed to Holy Scripture, the authority of Christ, and the spiritual interests of the Christian Church. They may argue with him, they may refute his positions, they may expostulate with him for quitting his post; but if they do not deal with him as "a Brother beloved," we shall say to them, without scruple, "Ye know not what spirit ye are of." Let them read as much, reflect as much, and pray as much, as Mr. Noel has done in reference to the step he has just taken, and then treat him otherwise, if they can, than in the spirit of love and meckness.

To the honoured Minister of Jesus Christ who is the subject of these remarks, we should say, with affectionate earnestness, "Fear not the judgments or the censures of your fellow-men,-be not dismayed even if ancient Friends should forsake you, and some of your own converts should become your censors. You have acted for God, and he will sustain you in the mighty conflict. A good conscience is the noblest of all possessions. Pardon us, if we say, Be as watchful of your future steps, as we have reason to believe you have been of those already taken by you. Whether you are to be a Free-Church Episcopalian, or a Free-Church Presbyterian, or a Congregational Independent or Baptist, is with us a matter of minor consideration. All we wish to see is, that you should take your ground firmly and promptly, in accordance with the great principle of the Spirituality of Christ's kingdom which you have so nobly advocated. We shall hail you as a faithful witness for Christ, in whatever section of the voluntary Church you feel called upon to exercise your future ministry. Our only hope is that you will not impose silence on yourself for any lengthened period. Christ sent

you to preach the gospel; and that duty ought not to be suspended upon the settlement of any Ecclesiastical question. May the pillar and cloud guide and attend your steps !"-(See first article of Review.)

#### TRACTARIAN NOVELS.

A very seasonable article under this title appeared in the British Quarterly for August in the last year; and ano- ! ther, entitled "Tractarian Teachings for Ladies," in the Eclectic Review for September. To Protestants they abound in marvellous revelations, which we think ought not to be confined to the readers of those publications; but to be diffused through the whole empire by our cheaper and more easily come-at-able periodicals. If our people are to be Romanized and once more plunged into the dark and horrible abyss of Popery, let them not be taken by surprise or ensnared without being warned, by the cunning craftiness of men who lie in wait to deceive. Tractarianism, in our view, is the nearest approximation to this "prodigious structure of imposture and wickedness" -standing in immediate affinity with the Apocalyptic Harlot - the impure offspring of the Man of Sin. All other existing churches must be estimated as they approximate to, or recede from, the constitution, tenets, discipline, and spirit of the Church of Rome; -For as primitive discipline, a popular union of fraternal freedom, is one extreme, and the papal system of unmixed despotism is the other; among the intermediate lines, the nearest to one extreme are the most pure, the nearest to the other are the most corrupt.

To Religious Novels, we feel almost . instinctive repugnance. In this description we do not include the poetry, the do not deny that as the works of sanctified genius and within their proper

a sinister purpose is, in our view, highly objectionable.

A perilous heap of such works is now upon our table; all intended to effect the same object; by similar means. Tracts were the spawn-and these are the progeny. They have a winning and attractive appearance; and at the same moment they faschate,-they destroy. They begin with the nursery, and end with the college. Their chief arts, however, are employed to awaken female zeal, and to convert the daughters of England into the emissaries of Rome.

As subordinate to their principal aim and end their authors incessantly labour to debase and enslave the human mind. The right of private judgment they assail with a most inconsistent show of argument; but more frequently with supercilious scorn and unreasoning contempt. Hence, too, they insist upon implicit faith in the most monstrous, absurd, and impossible dogmas-all of Romish origin or adoption; and descend to the most pucrile forms and ceremonies-the merest trifles - insisting on minutiæ which are utterly incompatible with a scriptural and healthy piety; and draw down the mind from the greatest Being in the universe to a toy which a child might play with for a day and be thoroughly ashamed of in a week. This is strong language. It is thoroughly borne out by the publications before us.

Speaking of the Bible Society, that most oracular and self-complacent persentiment, and the beautiful creations of I sonage, the writer of "Rest in the which religion may be the subject. We Church," asks, "Can any one point out to us that it has been other than a great, if not a ruinous mistake?"-" It was not limits, they may subserve the interests thus," she goes on to say, "as it is with of immortal truth. But the novel, with these possessors and not doers of the its heros and heroines, drest up as pup- | word, when Chrysostom and Augustine pets of a religious drama to accomplish, preached, when Xavier baptized, when

Francis of Assisi bade to penance.". The priesthood who are to wield the tyrant rod over the popular mind it seems may study as much as they please, and we are presented with a few of the indispensable accomplishments of the student - theologian: but which are followed by an attack on the laity who presume to think for themselves: "One smiles, remembering these things, when one hears the frequent flippant injunction from the platform to a popular assembly, from the press to the poorest and most occupied, 'Let your own minds be the judges! study the claims we have set before you! never yield a blind assent! be guided by the ! decision of your understanding! One sighs, too, reflecting that "HIS FOOLISH THINGS WILL CONFOUND THE WISE." Much more is added of the same kind, intended to deprecate the exercise of the understanding on any subject which the church has taken into her exclusive and holy keeping. Blind assent, implicit obedience, must be yielded to an unintelligible something, called a church, and assuming Divine authority, on grounds which the writers well know cannot stand the test of reason or of Scripture. We contend for obedience to authority as strenuously as the most implicit believer of them all. But let us be satisfied that that authority be Divine. We say,-let reason bow to Scripture, and faith believe a speaking God; -but it will not do to tell us that there is any visible institution upon earth, however sacred, that has a right to contravene the apostolic injunctions: "Prove your own selves"-" Prove all things" - "Stand fast in the liberty wherewith Christ hath made you free"-"Let every man be fully persuaded in his own mind." When we hear any man oppose reason to faith and declare that they are irreconcileable, we look upon him as the enemy of spiritual and | scriptural religion. Is not the following worthy of a cisalpine shaveling? Purosely confounding the legitimate exercise and the abuse of the understanding,

• " Rest in the Church," pp. 18, 19.

this writer exclaims, "Who that has abided for a time in the desolate places of German, English, or Parisian reasoning-religion, and then in his utmost need been gathered to the shelter of the Catholic Church, does not feel a sadness steal over his present joy, because of the heavy remembrance of the still-unblessed companions of his past."\* The following passage is remarkable. It seems, according to this, that the implety which some Roman Catholics disavow+ is, by the Tractariaus, transferred from the pontiff to the church: "Surely it is equally in mercy as in wisdom, that Almiguty God, and his vicarious representative on earth - HIS CHURCH, have placed the opposing finger of displeasure on this FACULTY (the understanding) so fearfully abused.": "For the masses"—that is, the common people, to whose reason and understanding the Gospel was propounded as a faithful saying and worthy of all acceptation,-and of the truth and value of which they were called upon to decide according to each man's individual judgment, - "For the masses," we are assured that " Almighty God has provided the authoritative voice of his holy church,-the simplicity and the sublime mystery of salvation, through a creed and sacraments"-which they are to receive as babes receive their food §yet such is "the bereaved and beleaguered state of the English Church," and so little able is she to accomplish her apostolic mission, in her corporate capacity, that the bewildered layman is directed to choose his own pope, till he can be conducted into a safer " Alas!" (how pathetic!) communion. "alas! in the Church of England at the present, what should any do if not trust themselves to 'some living teacher or model of sanctity, who may seem especially commended to their confidence.' What should the tried truthseeker in ordinary ways of life do, but

<sup>\* &</sup>quot;Rest in the Church," p. 22. † "Our Lord God the Pope," † "Rest in the Church," p. 30.

<sup>§</sup> Ibid, p. 54.

be lost in the mazes of private judgment, if he did not commit himself to the control of one personal authority, and gather his attention and affection round one centre, choose one esteemed judgment to be his appeal, rest himself in the direction of one man, and trust that he be not taken away from him, and it be said that he like the King Jehoash, 'did right,' but all the days of Jehoidah the Priest." "Roman Catholics have their leader, their personal appeal, but provided for them without their care; like the fabled Phœnix, his life and presence never pass away; the embodied law of Romanism, so far more absolute, so far more independent, and of so vastly more universal authority than any member of the Church of England could either claim or consent to be, is an ever-renewing nucleus of fresh power and opinion. To follow a leader or leaders, then, can neither be uncatholic nor inexpedient, since it is both the custom of Christendom and the instinct of the soul.". are happy to know that under all this sophistry and falsebood, there is a great truth concealed, which if brought to the light would be fatal to it. We have an Infallible Head-the Divine Saviour !and renounce the vicegerency of Popes, Patriarchs, and Churches. We have inspired Apostles,-and leave the apostolic fathers and their unapostolic successors to adjust their respective claims, to contradict each other and the word of God. We are unmoved by the rhetoric and the rhapsody, which would invest fiction with reality, and give to an airy nothing a local habitation and a name. We confees "to the fire that came down from heaven on the Pentecostal morning;" but all the rest is vapour. Who can point us to "that temple whose lamps were lighted first by the great apostles from the fire which came down from heaven in the Pentecostal morning, and have been tended since by day and night even to this far time, by martyrs and crated priests, mighty men of God, and |

" Rest in the Church," p. 60.

holy virgins, and will never be extinguished, never burn out, never be lost, until in the illumination of the New Jerusalem there shall remain of them 'no need?' ''\*

In this volume, which may be regarded as "the speak out" of the party, we learn that there is a combined struggle of the Romish and Anglican Churches against the Protestantism of England which is associated with the German and French and American philosophiesthe grand fundamental vice of each of which is claiming for the individual man the prerogative of inquiring and thinking for himself on all subjects human and Divine. We surely cannot mistake the meaning of notes like these. Referring to this struggle between Anglicanism and Protestantism, we have the following astounding flight: "Pontiffs who dared to excommunicate kings and queensbishops who hesitated not to demand, and whose asserted power was confident to gain, the deposition of heretical or refractory ministers +- priests who suffered loss of goods, and liberty, and life, rather than burn incense to inaugurated Heresy, are looking on in sorrow, in anxiety; it remains to be discovered whether these are to be hushed in serene gratulation, or quenched in eternal scoru. Hildebrand who once cleansed the Episcopate of Europe by the simple ordeal of the sacred Doxology, -A'Becket, weighing lightly at the purchase of his lifeblood the shrine of the pilgrimage of a million penitents, - Laud, the martyrprimate of Canterbury of yet more trying times; these are looking on. Time has brought the occasion to disclose the value of their several genius or agony; the hour that shall show whether their great investiture has been made in a secure commerce, and shall yield to the Church the rent to defray its liabilities,'

"Put out the light," and the works of darkness may be carried on without interruption. A worldly hierarchy may confessors, anointed bishops and conse- be built up in the place of Christ's

<sup>\* &</sup>quot;Rest in the Church," p. 22. † Smithfield, to wit!

spiritual kingdom. Tractarian artifice. understanding; persuade your unsuspecting victim that the light within is his enemy, and will be sure to lead him astray-and he will be prepared to yield his body, soul, and spirit to a human authority which you tell him is based on Church Principles derived from a Divine and Apostolic constitution. The Tractarian theory of a church has no foundation in fact, - the Scriptures utterly repudiate its principles,—and Ecclesiastical History, from the Acts of the Apostles downwards, is a glaring ex- | posure of their falsehood. The very first position these writers assume is nothing better than gratuitous assumption. Let them learn from a master mind of their own fraternity; that "there is no such thing as a visible, practical catholicity. It is an idea that may float in the imagination; it may be a spiritual emotion, expanding the hearts of good men of all churches, and cementing them in spirit one to another; but the thing is an idea having its reality, its counterpart, externally, only to Him that 'has set spart the godly for himself." ".

With the Tractarians, their own Episcopate and that of Rome is the only mbodiment of all that is visible,—of all that is authoritative, -in fact, of all that is real in the Christian Church. The Reformed Churches and the Churches of Nonconformity, -- more simple and primitive than any that have appeared since the days of Timothy and the illustrious exile of Patmos; are by these novelists regarded as nonentities, or treated with contumely and scorn.

Their church is a Priesthood, the seat of whose Power resembles that of St. Dominick, the magic of holy fingers. Altogether it is an affair of sacerdotal domination - sustained by their own craft and the superstitious terrors of their deluded votaries. Can Rome say anything more strongly in favour of the opus operatum of her priests than the following, which is intended to reproach

\* Maurice's "Kingdom of Christ."

This is the grand the Evangelicals, but which confers upon Mystify the human, them the greatest honour:--"They do not believe that God the Holy Ghostthe Dirine Nature itself-is communicated in baptism. They do not believe that the DEITY is brought down from heaven, and the flesh and blood of Christ verily and indeed taken and received by the faithful in the Lord's supper. They do not believe these foundations of the Christian faith; and is the ground of their vituperation of Popery and Tractarianism: it is because Papists and Tractarians are sound in the faith, on these points at least, whatever may be their errors on others; and without these truths there is no Christian Church."\* The rhetorical extravagance of this and what follows, we do not profess to comprehend, unless indeed and in verity every baptized infant is a temple of the Holy Ghost, the subject of his saving influences, and already a partaker of that grace which is at once the pledge and an antepast of heaven:—" Here and there" . . . . "may be discerned the gleaming glimpse of that first intensest truth of God, whose shining light will certainly illuminate the whole, -that little leaven which will have power to leaven the whole mass,-that key-note of the awakening everlasting music of the Catholic Church,—the profound and practical conviction, that a newly-baptized child is, in respect of pricelessness, more beautiful and precious than, considering his natural perfections alone, St. Michael, the prince of the angelic hosts."+ Throughout all these volumes, the absolute efficacy of the sacraments, as administered by the hand of a priest, is maintained; that is, the repetition of a miracle, which places the second and third Persons of the ever blessed Trinity at the command and disposal of every frail and sinful descendant of apostate Adam, who chooses to enter into "holy orders," whenever he is called upon to perform the sacramental rites of his office.

<sup>\* &</sup>quot; Rest in the Church," quoted from " Tracts for the Last Days," p. 44.

of Lichfield, while in words protesting against all union with the Church of Rome, and lightly censuring some of her practices, is in principle one with her, on the great doctrine of justification, fasts, penance, apostolical succession, and most unequivocally on the sacraments. He has the assurance, in his "Bernard Leslie," to declare, "that our Lord himself prominently insisted upon the doctrine of baptismal regeneration;" and he asserts, that if this doctrine be not "the cardinal point of the Christian scheme, in point of order at least, it holds the first rank." "It is, in fact, the starting-point of the Christian's course. It is the beginning of the life of God in his soul. It is the implanting in the heart the seed of Divine grace, thenceforth to be cherished and confirmed. It is the grafting of the redeemed soul into the stock of Christ, in which, if he remain firm, he is assured of salvation.''\* The same thing, in every variety of phrase, is affirmed, ad nauseam, in the "Tales of a Village;" by the Rev. Francis E. Paget, Chaplain to the Lord Bishop of Oxford. On one occasion he refers a profane and semi-infidel to his "baptismal vows," and complains that his life and habits were very different from what they ought to be, and very inconsistent with all to which he pledged himself when , he was made a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." How perplexing is all this to common sense! A child of God and a child of Satan!-Is not this a moral hybrid, without parallel in the history of anomalies? But we have a reiteration of the same heterogeneous combination-"a member of Christ and a blasphemer of his name!" It is obviously a clergyman's duty not to allow, either the doctrines he is commissioned to teach, or his sacred office, to lose respect in the eyes of men; and yet, how can either be brought into the company of the bold and open scorner, without their being exposed to the licentiousness of his rude irreverend tongue? But

\* "Bernard Leslie," p. 140.

The Rev. W. Gresley, a prebendary then, on the other hand, what misery is Lichfield, while in words protesting it to think of any member of Christ's ainst all union with the Church of Church falling daily from bad to worse, ome, and lightly censuring some of her actices, is in principle one with her, on the other hand, what misery is to think of any member of Church falling daily from bad to worse, without receiving a daily warning to turn from the error of his ways.

The writer of "Amy Herbert"—a work to which the imprimatur of the Rev. W. Sewell, Tutor of Exeter College, Oxford, is appended,—represents two misses, just entering on their teens, discussing the merits of this baptismal absurdity. She is not alone in confounding inward grace and an outward inheritance. But it seems either may be forfeited—that the regenerated may be the slave of every sin that destroys the soul, and the inheritor of the kingdom of heaven a child of wrath.

"I don't think I was right," said Amy: "I am sure indeed I was not; for I spoke to mamma about it afterwards, and she told me it was vanity."

"As for that," said Dora, "every one is vain."—"But then," said Amy, "we promised at our baptism that we would not be so; and mamma says that persons who are vain soon become envious, and that envy leads to very great crimes, and that if we indulge in vanity we can never tell how wicked we shall become by-and-by."

"I cannot understand why you are always talking of baptism, Amy," said Dora; "it seems as if it had something to do with everything, according to your notions."

"According to mamma's notions, you mean; she reminds me of it so often that I cannot possibly forget it."

"But there is no one in the world who has kept the promise,"† said Dora; "and then they say we have such a wicked nature; what is the use of thinking about being good, when we have no power to be so?"

"I do not think I understand it quite," replied Amy; "and I am sure, Dora, I cannot teach you; but I could tell you what mamma tells me."

\* Paget's "Tales of a Village," third series, pp. 56, 66.

† Who ever makes it?

"And what is that?" asked Dora.

"Mamma says," answered Amy, "that when we are born we all have very wicked natures; but that, when we are baptized, God gives us a new nature which is good; and that, when we grow up, we can do right if we really wish to do it, because we have the Holy Spirit always to help us; and once, when I made an excuse for something I had done wrong, by saying that it was natural, and I could not help it, she told me that it might have been an excuse if I had not been baptized, but that now it was no excuse at all."

"Then, what are we to do?" said Dora: "no person really keeps their promise. How wicked we must all be!"

"Mamma says we are," replied Amy; "and that we ought to be so very careful about our smallest actions, and our words and thoughts, because it is so dangerous to do wrong now."

"But," said Dora, "I cannot see why people should be baptized, if it only makes them worse off than they were."

"Oh! but indeed, Dora," exclaimed Amy, looking rather shocked, "it makes us better off than we were before,—a great deal better off; for you know the service about baptism says that we are made God's children, really his children; and that, when we die, we shall go to heaven, if we try and do right now, and beg him to forgive us when we do wrong, for our Saviour's sake."

"I do not understand it," said Dora; "and I never heard any one talk about it till I came to Emmerton."

"I did not understand it half as well," replied Amy, "till mamma told me a story about uncle Harrington's birth-day, and said that, when we were baptized, we were made heirs of heaven, just as he was heir to this place and all the property: and even now it puzzles me very much, and very often I cannot believe that it is all true; but I try to do so, because mamma says it is, and shows me where it is written in the Bible."

"But how can we tell that we have a

good nature given us at our baptism?" said Dora: "I never feel it; I don't think I do anything that is right all day long: you may have a good nature, Amy, and I think you have; but I know I have not."

"Mamma says," answered Amy, "that being sorry for our faults, and wishing to do better is a sign of it: and you know, Dora, you often tell me how much you wish to do right; and sometimes, when I have had a great many wrong feelings, —vain feelings, I mean, and angry and envious ones,—the only thing that makes me at all happy again, is because I feel sorry for it."

Dora sighed deeply. "I wish," she said, "that the bad nature would go all at once, I am so tired of wishing to do good, and always doing wrong; and then I begin to think there is no use in trying. It would be easier if I could believe that it was true about baptism, because then it would appear as if there was something to help me; but I have always heard people talk about having such a very wicked nature,-till at last it seemed foolish to hope to be good, as if it were impossible: not but what I do try sometimes, Amy," she continued, with a sudden impulse to be unreserved, which she had occasionally felt when talking to her cousin since their little disagreement. -"I do try sometimes, though I dare say you will not believe it, because I am so cross." •

Dora is not the only one that is disposed to doubt, nay to deny altogether, the statement so constantly repeated by Tractarians on the subject of baptism, and which Amy, with so much artless simplicity, pressed upon her attention. This is not the place in which to argue the question at length, or indeed But it must be obvious to those at all. who study the Scriptures,-that regeneration, as taught by Christ and his apostles, stands in no relation to baptism, as the cause or instrument of producing it. If administered to an adult, it must be on the profession of his faith,

\* " Amy Herbert," vol. ii., p. 4.

which is the fruit of regeneration, and therefore precedes baptism. If administered to an infant, faith is the prospective, and not the immediate result. Nowhere in the Bible is it declared that baptism originates any inward or spiritual benefit in those to whom it is administered. Baptism is not the renewing of the Holy Ghost-regeneration is. Baptism is the sign of what already is, or must be, in order to the real possession of religion. In the adult it is taken for granted-in the infant it is anticipatedresulting not from baptism, but from the truth of God exhibited to the mind, and impressed upon the heart, by the Holy Spirit. Baptismal regeneration has no foundation in experience. If, indeed, the answer of the sponsor were bond fide the answer of the infant, we should then have the evidence of miracle in favour of the doings of the priest. As it is, there is no promise made regarding the baptized child. The question is-Wilt thou renounce the world, the flesh, and the It is addressed to the uncondevil? scious babe,-the reply is made by an adult, who is very ignorant, or very impious, saying, "I will,"-and the infant is from that moment regenerated. "God, the Holy Ghost, the Divine nature itself, is communicated to it." We read but of One thus distinguished-who, in consequence, grew in wisdom and in stature, and in favour with God and man. baptism was not the medium of that communication of which it is said: "God gave not the Spirit by measure unto him." We ask for one, only one, authenticated case, that any person ever received the Holy Ghost at his baptism, and whose conversion to God, holy life, and preparedness for heaven can be traced to this event. The evidence of a million daily and hourly occurring facts is directly opposed to the monstrous assumption. If a man has an immense field, and we observe him sowing it with we know not what seed, and upon inquiry we learn that it is wheat, we naturally expect that wheat will be the produce.

Clergy are the sowers,-a certain germinating principle in Baptism, as they assure us, is the seed;—that is, we are told the Holy Spirit is thus sown through the length and breadth of the land. We know what are the natural fruits of the Spirit. If in the one field, instead of a plentiful crop of wheat we should see only cockle, we should impeach the understanding of the husbandman; and if in the other the very opposite of what was predicted grows up in luxuriant abundance-ignorance, irreligion, vice, and misery-we should be shocked with the impiety and wickedness which could venture to put forth such pretensions, to be contrasted by such results. Palpable as all this is, the Tractarians still attempt to delude the nation into the vain beliefthat they, and they alone, in connection with their Popish coadjutors, are the regenerators of the apostolic descent. Mr. Gresley, in his "Bernard Leslie." expresses his serious apprehensions that Dissenters have never received Christian baptism;—"For who," he asks, "can perform that holy ceremony?"-and he adds: "The apostles, before their departure from the world, commissioned others to perform this and other ministerial functions. Again; the bishops whom they ordained commissioned others in their turn. There never was any doubt, that persons so ordained by the bishops, have authority and power to baptize; but whether any others have the same power, there is very great doubt." It seems unbaptized persons are not in a state of salvation, nor in the way of salvation. Uncovenanted mercy, by possibility, may extend to the unbaptized children of schismatics and heretics -but as a general usage of the Divine government, they are among the doomed and the lost! The sacrament of the body and blood of Christ is even more indispensable than baptism. But all its efficacy depends upon the consecration of the elements by priests ordained by a bishop: "In every age of the church, these have been well known as the per-The Church of England is this field—her sons who are authorized to consecrate

the bread and wine. Persons presuming to do so, without the Divine commission, have been looked on as exceeding sinners, and their act as null and void." In this style of cool assurance, the unbroken succession of a priesthood, received from the laying on of the hands of the apostles, and the catholicity of the Anglican church, are stated as facts incontrovertible,—so well established, that none but persons idiotic or insane, would presume to question them.\*

In a former article, we have noticed the extreme hatred of the Tractarians to the Reformers and the Protestant Reformation. This virulence is poured forth on the clergy of the present day who are not favourable to their views, and who refuse to abet their nefarious designs. They are stigmatized as Protestants, and to Protestantism are referred all the infidelity, errors, heresies, and schisms which have sprung up in Germany, France, England, and America.

On this figment of Apostolical Succession is built the entire superstructure of Church Principles,—and it is essentially Roman,— werthy of that mendacious hierarchy, so farfor its false miracles and lying wonders. Archbishop Whately has demolished the whole, in his admirable Essays on the Kingdom of Christ: "Those," he observes, "who declare that they have a ministry whose descent can be traced up in an unbroken and undoubted ain to the Apostles themselves, through men gularly ordained by them or their successors, erding to the exact forms originally ap--those who on such grounds defend the institutions and ordinances, and vindicate the apostolical character of our own (or indeed of any) church,—whether on their own sincere conviction, or as believing that such arguments are the best calculated to inspire the mass of skind with becoming reverence, and to repress the evil of schism,—do seem to me, in proporion as they proceed on those principles, to be a the same degree removing our institutions rom a foundation on a rock to place them on Instead of a clearly intelligible, wellstablished, and accessible rablished, and accessible proof of Divine section for the claims of our church, they wild substitute one that is not only obscure, disputable, and out of the reach of the mass of maskind, but even self-contradictory, subinterest of our own and every church's claim-hading to the very evils of doubt and described division which it is desired to its against."—P. 113.

While all these writers inveigh against the right and exercise of private judgment, it is to this they make their constant appeal. What would be the use of their writing without it? But here they are glaringly inconsistent. Nor are they less so in their efforts to rid the church of those clergymen who do not favour their views. They assume that all their clergy are equally with themselves in the apostolical succession. That the bishops have each and all the power of imparting the Holy Ghost-and that they do actually impart Him, in every act of ordination which they perform; they maintain as firmly, that every priest so ordained has the same power, and really confers all the benefits of salvation in the sacra-What a bill of indictment is the following tirade against the apostolical succession !-" In a fatal hour the Government appointed an Evangelical bishop to the bench!". . . . "The placing an Evangelical on the bench was as fatal to the Church, as the introduction of a Chartist to the Privy-council of the King would be fatal to the Crown." . . . . "We have a right generally to demand from the bishops that they do not suffer the pulpits of the Church of England to be used in the denial of her rites, in the contradiction of her doctrines, in the setting at nought of her bishops, and the attacking the sacraments of the Catholic Church. We have a right to demand, that the Chaplains of the Queen be not permitted to preach against that Church of which the Queen is the acknowledged head." This is a quotation from the "Tracts for the last Days," in the volume we have so often referred to; and what follows is the author's own: "What Puseyism really is cannot yet be seen: it must take an age to expound an age :"but as yet, it looks like the restorer of

\* What must the Archbishop of Canterbury, and every sound-hearted Protestant have felt on reading in the newspapers the following announcement?—"The BISHOP OF LONDON has appointed the Rev. W. Sewell, B.D., Fellow of Exeter College, Oxford, to the vacant preachership in Her Majesty's Chapel Royal, Whitehall."

Britain's Church. Telling us of the times when the poor man "heard the teaching of his parish priest, and doubted not "-- ! telling us, till we long, with unutterable longing, for their return; - telling us how "the Church would do great things now, if it were divorced from the degrading and tyrannical connection that enchains it." Giving us even already "other bishops of England, than men appointed solely because they were the needy scions of a factitious aristocracy,men of gross ignorance, profligate habits, and grinding extortion: who have disgraced the Episcopal throne, and profaned the altar." And these are men who have the sole prerogative of dispensing the Holy Ghost; which they hold as a sort of patrimony of their officeaccording to the views here disclosedtheir stock in trade. The whole of this volume-" Rest in the Church," seems intended to exalt the Church of Rome at the expense of the Church of England, and to make the latter accessory to her own degradation. The titles of the works, in addition to those already named, which we have read with pain and disgust, are "Laneton Parsonage," "Amy Herbert," "Margaret Percival," and the "Sketches;" - all, with the exception of the last, edited by the Rev. W. Sewell, Tutor of Exeter College. They are strong in church principles, intermingled with grave asseverations in favour of the Church of England,-while : their tendency and latent object are to

smooth the path to Rome. Gresley's lucubrations are, in this respect, distinguished by their Jesuitism. Franks's "First Trip to the Continent" moots various questions, which are discussed in the true spirit of Romanism: images, relics, and even the holy coat at Trèves, have in him a semi-apologist, -while Paget's "Last Tale of a Village" half justifies the offering up of prayers for the dead. "Margaret Percival" is calculated to damage the Church of England the most; and yet it is written against Romanism. We may form a tolerable judgment of what the party intend, by the nature of their hopes and their manner of expressing them. Is not the following passage sufficient to unseal even Episcopal eyes, and compel the Right Rev. Charles James London to look about him: " The ultimate universal is certain as the word of God can make it,-surer than the dawn of to-morrow. We confess that we should have no more scruple, feel no more that we were doing a visionary and outre thing, in building a vast cathedral, and furnishing it with every symbol and hieroglyphic of Catholicism, in the midst of a population (could such be found even now) consisting entirely of the utterest, ultraest Protestants, than we should feel that we were committed to such a charge, in providing ourselves with gloves for tomorrow's wear.'' \*

\* "Rest in the Church," p. 77.

## CONTRIBUTIONS TOWARDS "MATERIALS FOR THOUGHT," &c.

DOUBT AND UNBELIEF.

THERE is an essential difference between doubt and unbelief. The unbelief which the Bible condemns is that total absence of faith in God and in Jesus Christ, his incarnate Son, which constitutes the Christian. Doubt, on the contrary, always implies the presence of faith in a certain, although it may be, in a low, degree. Doubt stands opposed to

assurance; just as unbelief is the opposite of faith.—Rev. David Pitcairn.

### HOW TO PREVENT SCANDAL.

No one loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.—Jerome.

FEEBLE FAITH ENCOURAGED.

We become Christians, and remain in a perfect state of selvation, not by what faith works but by what it receives; for though a feeble faith will perform feeble works, it can receive a whole and perfect Christ, which is the one thing needful.—Bogatzky.

"LITTLE CHILDREN ABIDE IN HIM."

A SPIRIT of adoption is the spirit of a child: he may disoblige his father, yet he is not afraid of being turned out of doors. The union is not dissolved, though the communion is. He is not well with his Father; therefore must be unhappy, as their interests are inseparable. —

"GROW IN GRACE."

Newton.

Be always displeased with what thou art, if thou desirest to attain to what thou art not; for when thou hast pleased thyself, there thou abidest. But if thou sayest, "I have enough," thou perishest. Always add—always walk—always proceed. Neither stand still, nor go back, nor deviate.—St. Augustine.

"CHARITY HOPETH ALL THINGS."

As the best writers are the most ca

As the best writers are the most candid judges of the writings of others, so the best livers are the most charitable in the judgments they form of their neighbours' actions.—Seed.

LET KINDNESS AND REASON GO HAND IN HAND.

THE language of reason, unaccompanied by kindness, wil' often fail of making an impression: it has no effect on the understanding because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment. But let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist.— Gisborne.

"NO MAN CAN SERVE TWO MASTERS."

Ir we desire the rewards of virtue, we must renounce the pleasures of vice.— Wilberforce.

When the Holy Scripture threateneth and affrighteth the Christians, they must understand that it speaketh to such as are so licentious, that forasmuch as they keep not the thankfulness and honesty that belong to God's children, they must be handled as servants, and held in awe, until they come to taste and feel how sweet and pleasant the Lord is, and until such time as faith work his effects in them, and that they have so much childly love, as may suffice to keep and maintain them in honesty of Christian conversation, and in following the example of our Lord Jesus Christ .- Aonio Paleario, the Italian Martyr: Religious Tract Society.

of God through faith, he considereth our works, not as a severe and rigorous Judge, but as a most merciful Father, having pity of our frailness, and regarding us as the members of his eldest Son; whose perfection and righteousness doth supply all our uncleanness and imperfection, which are not laid to our charge, forasmuch as they be covered under the pureness and innocency of Jesus Christ and come not to judgment before God.—

Ibid. H. H.

Inasmuch as we become the children

# **DUKE OF ARGYLL ON THE TRACTARIAN NOTIONS OF A**PRIESTHOOD.

The mind which is imbued with them a sheady entered on the course which to led, and must lead, to grosser degrees cover. Forms and symbols have altered. EXVII.

ready caught the mental eye, and riveted its attention. The outward and the nominal is taking the place of the inward and the real. Symbolism is growing into

The transition is easy, and idolatry. often imperceptible. We have only to cherish the natural emotions of reverence, without a corresponding exercise of the reasoning power, in choosing the objects of our worship; and, by the most natural and certain process, our faith is converted into superstition. The laws of our material frame have, naturally, power enough over the conceptions of our spirits. We need not help them to be more material than they incline to be. Idolatry, strange to say, was the besetting sin even of that peculiar people who heard the voice of the living God.

To expect spiritual blessings from the efficacy of a rite, is perilous enough. must take us very near the edge of our Christian faith; it may take us into that ritual which lies wholly outside the boundary. But if, advancing still further in this direction, in which we are naturally inclined to go, we interpose between ourselves and the efficacy of the rite, the efficacy of a ceremonial priesthood,—we, indeed, give ourselves a tremendous impetus down the steep descent which has led, and must lead, to the coarsest idolatry of Rome .- Duke of Argyl's " Presbytery Examined."

#### TWELVE REASONS AGAINST SEPARATE SERVICES FOR CHILDREN.

MR. EDITOR,—Having for many years taken a deep interest in Sundayschools, and Sunday-school teachers, and, rejoicing at all times in their prosperity and usefulness, I have perused with unmingled pleasure your enlightened observations and powerful strictures on the proposal for Separate Services for the Children of our Sabbath-schools; and I feel persuaded that multitudes of our best men and best ministers will concur in your views, and carry out the plans and principles you so earnestly recommend. I am so firmly convinced of the truth, wisdom, and importance of your sentiments, that I have twelve reasons weighing powerfully with me why we should have no separate services for the children of our Sabbath-schools during Divine worship on the Lord's-day, and especially the Lord's-day morning.

where young and old are to meet together for the observance of Christian ordinances and the celebration of Divine worship.

II. Because the sanctuary would be deprived of its greatest ornament if the children of our schools were habitually absent, and a vacuum would be created which we could not fill up.

III. Because the children in our Sab-

bath-schools must never be dissociated from the church. Were they to be disconnected the separation would be most unwise, most improper, most injurious.

IV. Because it devolves on the ministers of Christ to "feed the lambs" as well as the sheep; to take care that the young are instructed and provided for as well as adults.

V. Because it is a joyous and indisputable fact, that multitudes of dear children have been brought to God, won to the Saviour, prepared for heaven in the sanctuary under the ministry of the word.

VI. Because parents, and especially Christian parents, would not feel happy, indeed, would not consider it right, if their children were not worshipping with them in the house of God.

VII. Because when children are pre-I. Because the church is the place | sent in the sanctuary fervent and affectionate prayer is offered for them and before them by ministers and parents, for their conversion, their happiness, their preparedness for life, their ultimate salvation.

> VIII. Because we do not think that the instrumentality employed, if children were removed from our places of worship on the Sabbath morning, would be either so enlightened, so appropriate, or so

efficient as that of the ordained, affectionate, faithful, and well-trained ministry of the gospel.

IX. Because we consider that sufficient credit is not given by the advocates of Separate Services to the children in our Sunday - schools for quickness, intelligence, and discrimination in hearing the word of God preached to them, and their readiness in retaining or communicating what they hear advanced from the pulpit.

X. Because we are convinced that the influence and usefulness of the ministers of Christ would be seriously affected if Sabbath-school children were to be taken from our sanctuaries.

XI. Because we consider that the tone, power, and scriptural efficiency of our Sabbath-schools would be exceedingly injured were Separate Services universally to prevail.

XII. Because we are decidedly of opinion that rival interests would be

created, which would not be calculated to benefit the hundreds of thousands of children in our Sabbath-schools,—to secure and maintain the appropriate authority and honour of the pastors of our churches,—to increase the legitimate influence and usefulness of Sabbath-school teachers,—or to subserve the glory of our common Lord and Saviour.

These are my reasons for refusing to advocate Separate Services for Sunday-school Children, and for concurring with you in your philosophical, well-argued, and conclusive observations on a subject of peculiar interest at the present moment, and which may be associated with the instruction, happiness, and salvation of millions of children yet unborn.

I remain, Mr. Editor,
With much regard,
A Dorsethire Pastor.

January 5.

## HOW TO INTEREST CHILDREN IN SERMONS.

DEAR SIR,—I have read with much pleasure the essay in the supplement of your Magazine on "Separate Chapel Services for Children." If the scheme included Sunday-acholars only, it would have been open to serious objection; but, as it proposes to comprehend all the younger branches of the families of our congregations, I am at a loss for terms sufficiently strong to express my disapprobation.

It is objected, that their attendance on public worship" produces habits of inattention, indifference, and even averation, which not unfrequently are never removed. But is there no way of countracting or diminishing these evils? and are there not other habits of the most haneful tendency, which such a neglect of the house of God is adapted to form and establish?

Let, then, all young persons, whether Sunday-scholars or not, be placed in these parts of the chapel where they can use and hear the minister; let them be

taught that they are expected to remember some observations or expressions which drop from his lips; and let them be regularly examined as to what each individual recollects; and I know, from experience in dealing with children, that the result of such a plan will be favourable. At first, perhaps, a single word only will be remembered ;-afterwards, some comparison or metaphorical term or phrase, which, being borrowed from sensible objects, attracts the attention of children; or an historical fact, taken from Scripture or some other quarter, will be easily recollected. Sentiments and whole sentences will be afterwards impressed upon their memory; and an advance will be insensibly made till, in some cases, the outlines and the substance of a sermon will be repeated. Let the parent or teacher kindly and diligently do his duty, aiding the incipient hearer by his suggestions, and the recollections of his pupils will soon reward his endeavours. But such inquiries are not to be

desultory or occasional, but to be renewed | every Sabbath; and they will not fail of producing a happy effect. I am aware that the strain of pulpit addresses cannot be supposed to be always adapted for children, at least for those who are young or uninstructed. But, in every sermon, facts are adverted to and sentiments expressed which they can understand and are likely to remember; and their being expected to recollect them, will keep up their attention, and when they repeat them, will furnish the teachers with materials for useful and impressive observations. I am persuaded that the children in a class of Sunday-scholars, as well as the more privileged members of a well-instructed family, will become attentive to public discourses, if the hints which I have suggested be remembered and acted upon.

But let it be considered what beneficial habits the sweeping proposal referred to is likely to set aside. I especially refer to the proposed removal of all the children of the congregation from the "solemn assembly." What spectacle is more delightful than when we see the heads of a family, in company with its younger members, going up to the house of God, taking their places in a group in the sanctuary, worshipping together, and listening to the "common salvation?" The seriousness and deep interest in the things of God which pious parents have often evinced on such occasions, have frequently made the most salutary impressions on the minds of their children; the regular and persevering observance of such united services have been the means of forming habits of reverence and love for religion; and the recollections of such Sabbath scenes, and of the tears of pious parents, which have not unfrequently accompanied them, have been brought, through the grace of God, to bear with saving power on the hearts and consciences of the rising generation.

But if we admit that such a separation of children, whether applied universally or confined to Sunday-scholars, were

\* Mrs. David's proposal,

desirable, how are we to be supplied with suitable instructors? Seldom do we find individuals, and especially a sufficient number of them, qualified to deliver the appropriate addresses to the young persons which, I presume, will be deemed advisable, from Sabbath to Sabbath, and from one year to another? We think ourselves happy if we can point to one or more teachers in a school, whose piety, information, and tact, enable them thus to interest the children and youth by whom they are surrounded. But where shall we get a sufficient supply of gifted agents to carry into unceasing operation this novel scheme of instruction?

Besides, such a proposal presumes on the provision of convenient places for the accommodation of the teachers and their pupils. And if it be often difficult to secure a school-room, apart from the chapel, large enough for the use of Sunday-scholars, more usually so designated, how are all the younger branches of the families of our congregations to be accommodated? Whatever view we take of this proposal, it appears to us altogether Utopian.

But what says the Scripture? Is there any intimation in the Sacred Oracles of such a separation of the children from their parents in the public worship of God? Rather, do they not contain undeniable examples to direct us in this part of our duty? If the Israelites were commanded, when the law was read, not only to be present themselves, but to bring with them their children, and even "their little ones," shall we withdraw our rising generation, many of whom are of a more mature age, because they may frequently hear what is above their capacity. The "little ones" were led to the house of God to form early habits of attendance upon his worship, and that a reverence for his word might be interwoven with their remotest recollections. And does not this example teach us the course which we are to pursue, in preference to any novelties that, in the age in which we live, may be recommended to our A LOOKER-ON. attention?

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## Poetry.

HYMN FOR NEW YEAR'S DAY, 1849.

Lo, another year has fled,
All its hours are past and gone,
And the record they have made
Is before the eternal throne!
In that awful book it lies,
From within whose open'd leaves.
Fraught with human destinies,
Each his final doom receives!

Pause and ponder, O my soul!
For thy name is written there;
And from that unerring scroll
Thou thy last award must hear.
Will it be for weal or woe?
Solemn secret! who can tell?
Tell me whither I shall go—
Rise to heaven, or sink to hell?

For no middle state remains—
No alternative beside,
Endless joy, or endless pains,
Each his sentence must abide,
Joy, unspeakable and vast,
Or the pangs that never die,
Ever present—never past—
Boundless as eternity!

Narrow is the way, I know,
Strait the gate that leads to life,
Hard the work that I must do,
Sharp the conflict, fierce the strife.
Every lust within me bred—
Every appetite—denied,
To the world's allurements dead,
With the Saviour crucified!

But a glorious rest remains,
In that world which is to come;
There the goal the racer gains,
There the pilgrim finds his home.
Lo! amid the radiant host,
Clad in robes of spotless white,
All his sorrow now is lost
In ineffable delight.

Then, afresh, thine armour take,
Gird thee for the race anew,
With the new-born year, awake;
Rise, my soul! thy course pursue.
What should tempt thee to delay?
What should lure thee from the road?
Rise, and urge thy onward way,
To the paradise of God!

Edge-hill, Liverpool, January 1, 1849.

## Obituary.

REV. DAVID GRIFFITHS.

Died, October 13th, 1841, after a few days illness, the Rev. David Griffiths, of Lichfield. He had been on a visit to his relatives in Wales, and caught a severe cold on his journey. In a few days after his return home, erysipelas came on, which in a short time reached the brain, and very speedily brought him to the grave. One of the deacons who was much with him, observed, that "during his short illness he was composed and happy, — he was firmly fixed on the Rock of ages, and his end was peace." The deceased was the son of the Rev. B. Griffiths, of Trefgain, in Pembrokeshire. He commenced his preparatory studies under the superintendence of the Rev. J. Bulmer, then at Haverfordwest. He was afterwards admitted into the College at Highbury. He was first settled at Tear, in Staffordshire, where he successfully laboured among an attached peace for nearly ten years. Not many

months before his death he removed to the city of Lichfield. He entered on his labours in that city with considerable activity, and all his brethren in the neighbourhood fondly hoped he would be instrumental in greatly reviving the church and congregation in that place. His first effort was very successful, and the prospect became much more cheering and animating. But "God's thoughts are not as our thoughts;" for while we expected long life and great and growing success, he has speedily terminated the labours and the existence of his servant. The death of our departed young friend was improved in a sermon by the Rev. W. Salt, formerly pastor of the same church. A funeral sermon was also preached to a very crowded congregation, at Tear, the former scene of his labours, by the Rev. J. Cooke, of Uttoxeter. May we all learn, from the unexpected removal of this young minister, the importance of "working while it is day."

Uttoxeter.

## Rebiel of Books.

ESSAY on the Union of Church and State.

By Baptist Wriotherley Noel, M.A.

8vo, pp. 644.

James Nisbet and Co.

IT is a truly sublime spectacle to see a man of undoubted mark, with the full tide of popularity bearing him along, sacrificing his interests, his position, and his prospects at the bidding of conscience. We can have no sympathy with those little and stereotyped minds that would overlook all the moral heroism connected with such moral heroism connected with such a decision, because it was not in the line of their own ecclesiastical predilections. mental conflicts through which such a man as Mr. Noel must have passed, before he reached the conclusion that he could no longer exercise his ministry in the Established Church, must have been so severe and agitating, that we could not withhold from him the most profound sympathy and respect, however far we might differ from him in the conclusions he had reached. Here is a man of the highest character, of the most bland disposition, of unwearied philanthropy;—occupying a sphere of the greatest usefulness—popular—respected by all who knew him;—not given to change—free from every taint of bigotry—calm—enlightened—and catholic in his whole bearing;—but, in the deep recesses of his own breatt he begins to question the garden. bearing;—but, in the deep recesses of his own breast, he begins to question the scriptural warrant of the Church system to which he has allied himself;—he looks, with a searching eye, into its merits,—he weighs it in the balance of the sanctuary, and finds it wanting. The result is as startling as it is painful. He dare not cling to a thing which his conscience has rejected. What then, is the course he rejected. What, then, is the course he pursues? Does he avail himself of his position and his popularity to injure the Establishment? No; he cannot stoop to dishonour. He imparts, to select friends, the secret of what had been passing in his troubled but upright heart. Arrangements the secret of what had been principled but upright heart. Arrangements are made by him for unostentationsly refact of such a man's change of ecclesiastical views is too stirring to be long concealed. It is forthwith conveyed to the public prints: he meets his Bishop; and public prints: he meets his Bishop; and the result is that he is only once more to be permitted to preach to his congregation in St. John's, to take leave of them and his ministry in the Establishment. His last sermon is no attack on the English Epis-copate, and no defence of his Noncon-formit; but a faithful exhibition of the formity; but a

Can facts tell more powerfully for the

honour and integrity of this servant of Christ? And what does he now do?—Does he inflict a tedious personal narrative upon the public, as to the rise and progress of his Ecclesiastical scruples? No; he had too much common sense and delicacy for this. He leaves himself altogether out of the question; and announces and publishes a volume which treats the whole question in all its bearings which had been examined and decided on in his clear and calm mind. He might have created more sympathy—more of personal feeling—had he made himself the hero of his book; and gone into all the facts and incidents which unsettled his mind in reference to the Church system, or by which he had been at any time personally amoyed. But egotism is not the forte of such minds as Mr. Noel's; they cannot descend to it; they have no faith in it; and, where no personal altercations have arisen, and no personal quarrels required to be settled, they willingly forget themselves, and hasten to deal with the sober realities of any question by which their innost convictions have been stirred and modified.

Mr. Noel's crime, with some, is, that "he has written a book;" with us, it is the highest proof of his virtue. He felt that the causes which had led to the change which he has now avowed were too grave to be dealt with in some brief narrative of matters personal to himself. Had he objected merely to certain church abuses, such a missile, well and powerfully written, might have answered every purpose; but when his scruples have relation to the groundwork of an Establishment, he owed it to conscience, to his country, and to posterity, to lay the whole matter before the public, and to do it in the way least calculated to encumber the momentous question with any feelings or prejudices which re-lated to himself. We therefore conscien-tiously defend the course which he has taken, as manly, delicate, and Christian. If his preface did not reveal Mr. Noel's position, we might not be otherwise able to discover the circumstances in which he has been placed. He deals with the subject on been placed. He deals with the subject on its own merits, and leaves his readers to think anything they please in reference to the late minister of St. John's, Bedfordrow. This, we say, is fair play to all parties concerned. Let his book be refuted if it can. But, when he has so delicately abstained from troubling the public with himself, it is due to him that his arguments should be grantled with instead of the should be grappled with, instead of the mere circumstantials which pertain to the fact of his secession from the National

Church. But, if the personal is to be gone into, let it be only to add that kind of emphasis to Mr. Noel's reasonings which fairly attaches to the production of a clear head, a cultivated intellect, a devout heart, and "a man of God" upon whom the breath of scandal never lighted.

Having, in simple homage to truth and fair-dealing, made these remarks, we shall now content ourselves by furnishing our readers with a brief analysis of Mr. Noel's Essay, that they may see with their own eyes the comprehensive plan upon which our author has proceeded in dealing with the irritating topic of "the Union of Church and State."

In his Introduction Mr. Noel maintains, with a firm tone, the wholesome Protestant doctrine, that "the Lawfulness of the Union between Church and State must be determined by reference to the word of God." Those who will not bow to the authority of Scripture in settling their occlesiastical theories, betray a suspicion that their systems are incapable of abiding such a test. Before advancing to his great scriptural argument, to ascertain how far the State-connection in religion is in ac-cordance with God's revealed will, Mr. N. cordance with God's revealed will, Mr. M. settles the true meaning of the two terms, Church and State. The Church is not a building used for Christian worship,—it is not a Clergy paid by the State,—it is not all the persons baptized by the national Clergy of any country,—it is not all the congregations throughout the world acknowledging a marticular acclesiastical discipline,—it is a particular ecclesiastical discipline,—it is all persons throughout the world baped in the name of Christ. In these ses, Mr. N. shows that the term is never tised in escripturally used; and goes on to prove that it is employed to express an assembly of the citizens in the Greek Republics; that this being its original use, it was conparated, by the apostles' practice, to express
assembly of Christians, the Christian an assembly of Christians, the Christian sense of the word growing naturally out of its civil sense. Mr. N., therefore, on good critical authority, restricts the word "Charch" either to a congregation of the professed disciples of Christ, in any particular place; or to the whole body of Christ's disciples throughout the world. Ex the State he understands the governing By the State, he understands the governing By the State, he understands the governing power in the nation, including the legislative and the executive. The question, therefore, he proposes to discuss is, "Whether it be according to the will of Christ that the Christian Church, or congregation, should be united with the Government, both legislative and executive?" Having so far prepared the way for his laborious investigation, he divides his Essay into Tranza Parts. I. The principles of the Haisan between the Church and the State. II. The Effects of the Union. III. The means of promoting a Revival of Religion

in the Country.

In treating, I. The Principles of this union, Mr. N. adverts, 1st. To certain general considerations which condemn the union. He shows that it is condemned by the constitution of the State,—by the Parental Relation, so often appealed to,—by History,—by the Mosaic Law,—by the Prophecies of the Old Testament,—and by the distinct teaching of the New. Our author then proceeds to show, 2. That the principles of the Union between the Church and the State in England is condemned by the word of God. This is proved by a reference to the maintenance of Christian Pastors by the State, by an appeal to the Supremacy which the State exercises, by a searching investigation of the question of patronage, and by an exposure of the coercive principle.

Part II. treats of the Effects of the Union.

1. Upon Persons: such as, Bishops, Pastors, Curates, Members of Anglican Churches, and upon Dissenters. 2. Upon Prings: as for instance the number of Things: as, for instance, the number of Ministers; their distribution; their maintenance; the doctrines taught in the Anglican Churches; their discipline; the evangelization of the Country; the Union of Christians; the Reformation of the Churches; the progress of Religion; the Government; and other national Estab-

lishments throughout the world.

The III. and last Part is devoted to the means of promoting a Revival of Religion in the Country. Here our author points out the means of Revival in the Churches, and suggests means for the extension of Religion throughout the land. And then follows a very glowing and energetic conclusion.

As a treatise on Church Establishments, and particularly that of England, the work before us is creditable to the head and heart of the author. There are marks of haste to be traced in it; and occasional repetitions, which will be eschewed in future editions. But there is no lack in it notine editions. But there is no lack in its of logical power and philosophical penetration; and, above all, there is no deficiency of reverence for Scripture, and no short-coming on the score of Christian faithfulness and charity.

The following passage will show the strength of the author's convictions and anticipations: "The union of the Churches with the State is doomed. Condemned by reason and religion, by Scripture and by experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound.
Its State-salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both they derive from the influence of Protest-antism, and, by consequence, the evils which result from the spread of Roman Catholicism. It is believed that a well-directed effort among the working classes against Popery would do more to arrest its pro-gress, than almost any other means that

gress, than almost any other means that could be employed.

In our next Magazine, we shall be able to announce the names of the Adjudicators, the time to be given for the composition of the Essay, and the Rules to be observed by the several writers.

#### OBSERVANCE OF THE SARBATH.

THE interest which has been excited on this subject by the recent movement among the working classes is of a most interesting character, and one which we sincercly hope will be kept alive. We observe the com-mittee of the Christian Instruction Society have announced a series of lectures to be delivered on Wednesday evening, at half-past seven o'clock, at Bloomsbury Chapel, commencing on the 7th inst. and continuing through the next five weeks. The subjects chosen are-

The Institution and Merciful Design of

e Weekly Sabbath. The Religious Character of the Weekly Rest.

The Influence of Sabbath Observance on

Personal Character.

The Influence of Sabbath Observance on Domestic Comfort. The Influence of Sabbath Observance on

National Character.

The Heavenly Sabbath.

The ministers announced to conduct the several services are—Revs. J. Bennett, D.D.; F. A. Cox, D.D.; J. Morison, D.D.; W. Brock; Thomas Archer, D.D.; and J. Leifchild, D.D.

We hope and expect the lectures will be well attended.

#### WANDSWORTH, SURREY.

A numerously-attended and interesting meeting was held, in the Independent Chapel, on Tuesday, 26th December, for the purpose of taking an affectionate leave of the Rev. J. E. Richards, who has ac-cepted an unanimous invitation from the cepted an unanimous invitation from the church assembling in Coverdale Chapel, Limehouse. The Rev. J. M. Soule, of Battersea, presided. Prayer having been offered by the Rev. Mr. Dawson, of Richmond, and the Chairman having explained the objects of the meeting, in an appropriate address, Messrs. Hickson, Haydon, and Hayling, on behalf of the church and congregation, presented their late pastor

with a valuable gold watch, a purse containing twelve sovereigns, and "Kitto's Cyclopædia of Biblical Literature." The watch bore the following inscription: "Memorial presented to the Rev. J. E. Richards, by the church and congregation at Wandsworth, as a token of affectionate esteem, after a faithful ministry of twenty-three years." There was also presented "Wilson's Lands of the Bible," from the Wandsworth Chapel Reading Society. These presentations were accompanied with expressions of sincere regard for the Christian worth and ministerial devoted-Christian worth and ministerial devoted-ness of their late pastor. Mr. Richards having acknowledged the kind testimonials presented to him, prayer was offered by the Rev. Evan Davies, of Richmond; after which suitable addresses were delivered by the Rev. Messrs. Ball, of Wandsworth; Dubourg, of Clapham; Ashton, of Putney; and Waraker, of Tooting. Mr. Richards closed with prayer.

#### COVERDALE CHAPEL, LIMEHOUSE.

On Tuesday, January 9th, the Rev. J. E. Richards was publicly recognized as pastor of the church assembling in the above chapel. A numerous party of above chapel. A numerous party of friends, including several from Wands-worth and the neighbourhood, assembled at tea; after which a meeting of a devo-tional character was held in the chapel. The Rev. J. Kennedy, M.A., offered the introductory prayer. The Rev. A. Reed, D.D., addressed the minister. The Rev R. Saunders commended the church and congregation to the Divine blessing. The Rev. George Smith addressed the church, and the Rev. S. Ransom offered the concluding prayer.

## CALLS ACCEPTED.

THE Rev. John Minshall, late of Spring Hill College, has accepted a cordial and unanimous invitation to become the pastor of the Independent church, Little Gowerby, Grantham; and will (D.V.) enter upon his labours early in the month of February next.

THE Rev. Richard Perry Clarke, late student at Plymouth College, has accepted the unanimous invitation of the church and congregation assembling at Lever Chapel, Over Darwen, Lancashire, to become their pastor; and entered on his labours at that place on the closing sabbath of 1848.

THE Rev. Henry Robert Reynolds, A.B., Fellow of University College, London, pastor of the church assembling in the "Old

Independent Meeting," Halstead, having resous invitation from the church assembling in East Parade Chapel, Leeds, to become the successor in the pastoral office of the late lamented Rev. John Ely, has acceded to its request; and enters on his labours in the early part of the present year.

#### RECOGNITION SERVICES.

On Tuesday, the 10th of October last, the Rev. George Orme was publicly recog-nised as the pastor of the Independent church at Henham, in Essex. The Rev. W. A. Hurndall, of Bishop

Stortford, delivered an excellent introducey discourse; the Rev. J. Waddington, Union-street, Borough, delivered an admirable charge to the minister : and the Rev. mirable charge to the minister; and the nev. J. Sherman, of Surrey Chapel, preached a very interesting and stirring sermon to the church and congregation.—The Revs. J. B. Beddows, of Old Sampford; J. H. Hopkins, of Newport; F. Pollard, of Saffron Walden; D. Davies, of Stanstead; J. Gill, of Sawbridgeworth; J. Reynolds, of Clavering; and J. W. Phair, of Hadham, took next in the services. took part in the services.

On Wednesday, Dec. 6, 1848, a very interesting service was held in the Dissenting chapel, Spaldwick, Hunts, to publicly recognise the Rev. W. E. Archer, late of Chelsen, the newly-elected pastor of the shareh assembling there.

church assembling there.

The Rev. H. L. Tuck, of Fenstanton, commenced the service by reading the Scriptures and prayer; the Rev. Alfred Newth, of Oundle, delivered a powerful discourse, explaining the nature of a Christian church; Mr. Archer then pre-Christian church; Mr. Archer then pre-sented a brief statement of his religious history and theological views; the Rev. John Manning, who for more than fifty years sustained the pastorate in this place, and who is just entering on the nine-tisth year of his age, offered, with much solemnity and fervour, the recognition prayer; and the Rev. M. H. Cross, of Ramsey, addressed suitable and affectionate Ramsey, addressed suitable and affectionate counsels to the pastor and church.

The attendance was large, and the blessing of God evidently rested on the engage-

nts of the day.

#### ORDINATIONS.

THE Rev. T. Davis, late of Rotherham College, having received a unanimous in-vitation from the church assembling in the Welch Independent chapel, Lower Castle-street, Bristol, was publicly set apart to

the pastoral office, on Lord's day, November 5th, 1848.

On the solemn occasion the Rev. D. Jones, of Merthyr, commenced the service by reading the Scriptures and prayer. The Rev. D. Evans, of Neath, proposed the usual questions to the minister, and offered up the ordination prayer. The Rev. J. Hughes, of Dowlais, delivered a most striking and impressive charge to the newly-recognized minister, and the Rev. D. Jones preached a faithful charge to the church assembling in that place. The answers which the new pastor gave to the questions were most satisfactory. He has entered upon his labours with much appaentered upon his labours with much apparent success, and we doubt not but that the great Head of the church will make him a blessing in his new sphere of labour.

On Thursday, December 7th, 1848, the Rev. George James Hall, B.A., of Highbury College, London University, was ordained as minister of the Independent church and congregation in Linton, Cambridgeshire. It was a day that will ever be remembered by those who were present with interest and pleasure; more than thirty ministers, and many of the members of the neighbouring churches were present of the neighbouring churches were present

on the neighbouring churches were present on the occasion.

The Rev. J. Hopkins, of Newport, read the Scriptures and prayed; the Rev. J. H. Godwin delivered the introductory dis-course; the Rev. F. Pollard, of Saffron Walden, asked the usual questions; in the of the Rev. George Hall, of Henfield, father of the young minister; the Rev. — Forsaith offered the ordination prayer; and the Rev. A. J. Morris, of Holloway-road, London, A. J. Morris, of Holloway-road, London, gave the charge to the minister.—In the evening, the Rev. — Mirams, of Chishill, read the Scriptures and prayed; and the Rev. R. Roff, of Cambridge, preached to the church and congregation.—Every part of the services of this truly gratifying daw was well sustained. The introductory discourse was one of peculiar excellence, combining, as it did, a vigorous defence of Nonconformity with a frequent reference to those bonds by which all true Christians are united to each other and to their great to those bonds by which all true Christians are united to each other and to their great Master: "One is your Master, even Christ, and all ye are brethren." The charge was earnest, appropriate, and solemn. For devoutness of sentiment as well as for strength of thought, we do not recollect its equal: "For they watch for your souls as they that must give account."

After the morning service, the ministers and friends, including ladies, dined together in a spacious and elegant schoolroom, kindly lent for the occasion by J. Dorrington, Esq. Many more came to the

dinner than had been expected, but through the attention and activity of the ladies who prepared it abundant provision had been made. About a hundred and fifty partook of this social but somewhat crowded meal; and at its conclusion speeches were de-livered by some of the ministers present. The large attendance both from the town and from the neighbouring churches, and the general tone of Christian sociability that prevailed, combined to render the day one of unusual delight and encouragement.

THE ordination of the Rev. Henry Batchelor took place on Thursday, 21st September, 1848, in the Music Hall, Leam-

September, 1848, in the Music Hair, arcumington.

The Rev. J. Caston, of Stratford-on-Avon, opened the morning service; the Rev. J. W. Percy, of Warwick, proposed the questions to the candidate; the Rev. J. Sibree. of Coventry, offered up the ordinion gayer; the Rev. Wm. Forster, of London, delivered the charge; Mr. Edward Miall, of London, Editor of the Nonconformist, delivered the discourse on the principles of Congregational Dissent; and the Rev. N. Rowton, Coventry, concluded the morning service.—The Rev. E. Bates, of Learnington, opened the evening service; the morning service.—The Rev. E. Bates, of Leanvington, opened the evening service; the Rev. A. J. Morris, of London, delivered the discourse on the duties of the people; and the Rev. S. Hillyard, of Bedworth, concluded the evening service. A very large number of the neighbouring ministers were present, and as many as were able

took part in these interesting services.

Dinner, tea, and supper were provided in suites of rooms connected with the Hall. Seldom has an ordination created so much excitement, or yielded such unbounded satisfaction to all concerned. Many of the ministers present were of opinion that the introductory discourse, the answers of the candidate, the charge, and the sermon to the people, embodied a far greater amount of important principles than are usually exhibited on such occasions; and trust that their effects will be seen after many days.

On Wednesday, December 6, 1848, the Rev. Edward Corke, formerly Missionary of the London City Mission, and recently of Folkestone, Kent, was ordained pastor of the Independent church, Lapford, near Crediton, Devon.

In the morning, the Rev. John Young, of Chilmleigh, commenced the services by reading and prayer; the Rev. James Baker, of Sandford, delivered the introductory discourse from 1 Tim. iii. 15, "The church of the living God;" the Rev. William O'Neil, of Witheridge, asked the usual questions; the Rev. Henry Madgin, of

Tiverton, offered the ordination prayer, and afterwards gave a most solemn and impressive charge from I Tim. iv. 6.—In the afternoon, the Rev. Henry Madgin read and prayed; and the Rev. W. O'Neil read and prayed; and the Rev. W. addressed the church from the "Encourage him," Deut. i. 38.

A hallowed influence appeared to rest upon these interesting services, and many will long remember them with thankfulness and gratitude to God. The newly-ordained pastor enters upon his labours ordained pastor enters upon his labours with encouraging prospects of usefulness. He is the first settled pastor the church in this place has had, it being an infautcause, the village having previously been a Home Missionary Station under the care of Rev. W. O'Neil, of Witheritge. May or Nev. W. O'Neil, of Witherilge. May the Spirit of God be poured out in answer to the prayers of his people, that the relationship now formed between the pastor and his flock may eminently tend to the glory of God in the conversion of souls to Christ, and in the building up the church in feith and love. in faith and love.

#### RODBOROUGH.

THE Rev. B. Backhouse having recently THE Rev. B. Backhouse having recently discontinued his labours as minister of Rodborough Tabernacle, a meeting of the Congregational and neighbouring friends, was held on Wednesday evening, the 13th Dec., to testify the affection cherished towards him by his former charge, and their wishes for his future happiness and prosperity.—After a numerous company had sperity.-After a numerous company taken tea in the school-room, a meeting was held in the chapel, N. S. Marling, Esq., of Stanley House, in the chair. A suitable prayer having been offered by the Rev. S. Thodey, late of Cambridge, a silver inkstand was presented to Mr. Backhouse as a memorial of the esteem and friendship of a still-attached people. The rev. gentleman acknowledged the gift and the Christian kindness it was designed to represent in a graceful and appropriate speech. The taken tea in the school-room, a meeting in a graceful and appropriate speech. The meeting was subsequently addressed by the Revs. A. Morton Brown, M.A., of Cheltenham; W. Yates, (Baptist), and J. Nicholas, of Stroud; J. Butterworth, M.A., (Baptist,) of Kingstanley; and also by Thos. Parsons, Peter King, and W. Marling, Esqs. An elegant Bible, with a suitable inscription, was also presented by Mr. Thodey, in the name of the church and congregation, to N. S. Marling, Esq., as a tribute of respect and gratitude for his great liberality to the Tabernacle, and for his past services as treasurer, &c. The presentation of the Bible derived much interest from the touching reference made to in a graceful and appropriate speech. est from the touching reference made to Mr. Marling's deliverance from imminent peril on the preceding day.

rture of Mr. Backhouse from surhood, where his Christian and intelligent public spirit him a large circle of friends, is rious loss."—From the Bristol

blic tea-meeting, held in the om, Stroud, Dec. 6th, attended ed by ministers and friends of ominations, among whom were J. Newman, Shortwood; J. ad William Yates, Stroud; B. Ehley; T. Maund, Stonehouse; od, Woodchester: also, Peter arsons, W. B. Cartwright, and, Esqrs.:—it was unanimously at the following memorial be the Rev. B. Backhouse. is meeting deeply regrets that. Backhouse is about to leave ourhood, and cannot allow him ithout expressing its unqualified of only of his conduct as a astor, but also of the benevolent hich he has exerted himself, in c question, affecting the phy-intellectual, and religious welborough, the country, and the t it feels devoutly grateful for which his labours have reflected istian ministry, and the success ttended his exertions, and trusts will be long spared to promote principles, in the advocacy of ias exhibited so much ardour, ce, manliness, and piety.
on behalf of the meeting,

# "PETER KEAY, Chairman." TRCH MISSIONARY SOCIETY.

biles of this progressive and institution was held at Exeterursday, Nov. 2nd, 1848. It was rded meeting, and the Earl of the President, occupied the

ne Report then read, we obit records the names and serme of the early friends of the icluding the Rev. John Venn, ided at its first meeting;) the uss Scott, (its first Secretary;) osish Pratt; Henry Thornton, first Treasurer;) William Wilzaq.; Lord Gambier, &c. &c.; thas now the list of Vice-precluding thirty Bishops of the England and Ireland,) abundes the public confidence which enjoys.

port then adverts to the proacome of the Society from its; when it amounted only to the year 1843, when it arose to

115,100l., when the Society was brought out of its difficulties, and was enabled the next year to commence its mission in China; but in the last five years the funds have not advanced. The whole amount raised by the Society in forty-nine years, amounts to 2,060,199l.—a large sum, contrasted with the humble instrumentality instituted in 1799.

The Foreign Missions.—In the colony of Sierra Leone, the Society has now twenty-six towns and villages under Christian instruction; and in Regent's-town, out of a population of 1,500, there is a congregation of 900; the communicants 408, and the candidates, 187. One vigorous branch at Abeokouta, 1,000 miles eastward, and a new mission on the east coast of Africa, have been formed. Thus Africa is touched at four points—at Cairo, in Egypt; at Sierra Leone, on the west coast; at Abeokouta, in the centre; and at New Rabbay, on the .t coast. In New Zealand, the Society... w reckous twenty-three principal is taken to the contract of the society of t

tions, 300 native teachers, and 4,8.6 communicants. In South India, the province of Tinnevelly now forms the most encouraging of all the fields of the Society's husbandry. There are 35,000 native converts! This includes the baptized and the catechists,—catechumens, we suppose. Throughout all the stations in So. h India, 470 native teachers are employe..., and the number of communicants exceeds 3,500. Throughout North India, there are 137 native teachers, twenty-one stations, and more than 1,000 communicants.

The Report then proceeds to notice the hopeful prospects, or the various successes of the missions in Ceylon, Bombay, Northwest America, West Indies, in the Mediterranean, and in China, and thus sums up the results:—The general results of the labours of the Society are testified by its 102 stations, established as so many cities set upon hills in the midst of the heathen world; by its nine native ministers labouring to diffuse among their countrymen the heavenly light they have received; by its 1,100 native teachers, employed in the same blessed work, in subordinate posts of labour; and by its 13,000 communicants, gathered from the highways and hedges, and compelled to come in, that the mar-

1,100 native teachers, employed in the same blessed work, in subordinate posts of labour; and by its 13,000 communicants, gathered from the highways and hedges, and compelled to come in, that the marriage feast may be furnished with guests.

This very interesting Report was followed by truly eloquent and effective speeches from Sir R. Inglis, J. M. Strachan, Esq., the Bishop of Oxford, and the Revs. J. W. Cunningham, Archdeacon Dealtry, G. Pettit, E. Bickersteth, and E. Hoare. Many suitable and touching allusions were made by some of the speakers to the early friends of the Institution, and a very affectionate letter, which was moved and carried, addressed to the numerous converts of the

Society. All, in short, was of an interesting character; and after praising (bod by sing-ing a hymn, the benediction followed, and the numerous assembly separated.

#### ESSEX FRATERNAL ASSOCIATION.

THE next (being the 127th) meeting of the Fraternal Association of the ministers of the county of Essex, will be held at the Horn Inn, Braintree, on the first Tuesday in June, 1849, at eleven A.M.

JOSEPH GRAY, Secretary.

#### NEWPORT PAGNELL COLLEGE.

THE annual examination of the Students

THE annual examination of the Students in the above College took place on Thursday, the 21st Dec., 1848.

In the course of study to which the young brethren have applied themselves, special attention has been paid to Theology, and the composition of sermons; and after having examined them in Latin, Greek, and Hebrew in Logic, Mental Philosophy, As-Hebrew, in Logic, Mental Philosophy, Astronomy, Euclid, and Ecclesiastical History, the Rev. William Alliott gave in the fol-

the Kev. William Mhott gave in the following Report:

"The examination proved highly satisfactory, and presented undeniable proofs of the persevering and praiseworthy diligence of our young friends. I should not be doing them justice, did I not bear a most decided testimony to the ample proof they gave of the accuracy of their knowledge, and the extent of their attainments in those branches extent of their attainments in those branches of learning to which their attention has been directed. The ministers who were present expressed their surprise that so much had been accomplished; and I participate with them in this feeling.

"I cannot conclude my report, without congratulating the friends of the College on the appointment of a Tutor so admirably qualified to fill the place of his esteemed predecessor. The ability, learning, and devotedness of Mr. Froggatt, cannot fail, devotedness of Mr. rroggatt, cannot rail, under the Divine blessing, to secure to the church a class of ministers who will be fully prepared for the work of the ministry.

"We have reason thankfully to acknowledge the goodness of Divine Providence, in enabling the Committee to secure the

in enabling the Committee to secure the services of one whose students have on this, the first examination, done him so this, the hist examination, done him so much honour; and I carnestly hope, that the friends of the College will make every effort to encourage and cheer him in his important and laborious undertaking.

"Signed, WILLIAM ALLIOTT."

Bedford, Jan. 4th, 1849.

ST. ALBANS EVANGELICAL ALLIANCE.

On Friday evening, December 8, 1848, a public meeting was held in the Town-hall, at St. Albans, at which the Rev. William Bevan and the Rev. Robert Eckett were present, to make known the principles and the objects of the Evangelical Alliance. On the platform, besides the deputation, there were present—the Revs. T. Cuffe, M. Britton, J. Eglinton, N. Broadway, and James Reading. In the body of the meeting ing were observed the Rev. H. N. Dudding, the respected Vicar of St. Peter's, and the Rev. W. Upton, the esteemed Bantist ding, the respected Vicar of St. Peter's, and the Rev. W. Upton, the esteemed Baptist Minister of the town. Many were obliged to stand for want of room. At six o'clock, Lewis H. J. Tonna, Esq., of London, took the chair, and gave out a hymn, and read the first chapter in Paul's Epistle to the Philippians; after which, the Rev. Tenisson Cuffe, Incumbent of Colney Heath, engaged in prayer. The chairman introduced the business of the evening by an exceedingly in prayer. The chairman introduced the business of the evening by an exceedingly appropriate speech, which was listened to throughout with deep interest and marked attention. The Rev. James Reading was then requested to read a brief statement of what had given rise to holding the meeting. The Rev. William Bevan gave a history of the origin of the Evangelical Alliance, and a lucid exposition of its principles and should the ciples, and showed the necessity for every one of them. Mr. Reading announced a one or them. Mr. Reading announced a hymn, and after it had been sung, the Rev. Maurice Britton (a Wesleyan minister) offered prayer. The Rev. Robert Eckett contended, that the Evangelical Alliance neither required nor expected any member to compromise his principles; he firmly believed that many differences among Christians arose from their having too little love to God, and too little love to one another. The Rev. Tenisson Cuffeexpressed his unabated attachment to the Alliance. The Rev. Maurice Britton felt it good to be there;—after what he had heard, he meant to join the Francelical Alliance. be there;—after what he had heard, he meant to join the Evangelical Alliance himself; and he hoped all the members of his church would do the same. The Rev. John Eglinton thought, when the love of God had been shed abroad in the heart, there would be sure to be leve to all the found. would be sure to be love to all the friends and disciples of the dear Redeemer. The and disciples of the dear Redeemer. The following resolution, which was carried unanimously, was moved by the Rev. James Reading, and seconded by the Rev. William Bevau:—"That the most cordial thanks of this meeting be presented to Lewis H. J. Tonna, Esq., of London, for the kind and able manner in which he has presided over its proceedings." After another hymn had been sung, the Rev. Nehemiah Broadway concluded with an impressive prayer. impressive prayer.

# **DISTRIBUTION** OF PROFITS TO THE WIDOWS OF PIOUS MINISTERS.

the 3rd January, 1849, the Trustees of the Ecangelical Magazine met for the purpose of effecting the Half-Yearly Distribution of Profits arising from the sule of the work; when the sum of £836 was divided among 99 Widows of pious Ministers,—Episcopalians, Presbyterians, Independents, and Calvinistic Methodists. To the Widows of English Ministers, chiefy Independents, £601 were voted; to those of our Welsh Brethren, £135; to Scotch Widows, £100. Four deaths of Widows having been reported, four new cases were admitted on the Fund. Facts such as these ought to secure for the Magazine a vigorous support from the public at large; but especially from all the Congregational Pastors of Great Britain. They are bound to press its claims.

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<b>E.</b> C—t	Cal Meth	75	10	L. J		61	10
<b>J.</b> C	Ind.	72	10	J. J		71	10
<b>A</b> . C. , .	-	65	10	M. L	. –	53	8
A. C-k		68	10	M. A. L.		56	8
<b>J.</b> C-h	_	81	10	8. L		60	
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<b>M. A.</b> D	Ind.	46	8	A. N		63	10
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REV. JOHN CLAYTON AND THE POULTRY CHURCH.

WE rejoice very sincerely in the recent display of affection, on the part of the church in the Poultry, to their late devoted pastor, the Rev. John Clayton. The following account will be very gratifying, to a large circle of friends, beyond the circle in which he moved so usefully for so many years of active and devoted service in the cause of Christ:

TESTIMONIAL TO THE REV. JOHN CLAY-TON, LATE PASTOR OF THE CHURCH AND CONGREGATION OF THE POULTRY CHA-PEL, LONDON.

On the 12th Dec. a deputation, consisting of the present Pastor, the Rev. S. B. Bergne, three of the deacons and three members of the church, waited on the Rev. John Clayton. at Worthing, Sussex, and presented to him a valuable testimonial of the attachment of his former flock. It consisted of a splendid and massive silver salver, two waiters of a similar description, and a superb silver inkstand, on which were engraven honorary and appropriate inscriptions.

On the presentation, after some prefatory remarks, made by the senior officer of the church, the subjoined Address was read:

Reverend and dear Sir,—As a church and congregation, over which you have presided above forty years, we would respectfully express our regret that you have deemed it expedient to close your public ministry amongst us, from a conviction of your inability any longer to discharge, with satisfaction to yourself, its onerous and important duties. We, however, cannot suffer you to pass into comparative retirement, without assuring you of our undiminished attachment, and presenting you with some acknowledgment of the numerous benefits which have resulted from your ministry to ourselves, and the church at large.

Living to witness the Jubilees of various institutions connected with the Christian Church, our minds instinctively revert to the period when you commenced your sacred functions. The voice of the Holy Baptist summoning a nation to repentance, had been echoed by Whitefield and Wesley, and a general awakening succeeded; but unattended by any concentrated efforts on the part of the Church to fulfil the great commission,—"Go, preach the gospel to every creature." Not till the commencement of the present century was the Church alive to her great responsibilities, or prepared for her arduous undertaking. The Baptist and London Missionary Societies had indeed sent forth their heralds, to publish amidst the plains of India, and in

the islands of the great Pacific, the tidings of a crucified Redeemer,—the Tract Society was preparing to scatter its humble but effective messengers of truth,—the Bible Society to give to all nations, in their own tongue, the revelation of God's will and mercy to mankind,—the British and Foreign School Society to burst the fetters of ignorance which enchained the masses of our population,—whilst kindred institutions, destined to insure the future triumphs

of Christianity, arose in rapid succession. If, then, our churches were to be interested, or their strenuous efforts enlisted in the prospective warfare, not merely a pious, but an enterprising ministry, was undoubtedly required,—a ministry "stirring as the time." Such we unhesitatingly pronounce the ministry with which we have so long been blessed: and few are the schemes of civil or sacred benevolence, (the glory of the times,) which you have not been among the foremost to assist by your counsel, your advocacy, and the collective offerings of your people.

But principally have we to refer to ourselves. Scarcely is there surviving more than one venerable friend of the little flock

But principally have we to refer to ourselves. Scarcely is there surviving more than one venerable friend of the little flock which assembled in Camomile-street, where you commenced your labours. So few in number were both the church and congregation, that it required no small amount of courage to enter upon a sphere apparently so inauspicious; especially at a period when the City was crowded with places of worship of long standing, some of which have been swept away in the tide of modern improvement, and others from various causes cease to exist. In that little hand, however, there were mea of faith and prayer with whom you hesitated not to associate yourself; and the result has justified your generous determination. The attendants on your ministry (few, indeed, at its commencement) rapidly multiplied, until the "little one" became "a thousand," the number of communicants proportionably angmenting. Institutions for the instruction of the young, the relief of the poor, and the comfort of the afflicted, were formed, and by their successful operation, proved an invaluable blessing to the locality: at the same time, the stream of sacred beneficence was annually enlarged, for the promotion of missionary exertions, both at home and abroad.

A few years only elapsed, and the cry was heard, "The place is too strait for us, give place that we may dwell." Active measures were taken to obtain a larger chapel, or to procure an eligible site for a new building. For some years our endeavours were fraitless; but eventually, in consequence of the removal of the Poultry Compter, the site of the present chapel offered; of which we gladly availed our-

etives, not simply from its locality in the very heart of the great metropolis, but also from its being endeared to our Protestant feelings as the spot where holy Bradford and others were imprisoned, and from whence they were led forth to the stake of martyrdom. The project, sir, as you must remember, was beset with many difficulties, not the least of which was the great expense of a new crection: but, cheered by your animating voice, and stimulated by your liberal example, the Poultry Chapel was completed, and very speedily relieved of every incumbrance.

In ministering to a large and affectionate congregation assembling within its walls, the best years of your life have been spent, and, as we truly believe, not without manifest tokens of the Divine acceptance. Many, now in glory, have attributed their Erst religious impressions to your instrumentality, and many more, under the appointed means of grace have been trained by you to progressive usefulness, and to a maturity of Christian character. We sincerely thank you for the fidelity of your ministrations. No essential truth has either been omitted or obscured; and a special prominence has always been given to those important doctrines which form the basis of a sinner's hope, and secure the undivided glory of our salvation to "Him who leved as and gave himself for us."

We refer with satisfaction to the uninterrupted harmony that has prevailed amongst us during your superintendence, without one root of bitterness springing up to trouble us; and we invite your continued prayers for our future peace and prosperity. We think with pleasure of those visits of friendship which have so frequently enlivered our domestic circles in the days of health: but, we have wept as well as rejicious together. You have had your heavy trials, which have called forth our deepest sympathy; and we, our times of sorrow, when nothing short of the Divine promises could have sustained us: at such seasons you have proved a constant friend, and been ever ready to pour the balm of consolation into the bleeding heart.

And now, sir, in bidding you paretted to the great Head of the Church, that

And now, sir, in bidding you farewall, we would express our sincere gratitude to the great Head of the Church, that we are able to assure you, that your own spirit animates your successor;—that the traths you so delighted to preach, still sound from your pulpit;—and that our chosen pastor and friend is steadily purming all those plans of usefulness, which are calculated to secure the great ends of the Christian ministry. Give him, we beauth you, the benefit of your prayers, your friendship, and your influence; and be assured of the pleasure with which we shall your hell your presence amongst us, and your occasional services in the pulpit, in anticipation of that day when sower and reaper shall rejoice together.

Finally, dear Sir, accept, with the accompanying Testimonial our best wishes for your latest happiness and usefulness, and our fervent desires that in the evening of life you may be sustained by the hopes and cheered by the prospects of that gospel which you have laboured so successfully to preach, and lived so eminently to adorn,—until you reach the recompense of those who have "turned many to righteousness, and shine as the stars for ever and ever."

Signed, on behalf of the Church and Congregation,
SAMUEL HOUSTON,
SIMPSON,

ROIL,
ROBERT SIMPSON,
JABEZ LEGG,
E'SEBIUS SMITH,
JAMES JOHNSTON,
WILLIAM J. LEWIS,
DAVID LONSDALE.

Poultry Chapel, Dec. 7th, 1848.

To this Address, Mr. Clayton replied, My Christian Friends,—When a disciple of Jesus Christ, on a memorable occasion, brought an alabaster box of precious ointment, and poured its contents upon his person, some captious individuals were offended, and said, "To what purpose is all this waste? for this ointment might have been sold for so much, and given to the poor." But our Saviour, who looked at the motives and intentions of his faithful follower, vindicated and commended her action, and replied, "Why trouble ye the woman? for she hath wrought a good work upon me; for in that she bath poured this ointment upon my body, she did it for my burial. Verily I say unto you, wheresoever the gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Now, it strikes me, that a similar objection might be made to the procedure of this interesting hour; and that the costly and beautiful present, which you, gentlemen, as a deputation from my former flock, have placed before me, might have been devoted to more useful purposes, than that to which it is applied. I am prepared most fully to concede this; but I am desirous to copy the example of our Divine Master, and in his Spirit, I would gratefully accept the donation which you have brought, and which is so agreeably expressive of the sentiments and feelings of the Christian society of which you are the representatives. It is the fragrant composition by which my pastoral relation is emhalmed on its interment, and its presentation will be reported to your proceedings may be diffused.

It would have been gratifying to me on this pleasing occasion, to have indulged in an extended retrospect of our mutual con-nection during the past forty years; but you have done this in the touching Address to which I have listened with impassioned emotions, and I have attempted it, in some discourses which I preached and published, when I bade you a friendly farewell: I shall therefore content myself with saying, that while I feel much on the review, to humble me under a sense of imperfections and deficiencies, we have ample cause for reciprocal congratulation, and for the exercise of gratitude to Him who is "head over all things to the Church." Soon after our union in the year 1805, we were favoured with his gracious and perceptible smiles:
"The little one became a thousand, and
the small one a strong people." By our
united efforts, we reared at a large expense that noble structure in the heart of the City, in which we conducted our worship, and you rose into one of the most conspi-cuous and flourishing churches in the metropolis. For a long season we enjoyed one even flow of religious prosperity. Various institutions sprung up among us into active efficiency. Though we lived in times, when we were often surrounded by storms in the political, commercial, and ecclesiastical worlds, yet, like the bush at Horeb, enveloped in flames, we were unscorched and unconsumed. On the path of our steady progress, "no lion nor ravenous beast" was suffered to tread. Our harmony remained unbroken, and our co-operation in labours of love acquired constant accessions of strength. Full many a soul within the walls of our sanctuary was born to new life, and full many a tree of rightconsness was transplanted from among us, to flourish in the celestial paradise of God. loped in flames, we were unscorched and ness was transplanted from among us, to flourish in the celestial paradise of God. There, when the cares, the conflicts, and the imperfect pleasures of life shall have passed away, we hope to meet with many who were our companions on earth, to join their purer fellowship, and to mingle in the paragraph of this the paragraph of the state of t praises of Him "who sits upon the throne, and of the Lamb!"

I cannot refrain from offering you my hearty gratulations upon two other subjects intimately connected with your honour and welfare. The one relates to the cause and mode of our separation. It was not the effect of a mutual alienation of heart; not the result of heretical, political, or sectarian agitation and dispute; not the consequence of the wearing out or breaking of the religious interest at the Poultry Chapel; nor a severance which took place after a very brief period of time had elapsed; but after my ministrations had been conducted among you, during my youth, my manhood, and the greater part of the autumn of my life. It is only an act of justice to to deliver a Course of Six Lectures, in the

your character, and to the circumstances i which you were placed, when we bade each other adieu, to state, that, in addition to the usual supplies, you raised for public insti-tutions, in the year before we parted, an amount which surpassed that of any of the churches of our body in the kingdom; and that, although there was some diminution as to numerical attendance, in all other respects your position was such as to call forth thankfulness and praise. When physical weakness came upon me, by which I was disqualified for the due and vigorous performance of the duties of my weighty charge, Divine Providence enabled me to retire; which I did in the exercise of the most perfect charity, and without proving the least burden to my flock, or an impediment to the revival and progressive advancement of your community.

I rejoice with you also, that after a comparatively short interval of fifteen months, your attention was directed to one, who churches of our body in the kingdom; and

your attention was directed to one, who had for years proved himself to be "a good and faithful servant" of Jesus Christ, whose ministerial talents, devout and catho lic spirit, and energetic industry, give fair promise, if life be spared, of a course of usefulness, which will "shine more and more to the perfect day."

While I undervalue not the splendid testimonial of which was a course of the splendid testimonial of which was a constant.

testimonial of which you, gentlemen, have been the conveyancers, yet, be assured, that the sentiments which glow, and the spirit which breathes, in the document which accompanies it, are of far higher price in my estimation, than ten thousands of gold and silver. The material and an accompanies is a sentiment of the se of gold and silver. The material substances are perishable, but the ethereal elements of our friendship are capable of everlasting duration, and will contribute to strengthen an attachment, which will give freshness to our social enjoyments in the winter of life, will survive the decays of age, and flourish

will survive the decays of age, and noursal beyond the tomb.

Receive, gentlemen, my sincere thanks for your visit and its object; convey my best acknowledgments to my friends on your return, accompanied by my fervent prayers, that you may long be spared in the enjoyment of every personal and domestic comfort, that the church to which you belong may continue to prosper, and ou belong may continue to prosper, and that our present association may be a type of our meeting in that "better country," where painful separations shall be unwhere painful known.

## DR. VAUGHAN'S LECTURES.

Hanover-square Rooms, and in the City, appon the inviting subject—" THE AGE and CHRISTIANITY." Particulars may be seen should make sure of this by giving their attendance.

## General Chronicle.

#### THE HIMALAYA MOUNTAINS.

THE mean height of the Himalaya is stupendous,--certainly not less than from 16,000 to 20,000 feet; though the peaks xceeding that elevation are not to be numbered, especially at the sources of the Satlej; indeed, from that river to the Kalee the chain exhibits an endless succession of the loftiest mountains on earth; forty of them surpass the heights of Chimforty of them surpass the heights of Chim-borazo, the highest but one of the Andes, and many reach the height of 25,000 feet at least. So rugged is this part of the magnificent chain, that the military parade at Sabatho, half a mile long and a quarter of a mile broad, is said to be the only level ground between it and the Tartar froutier on the north, or the valley of Normal on the a the north, or the valley of Nepaul on the ast. Towards the fruitful valleys of Ne-aul and Bhotan the Himalaya is equally lofty, some of the mountains being from 25,000 to 28,000 feet high, but it is narrower, and the descent to the plains excessively rapid, especially in the territory of Bhotan, where the dip from the table-land is more than 10,000 feet in ten miles. The valleys are crevices so deep and narrow, and the mountains that hang over them in menacing sliffs are so lofty, that these abysses are shrouded in perpetual gloom, except when the rays of a vertical sun penetrate their depths. From the steepness of the descent, the rivers shoot down with the swiftness of an arrow, filling the caverns with foam and the air with mist. At the very base of this wild region lies the elevated and p-aceful valley of Bhotan, vividly green, and shaded by magnificent forests. Another rapid deby magnificent forests. Another rapid de-scent of 1000 feet leads to the plain of the Ganges. \* \* Most of the passes over the Himalaya are but little lower than the top of Mont Blanc; many are higher, espe-cially near the Sutlej, where they are from 18,000 to 19,000 feet high, and that northeast of Khoonawur is 20,000 feet above the level of the sea—the highest that has been strempted. All are terrific, and the fatigue and suffering from the rarity of the air in the last 500 feet is not to be described. Animals are as much distressed as human beings, and many die. Thousands of birds perish from the violence of the wind; the crifting snow is often fatal to travellers, and

violent thunder-storms add to the horror of the journey. The Niti Pass, by which Mr. Moorcroft ascended to the sacred lake of Manasa, in Thibet, is tremendous; he and his guide had not only to walk barefooted from the risk of slipping, but they were obliged to creep along the most frightful chasms, holding by twigs and tufts of grass, and sometimes they crossed deep and awful crevices on a branch of a tree, or loose stones thrown across; yet these are the thoroughfares for commerce in the Himalaya, never repaired nor susceptible of improvement from the frequent land-slips and torrents. The loftiest peaks slips and torrents. The loftiest peaks being bare of snow, give great variety of colour and beauty to the scenery, which in these passes is at all times magnificent. During the day the stupendous size of the mountains, their interminable extent, the variety and sharpness of their forms, and, above all, the tender clearness of their above all, the tender clearness of their distant outline, melting into the pale blue sky, contrasted with the deep azure above, is described as a scene of wild and wonder-At midnight, when myriads ful beauty. of stars sparkle in the black sky, and the pure blue of the mountains looks deeper still below the pale white gleam of the earth and snow-light, the effect is of unparalleled solemnity, and no language can paralleled solemnity, and no language can describe the splendour of the sunbeams at day break streaming between the high peaks, and throwing their gigantic shadows on the mountains below. There, far above the habitation of man, no living thing exists; no sound is heard; the very echo of the traveller's footsteps startles him in the awful solitude and silence that reigns in these august dwellings of everlasting snow. — Mr. Somerville's Physical Geography. graphy.

A PEEP INTO THE HAREN; OR, DOMESTIC LIFE AMONG THE TURKS.

Or late years, since the East has been the field of travel, so many and various have been the works published, describing the manners and customs of the Mahom-medans, that the subject would seem to be exhausted, were it not that there is a part of their economy into which the eye of a

traveller cannot penetrate, and which must ever be unexplored ground to him-I mean that which regards their domestic arrangements, their wives and families. In Constantinople, Smyrna, and other large cities, where the contact with Christians only increases their jealousy and zeal for their faith, the Turk is haughty and bigoted in the extreme, holding all those of a different creed in the greatest contempt; and any familiar intercourse with them or their families is very rare. It is not so, however, in the interior, or in the islands still subject to their rule; there, they are very kindly disposed to strangers, provided they are not Greeks, and show them great hospitality. Thus, in Candia, from the splendid harem of the Pacha, with its numerous attendants, down to the solitary occupant of the humble apartment of the janizary of the English consulate, the European lady is well and respectfully received.

During our long residence in the island of Crete, I had many invitations, which I was obliged to decline; and my visits to the Turkish ladies were generally those of ceremony, upon some of their feast days, when it would have been considered an affront not to have gone, or to attend a wedding, or some other event equally im-

portant.

Many amusing and interesting scenes have I witnessed, which, for the gratification of the youthful reader, I shall endeavour to describe; but I would first place the position of the Turkish female in its proper light. She is generally considered as leading an indolent and inactive life, simple and ignorant of everything life, simple and ignorant of everything beyond her own personal wants; and ex-cept when her evil passions are excited, as contented with her state of slavery and degradation. I would by no means be thought to advocate a system which con-demns her to a life of seclusion, and per-mits her husband to introduce to his pleaaure another to become a partner in her home, but I would merely state the fact that among the most industrious and dethat among the most industrious and de-voted women that I know, I would rank some of the Turkish ladies in Candia. The description given by poets and histori-ans, of the employment of ladies, and even queens and princesses of ancient days, applies exactly to the habits and usages of the Turkish female. A household of any distinction consists of many female slaves and dependants, among whom she moves with the eye of a mistress, directing the tasks and instructing when it is necessary. A harem, then, instead of being the abode A harem, then, instead of being the abode of indolence and inactivity, is a little manufactory by itself; in one room may be seen a number of maideus, including her own daughters, busily employed in embroidering with coloured silk and gold-

thread, patterns of flowers, or napkins and handkerchiefs; in another, they are occu-pied in the care of silk-worms, in winding the silk from the cocoons, or twisting it with the twirling spindle; in another, the busy loom is in motion; and the matron's extends to every dish that is prepared in the kitchen; for it would be considered in the kitchen; for it would be considered a disgrace that anything should be set before her husband, of which she had not tasted during its preparation. In the season of flowers, all are engaged in gathering the roses and orange flowers for distilling or preserving; and they eagerly vie with or preserving; and they eagerly vie with each other in the quantity and quality of each other in the quantity and quanty of the perfumed waters prepared under their management. Such is the daily order of their life, and, though unacquainted with the ways of the world, their manners are graceful and polite, and they are by no meaus so ignorant as is supposed, since they are taught to read both the Arabic

means so agnotant and the Arabic and Turkish when quite young.

My first acquaintance with Turkish life took place during the Ramazan, their month of fasting, which, contrary to the intention of their founder, has become the intention of their founder, nas occurs and season of visiting and feasting. As each lady wishes to enjoy the general festivity, she appoints the night on which she will receive her friends, and thus each, in her turn is receiving or paying visits. The turn, is receiving or paying visits. The day is kept by the most rigid fast, and in preparing the most delicate pastry and

confectionery for the night.

The wife of Hamet Bey, having sent an invitation to Madame J. to be present at the assembly in her house, requested her to bring the Americanissa with her. though invited in this informal way, could not but attend; and it was with feeling of great interest that I proceeded with a party of ladies on my first visit to a harem. The streets, which usually were so dark and desolate of an evening, were now thronging with people; and the great number of lanterns made everything appear light and cheerful. The Turks own apart-ment, called the Salaandiki, is generally on ment, called the Salaamliki, is generally on the first-floor of the house; and all the upper rooms, called the Haremliki, are appropriated to the family, the windows being well secured with a close lattice of wood-work. We ascended a long flight of stairs, and were shown into a large room, where a number of children were amusing themselves. Here we left our shawls and clocks, and then passed on to the hell of cloaks, and then passed on to the hall of

reception.

The mistress of the house, Hamet Beyena, or, to translate it, Lady Hamet, received us at the door, graciously saluting us by placing her right hand first upon her breast, then to her forehead, and then to her chin, and showing us to our seats. The room was large, and splendidly arrayed with silken damask cushions to the divan, and a rich carpet covered the floor.

goodly number of Kadeenus, or Turladies, sat man the safe and it. Turkish ladies, sat upon the sofa, sparkling with jewels, and appearing to watch our approach with much interest; we were scarcely seated when the whisper went round, "Which is the Americanissa?" And their disappointment was extreme at finding that I differed not materially from any other Frank lady they had been in the

habit of seeing.

It seems they had been told that the Americans were of a copper colour, and their curiosity was excited, expecting the company seems before behold something they had never seen before It was rather mortifying to me, to find I had been invited as a show-guest, though I could not but smile at their simplicity of helief, and their ignorance of the great
Anglo-American nation in the western
world. Their disappointment, however. world. Their disappointment, however, did not lessen their politeness, or betray itself in their looks. Sweetmeats, coffee, and confectionery were handed round, and a general conversation was kept up by the Tarkish and European ladies. Having them but a slight acquaintance with the language, I had leisure to look around me. The apartment was badly lighted with one huge wax light, about five feet high, and huge wax light, about five feet nigh, and thick in proportion, placed in a silver stand upon the floor, as no tables are used in their houses. The countenances of the warv amiable, and I was particularly pleased with that of our hostes. Alas! poor lady, she was then the gone with a consumption, and she died shout two months after my visit there; her memory was so beloved by her hus-and, that he made a vow to build a

cand, that he made a vow to build a bridge of stone across a certain ravine near the city, that every passer-by should feel it a daily to pray for her soul, that it might center paradise.

It is an error to say that Turks deny that women have souls. The Koran says emething against it, but they believe that, except by a special act of goodness, they are debarred in a future state from the paradise of the true believer.

To return from this digression: while I 28 making my observations, the noise of ceriment increased in the next room to see a degree, that our hostess apologized y saying, "Hoymadeymoula is with the fildren, and has, no doubt, been telling use of her laughable stories; she has so any calls, that this is the first night of mazan that we have been able to get

"Ch, do let her come in," cried all the dies at once; and by a simultaneous claping of hands, they soon brought in the ary-caller by profession, followed by a sep of merry children.

She was a short, thick-set young woman, with a good-natured countenance, and a should expression of humour upon her face: she saluted each of the ladies in turn, pass-ing round the circle of the divan, and then seated herself in the middle of the floor just in front of the light, crossing her feet after their custom.

" Come, come, Hamadeymoula," said the Kadeema, "we did not send for you to

Kadeema, "we did not send for you to sit mute before us; you must tell us a tale that will keep us awake till the cock-crowing, when the last meal will be eaten."

"Your slave hears, and will obey," was her oriental answer; but as my paper has now reached its limit, I must defer till another month the story which I heard in the harem from the lips of the story-teller. — Young Churchman's Miscellany.

#### JEWS.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

A Retrospect of the past Year.

SINCE the last annual meeting we have added to the number of our missionaries. Mr. Ben Oliel, after having been publicly designated to his work, has entered upon it at Gibraltar under circumstances which encourage hope that the Lord has purposes of mercy towards the remnant of his people in those quarters. Mr. Gottheil has visited the Committee, and gone back to labour among his brethren in Bavaria, by intercourse, and by the translation and circulation of tracts: and Mr. Newman, formerly recognised teacher among the Jews Russia, has been added to the number of Christian missionaries in London. The younger brother of one of our missionaries has been given to his prayers and faithful instructions; and, on evidence and avowal of his faith in the Lord Jesus Christ, has been baptized and received to the table of the Lord. Several instances will be found recorded in the pages of the Jewish Herald, of deep conviction awakened in the slum-bering consciences of Jews, some of which we believe will prove to be the work of the Spirit of God upon the heart. The Col-lege still encourages our anticipations of a supply of faithful and efficient missionaries. During a short vacation, the students have visited different parts of the country, where they have had interesting interviews with their brethren after the flesh, and have been instrumental in awakening a cordial feeling in favour of the Society among Christians who have kindly received them to their fellowship. One of the missionaries has visited for a few days in Rotterdam, Amsterdam, and the Hagne, where he was

affectionately received by the friends of Israel, who have sent by him messages of fraternal affection, and drawn our attention to the urgent need for missionary effort among the thousands of Israel resident in those parts.

The Committees, Associations, and Auxiliaries, have continued to encourage us by their co-operation and prayers. Some have been added to the list, but not to the extent that we had hoped.

The labours of Mr. Foster, his piety, his fervent and eloquent appeals, had gained us large accessions of strength, and his plans and purposes had excited our liveliest expectations: but a dark, dark cloud came over us when he died; and, although the Society has been enabled to hold on its way, the removal of such a man could not but, for a time at least, weaken our force, and restrict our resources. Another memorial has been supplied to us by this event, that the work, the agency, the success, are all the Lord's; and it may yet be that, when, from some distant period in the Society's history, its course shall be reviewed, this event shall be found to have ministered to its efficiency by its influence on surviving agents, and on the spirituality of the work itself. plans and purposes had excited our liveliest of the work itself.

### REV. SANCEL PHILLIPS DAY.

THE Rev. Samuel Phillips Day, formerly a monk of the Order of the Presentation, and author of "Monastic Institutions," "Life in a Convent," &c., was publicly and solemnly ordained (upon a full and satisfactory confession of his faith) over the Independent church at Crediton, Devon, on Tuesday the 7th of November.
The Rev. T. Leach, of Crediton, opened

The Rev. T. Leach, of Crediton, opened the services of the day with reading and prayers; Rev. H. S. Seaborn, of London, stated, with perspicuity and cogency, the nature of a Christian church, and offered the designation prayer; and the Rev. Charles Brake, of Bristol, delivered an affectionate, eloquent, and impressive charge, from Coloss. i. 7: "A faithful minister of Christ."

A public tea meeting took place in the evening, when a great number of persons regaled themselves with "the cup that cheers, but not inebriates."

After tea the friends adjourned to the house of God, the Rev. Mr. Seaborn preached an appropriate and solemn discourse, from Heb. xiii. 22: "Suffer the word of exhortation."

The services were sustained throughout with much ability and devotion. Mr. Day has been labouring at his new sphere nearly six months, and the Divine blessing is accompanying his ministrations.

#### THE NEWSPAPER PRESS

No class of literature was undergoing a greater change during the middle part of the reign of George III. than the periodical press, which was especially affected by the revolutions in political and moral feelings which characterized the age preceding as well as that which followed, the bursting out of the French Revolution. The newspapers, which had varied but little in appearance from the beginning of the century to the earlier part of George's reign now appear with part titles and erecentury to the earlier part of George's reign, now appear with new titles, and present themselves in a much enlarged and altered form. From an estimate given in the European Magazine for October, 1794, we learn that, while in 1724 only three daily, six weekly, and ten evening papers three times a week, were published in England, in 1792 there were published in London thirteen daily, twenty evening, and nine weekly papers, besides seventy county papers, and fourteen in Scotland.

Among these we recognise the names of

Among these we recognise the names of Among these we recognise the names of the principal daily papers of the present day. The Morning Chronicle was established in the year 1770, the Morning Post in 1772, and the Morning Herald in 1780: and they were followed by the Times in 1788. They began, in accordance with that deprayed taste as well as manners of the ago, with courting popularity by detailing age, with courting popularity by detailing largely the most indelicate private scandal, and with coarse libels on public as well as private characters; things for which the Post enjoyed a special celebrity. The private characters; things for which the Post enjoyed a special celebrity. The Chronicle was from the first the organ of the Whigs: the Post was at first a violent organ of Toryism; it subsequently became revolutionary in its principles, and then re-turned to its original politics: the Herald also has not been uniform in religious from also has not been uniform in politics from also his not been uniform in politics from its commencement. Of seven new Magazines which were started from 1769 to 1771—the Town and Country Magazine, the Convent Garden Magazine, the Matrimonial Magazine, the Macaroni Magazine, the Sentimental Magazine, the Westminster Magazine, and the Oxford Magazine—two at least were obscure publications; and the feeling of the time allowed the titles of the licentious plates which illustrated them and licentious plates which illustrated them, and of the articles they contained, to be adverpapers, in words which left no doubt of their character. The others gave insertion to a mass of scandal that ought to have been offensive to public morality. After a few years, society seems to have resented the outrage; the newspapers became less libelious, and the offensive magazines disappeared.—Wright's England under the House of Hanover.

THE

# Missionary Magazine

AND

CHRONICLE.



THE CHRISTIAN MOTHER'S RESOLUTION THAT AS

#### CUDDAPAH.

#### THE CHRISTIAN MOTHER.

Among the most auspicious and blessed results of the Gospel in India is the happy change which, in many instances, it has produced in the character and condition of the Hindoo female. While it recognises her rights and elevates her position in society, it expands and purifies her mind, strengthens and refines her affections, multiplies her relations and duties, and clothes her with moral power for their exemplary discharge.

The salutary influence of the Gospel on the Hindoo Mother has often been practically exemplified in the spheres of Missionary labour in India, and this claims to be regarded as one of the best rewards and strongest inducements to the mental and religious culture of the female sex in that country. The animating hopes which the religion of Christ awakens, and the solemn obligations it imposes, impart a strength to the maternal affections which could be supplied from no other source: thus transformed, the mother, who, a few years ago, when no human law prevented and her own heart was unchanged, could consign her helpless babe to the waters of some sacred river, now nurtures it in her bosom, cares for its temporal well-being, and dedicates it to God.

The following brief statement from the memoir of a female convert, written by herself, is given in illustration of the above remarks. Formerly a worshipper of idols, she was gradually led to a knowledge of the truth, and is now a member of the native church at Cuddapah. After narrating the course of her experience to the period of her final renunciation of idolatry, she testifies the deep concern she began to feel for the welfare of her offspring in the following affecting manner:—

"When my relatives and neighbours heard what I had done, they threatened me, that, as I had foresken their gods to embrace Christianity, I should be treated as an outcast; that I and my children should not be allowed to associate with them, nor enter their houses; and that when anything, either joyous or sorrowful, occurred in my house, they would take no partin it. On hearing all this I became timid, and, taking my children with me, I went and abode for some time with my mother in an adjacent village.

"There I began to feel anxious about the salvation of my children, and commenced instructing them on the folly and sin of idolatry, shewing them that the worship of idols was forbidden in the word of God, and that idolaters would be cast into hell. My children said, 'If it is so, come let us go to Cuddapah.' But I felt great misgivings at times, and an unwillingness to forsake my relatives. About this time I had another boy, who, shortly after his birth, fell very sick, and, though I had a native doctor to attend him, he continued poorly for some time. My relatives then surrounded me and tempted me to make vows to idols, but to no purpose, for I knew that God alone could bring back my little boy to health and strength; and soon after, the Lord, in great mercy, restored him to me.

"I then resolved to send my children to Cuddapah to receive Christian instruction; but, as soon as my relatives and neighbours heard of it, they came about me and asked me, Why I was so foolish as to send them there, as they would all become outcasts. My mether threw her arms round my neck, weeping, and persuading me not to send them (page 97). I replied, 'They may become outcasts from men, but you are outcasts from God. My children, by going to Cuddapah, will receive great good.' Having said this, I felt my courage strengthened, and sent them without delay to the school, where they are now receiving instruction, which, I hope, will be greatly blessed to them."

#### MADRAS.

#### SUFFERINGS FOR THE GOSPEL.

In no part of India have the messengers of salvation encountered more virulent and unrelenting opposition from the heathen than in the City of Madras. Its idolatrous multitudes have banded themselves in array against the Lord and His Anointed, and have continually said by their deeds, "We will not have this man to reign over us." But not a few of the enemies of Christ in this pagan city have been subdued by the power of His mercy, and now delight to obey Him as their King and Saviour.

The hostility of the heathen population has been chiefly directed against the Native Evangelists, and one of the most recent instances of open insult and violence inflicted on these worthy men is mentioned in the ensuing extract of a letter received under date of November last from our esteemed Missionary, Mr. Drew. The Native Brethren, who suffered on this occasion, bore the injuries inflicted on them with most exemplary patience and meekness, and there is reason to hope that the only abiding effect will be to diffuse more widely, and prosper more gloriously, the sacred truths which they teach:—

Our good and great work (writes Mr. D.) advances. Amidst many trials, the Lord has not left us without gracious proofs of His presence. The preached word has come with power to many consciences; and some, who had wandered, it has been the means of restoring, I trust, to a right mind. Lately I baptised a young man, named John Howe, who has been sustained in school by Christian friends connected with Mr. Binney's Congregation, and I hope he may become a useful Christian.

Our young Native Brethren, who had been educated in the Bangalore Seminary, continue to labour faithfully, carrying the message of peace to the villages in the neighbourhood. To a semiderable extent, this is a new work, but a most important one. These Catechists are, in general, much encouraged, but sometimes they have also to meet with opposition. A day or two since, Nathaniel, now known as John Craig, and Lazarus, who is called W. II. Griffia, were honoured to suffer reproach for Christ's sake. The inhabitants of a village, but one man in particular, treated them with great indignity. Poor Nathaniel was rudely pulled about, and his turban thrown off his head and unravelled. As Lazarus is of low Custs, the people protested vehemently against his entrance into the village, carrying an unbralla and wearing sandals. This, they said, could never be allowed in their village; but they are mistaken, for the British Government inflicts no such indignities on men. Nathaniel, I same, stretched out his hand in speaking to a Brahmin, and then the Teachers were told they must not speak with out-stretched arm, but that the arm must be bent in speaking in the village.

I had a long conversation with our young friends on the subject, and they see clearly that things must be. I endeavoured to shew them that our best weapons for meeting insult to patience and love, and that an appeal to a magistrate generally makes matters worse, exastrating the heathen to acts of greater violence. They then told me, that, after all was over, the men who had ill-treated them came and acknowledged he had done wrong, and besought this fargiveness, saying, "In doing what I have done, I have done it against God, and not that you;"—a remarkable confession from the lips of a heathen, and enough in itself to the talk of those who say the Hindoos have no conscience. It is also a pleasing that the idle talk of those who say the Hindoos have no conscience. It is also a pleasing that the care of God over His young servants, for doubtless an invisible hand had touched

\*\*Meavoured to shew our young friends, also, what great spiritual fruit they might reap

\*\*\*Characteristics and meekness;—they had entered

\*\*I of most profitable teaching, and they should by no means desire to leave it,

except it became plain duty; but still go on, trusting in an Almighty Saviour and ever-present Protector, who knows that He sends them forth as "sheep in the midst of wolves." They fully saw and felt what I said, and they will go on with their labours as usual. It is remarkable, that, on the same evening when our Missionary Prayer Meeting is held, I had to give them an account of the attack by the Chinese boatmen on our Missionary Brethren at Shanghae. It was singularly appropriate and sustaining to them. Thus we go on, waiting for the time when "the wickedness of the wicked shall come to an end."

#### NAGERCOIL.

#### MEMOIR OF A NATIVE EVANGELIST.

THE following narrative of a Tamil Christian Teacher, connected with our Mission at Nagercoil, cannot fail to encourage the hopes of the supporters of Native Agency in India. The subject of this memoir, who is maintained by an annual benefaction from Christian friends at Chatham, with which the name of Joseph Slatterie is associated, has pursued a course of labour scarcely to be exceeded for fidelity and zeal, and it will be seen that his Christian services have received the seal of the divine approbation. When his present position, as an enlightened and faithful servant of the Lord Jesus, is bouring for the salvation of his countrymen, and treading in the footsteps of his divine Master, is contrasted with the sad condition and hopeless prospects of his childhood, every Christian mind will rejoice and give thanks to God on his account. The narrative was originally written in the Tamil language, and in his own words; the translation now given being supplied by the Rev. E. Lewis, under whose superintendence he labours:—

# Deliverance from heathenism.

Dear friends, my earnest desire is, that the love of God the Father, the grace of our Lord Jesus Christ, and the communion of the Holy Spirit, may be with you for ever.

When the whole of our country was enveloped in the thick darkness of Satan, and when our forefathers, who were slaves to the Prince of the Power of the air, were totally ignorant of the nature, cause, and effects of sin, and thereby exposed to eternal destruction, God, by His infinite grace, caused the light of the Gospel to shine in our land, and for this I praise the Lord. My parents, on account of their being the slaves of Satan when I was born, brought me up also according to the customs of heathenism. In my native village there was a Christian congregation, together with a school; and my parents, when I was about seven years of age, sent me to the school to learn. Though I remained in it about five years, and could read the Bible fluently, yet I knew not the Saviour who came to save me, the chief of sinners; but was like a blind man who never saw the countenance of his greatest benefactor. Whilst I was in this state, my parents, who had often been rewoved and instructed both by the Rev. Mr. and its vicinity.

Mault and the Native Teacher, came gradually to understand the way of salvation, and eventually received the Christian Religion. In the meantime I was placed by Mr. Mault in the Seminary, where I continued seven years.

#### Conversion, and appointment as a Teacher.

It was principally by reading the Scriptures, both in English and in Tamil, that I was brought to feel myself a sinner before God, to see the excellency and security of salvation through Jesus Christ, and to believe in Him who is the all-sufficient Saviour. About this time I was occasionally sent out to supply congregations on the Sabbath, when the Native Teacher was absent; and, often during the week, I went to the heathen to preach to them the word of God. Having thus acquired facility, and a little more courage to speak, I was appointed in 1840 as a reader in the village of Tattanvilai. After spending one year there in the work of the Lord, I was removed to the village of Nungoorampillarvilai. From that time to the present I have continued to read the Scriptures and other Christian books, and to preach Christ, both to the Heathen and Roman Catholics in this village

#### Christian labours owned and blest of God.

Whilst the great majority of the people are nothing whatever about their souls, there are some who listen with attention, and sometimes we see a few forsaking idolatry. In is village there was a man, who, together with his relatives, was a great heathen, and spent his time to no valuable purpose. I frequently pointed out to them the way of salvation, and at length he and nine of his relatives voluntarily made a profession of the Gospel. They now attend divine worship very regularly, learn portions of Scripture by heart, daily grow in the knowledge of divine gs. The number of persons in my con-ation is fifty-two, of whom four only are his to read the Scriptures. Generally speaking, they are punctual in their attendance, listen to the instructions imparted, and seem to desire the sincere milk of the word. In the shool there are thirty children, including boys ad girls. These learn Christian Catechisms, and read the word of God.

#### Condition of the heathen described.

I preach the Gospel both to Heathens and toman Catholics, adapting my discourse to little desire to become acquainted with its saying, "As our relatives are not Christians, seither can we be." Others promise to come Christians after a while, when some stacle now preventing shall have been moved. Were they by accident to find a sure buried in the ground, they would er think of not appropriating it to themsives, simply because their relatives were norant of its existence; yet, when "the tarl of great price " is pointed out to them, and they can eternally secure it to thembes, they make this frivolous excuse. As to who wish to delay, they all know, that, I they were shipwrecked at sea, and saw anther ship coming to their relief, they would mer think of making an excuse for not immediately entering on board to save their mi and yet, tossed as they are, and freoverwhelmed, in the sea of sin, they wentheless refuse to enter the ark of God's s, which has been salling from the time the Saviour died, and has at length reached orm unto them.

In the village of Tamaraculam, a little to the east of this, lives a man of the name of "Mootoocoottie," who is evidently possessed of the devil. By his pretended miraculous cure of diseases, he has, I have no doubt, destroyed the souls of many who were his deluded followers. His influence in this neighbourhood is great, and forms one of the chief obstacles to the spread of the Gospel. Christ will, however, destroy him with the breath of His mouth, and consume him with the brightness of His coming.

#### Faith in the power of the Gospel.

The English Missionaries, who have come to do us good by sowing the seed of spiritual life, call us (the Native Teachers) together every Friday, to explain to us more fully the word of God, caution us against the many evils to which we are exposed, and lead us in the paths of saving knowledge. They also come into our villages and proclaim to us the word of life. Great good has thereby been effected, for the Sun of Righteousness has arisen, and, by the power of its health-giving beams, has caused the seed of the word to spring up in many hearts, and still invigorates it to bring forth fruit to the praise of His heavenly grace. Much darkness also has been dispelled, and that which still remains will eventually be compelled to flee, however reluctantly; even as the deep shadow, defying behind the lofty mountain the rays of the morning-sun, is compelled gradually, yet effectually, to yield to its meridian beams. Blessed be the Lord, who has stirred up your hearts, and appointed you to be the means of our securing to ourselves these invaluable benefits!

My earnest desire is to see all the heathen in my neighbourhood turn unto the Lord, and all who call themselves Christians built up with stedfastness upon their holy foundation. But I feel myself unequal to the task. God alone, who has hitherto effected all the good through the instrumentality of His servants, can strengthen me for the work. My chief request, therefore, to you, dear friends, is, that you will entreat the Lord for me that I may have strength according to my day; that I may not faint in the midst of my labours; that I may be kept looking stedfastly to the Lord Jesus for help; and that His holy name may be praised in me and by me.

#### BANGALORE.

#### THE CONVERTS AT CAVERY-PUTNA.

Our last number contained a very interesting account of the baptism of two Canarese Converts at Bangalore, in the month of October last. They reside in the town of Carery-Putna, at a distance of about sixty miles, where they have already been called to endure severe persecution; but for this they are well prepared, having taken to themselves the shield of faith and the helmet of salvation.

Shortly after they received the rite of baptism, Mesers. Rice and Coles visited the new Converts at their residence, and found them steadily cleaving to the Lord amid the most adverse circumstances. Our Missionary brethren remained four days in the town; and, in a journal recently received, they give the subjoined particulars of the events which occurred during that period:—

#### Temptations to apostacy.

Oct. 13.—Before reaching the town, we were met by one of our Catechists, who had preceded us to the place, and who told us that Busappa, now named Paul, continued to display an excellent spirit, boldly declaring his faith, and exhorting others to believe in Jesus. The policy of his friends at present seems to be to treat him kindly, in hope of winning him over again to their side. His elder brother had prevailed upon a rich merchant to make Paul large promises of patronage and money if he would renounce Christianity.

The Catechist also mentioned, that he and another Catechist had taken up their abode in the house of a widow, who had, some years ago, been residing with her husband, a Sepoy, at Bellary, and had there heard the truth from Mr. Hands. She is an intelligent woman, and declares her faith in Christianity, and her determination to go to Bangalore to be baptised.

#### Religious inquiries of a heathen-man.

Immediately after our arrival, we walked through the town, and a crowd gathering, we took our stand before a temple, and entered into a conversation with some Brahmins on the folly of idolatry. We subsequently entered a vacant Choultry, where we sat down and had a long discussion with a Tamil man, who displayed considerable knowledge of Christianity and great acuteness of mind. The following is a specimen of the questions proposed by him: -Why did God permit sin to enter into the world? How is it consistent with the goodness of God to bring man into existence with a corrupt nature, exposed all his life to misery and finally to death? Since the Scriptures state that death is the consequence of sin, how is it that the unoffending nimal creation are involved in the penalty?

be true that Christ has satisfied the law d for sinners, why does not God at once

pardon all, without any act of theirs? How did those who lived before the time of Christ obtain salvation? Why, after Christ has atoned for sin, are not those who believe in Him delivered from death as well as from sin? The discussion was long and animated, and at its close he manifested much satisfaction and respect.

Many of the inhabitants of the town seem to have a considerable acquaintance with Christianity, and possess an inquiring turn of mind.

# Misconceptions of the Missionary work and character.

As an instance of the absurd fears which some of them entertain of our design in visiting them, the Catechist states, that when he first arrived he gave to each of Paul's children a pice, and then sat down to write to his wife. The report immediately spread, that he had given the pice to engage the affections of the children, and that his object in writing was to report their names to the Missionaries, who would, ere long, come and take them away, and send them to England: nothing could persuade the people to the contrary but a sight of the contents of the letter. It is difficult to convince the Hindoos that their best friends are not their enemies, while they readily give credit to the greatest impostors among themselves as their real well-wishers.

#### A Hindoo reader of the Old Testament.

During the day we had many visitors at the Choultry, many books were distributed, and discussions held with several, especially with the individual who was our antagonist in the morning. He seemed to have considerable acquaintance with the Scriptures and with Christian books, and appeared to stumble at the statement made in Genesis respecting the creation of man. The term rendered "likeness" in our version, is translated, in Tamil

and in Canarcse, by a word that may be understood as implying that God has a form,
according to which man was created. He inquired how this statement was consistent with
the truth, that God is a Spirit. Our explamation, that the likeness referred not to man's
physical, but to his mental nature, satisfied
him; but he complained that a term was used
calculated to perplex a thoughtful reader, and
argusted that the word meaning "nature," in
Tamil and Canarcse, should have been used
lastend.

# The heathen vexed by the triumphs of the Gospel.

The friends of Paul and the men of his Caste are in great consternation respecting him, collecting in groups to debate as to the course they shall pursue. They have threatened the widow woman in whose house the Native Teachers are sojourning, if she continues to keep them there. She has been serviced by these threats, and has put their things out of the inner room to the outside of the house. The whole town appears to be in a state of excitement, and the issue is uncertain.

Oct. 14.—A large assembly came together this morning in the Choultry, including several Brahmins, with one of whom we had a long discussion. He displayed much knowledge of Christianity, and spoke of conversations he had held with Missionaries at other places. He pressed the difficulty of the existence of rul in the dominions of a benevolent Being, and arged many things, in the usual style of Hinden argumentation, in defence of the popular idolatry. When the weakness often displayed by the gods in conflict with their member, according to the pooranas, was urged, be replied by adducing the sufferings of Christ, a difficulty which equally pressed upon us a maintaining His divinity.

In maintaining His divinity.

We have heard that the friends of Paul have changed their minds since yesterday, and manifested a kinder spirit. The elder brother called the whole family together, and said, that as it was not now possible for them to live together. Paul having broken Caste, he proposed to do one of three things: either to let Paul remain in the house and take another for the sives, or to remain there themselves and respire him to take another, or to divide the property, give Paul his share, and allow him to purse his own course. The matter is not yet settled.

Chinnappa, now called Abraham, has just arrived from Krishnagherry, and states that

a great uproar was raised by the people of his Caste, who refused to let him into their houses, or to touch snything that belonged to them, and that they attempted to seize and beat him, but he effected his escape. His son, too, has been obliged, through the same influence, to tell him that he cannot receive him into his house.

# The fear of man prevailing over religious conviction.

Oct. 15 & 16 .- During these two days we had frequent opportunities of conversing with the people, who came in groups throughout the day to see us, and to obtain books. The spirit manifested by many of them much pleased us. A few begin to shew themselves more interested than the rest, and even confess that they are believers in the truth of Christianity, but cannot surmount the fear of the world, so as to come out and be separate. One of them, being urged to cast aside his fear, trust in God, and devote himself wholly to His service, replied, "I cannot do this all at once. little. As a sculptor bestows much pains on a statue, giving it many touches with the chisel before it attains perfection, so must you work upon me again and again, and by and by your work will be completed."

The relations of Abraham refusing to receive him into their houses, he has been compelled to obtain food and lodging through our assistance, and must still be dependent upon us for some time, until the excitement has subsided and he can engage again in his business.

### Sacrifices of the Hindoo convert.

The friends of Paul called a meeting of the chief men of his Caste, and sat in judgment a whole day upon his case. During the time they kept him fasting, and ordered his wife not to give him any food. She, too, is in great terror and distress. The decision was, that although they had nothing to say against the new way that he had embraced, still, unless he would again wear the linga, put on his idolatrous marks, and conform, at least externally, to the way of the world, he must be expelled their society. He remained firm in his adherence to Christianity and in his determination not to conform to beathenish customs, and was in consequence personally cut off from them; the division of the property remaining to be decided on the return of th elder brother, now absent from home. Such are the inconveniences, losses, and sufferings of those in this country who obey the truth. They demand our most affectionate sympathy and earnest prayer. Our native brethren are comforted by the assurance of the Saviour, that there is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for His sake and the Gospel's, but shall receive a hundred-fold in this time, and in the world to come eternal life.

On leaving, we were accompanied some distance on the road by the new converts, and a few of those whose minds are halting between two opinions. They parted from us with much friendliness and respect. We pray that the Lord may bless and keep them all, and guide them into all truth.

#### BANGALORE.

#### THE HINDOO WOMAN FOLLOWING CHRIST.

FEW of our friends can be uninformed as to the delightful results and prospective advantages of the native female boarding schools established in connection with many of our Mission stations in India; nor can they fail to recognise the strong and growing claims of these institutions on the resources of Christian benevolence. If anything were yet needed to recommend these deserving objects, it would be found in such records of the divine blessing attending them as the following statement supplies. In this truly interesting narrative, furnished by Mr. Sugden, of Bangalore, we have the most animating proofs of the capability of the Hindoo woman to receive and to exemplify the benefits of Christian instruction. It sets before us a bright example of the mental and spiritual elevation to which she may rise, when provided with suitable means; the high position she may become qualified to sustain in the ranks of social life; the various Christian services in which she may be usefully engaged; the strength of moral principle she may acquire and manifest; and the meetness for heaven to which she may attain. In such fruits as these, following the work of Christian Education among the female population of India, the friends and supporters of the cause in this country may well rejoice, and feel encouraged to persevere, with increased hope, in those exercises of liberality and labours of love by which it has hitherto been so largely sustained:-

### Barly life and first impressions.

The excellent young woman (writes Mr. S.) who is the subject of this notice, was known to many at this station, who could not fail to observe the simplicity and sincerity of her faith. Anthu was the child of Roman Catho-When she was yet quite young, lic parents. her mother died; and she and her three sisters were taken by their father to Madras, and placed in the Female Boarding-school connected with the London Missionary Society. She has been removed after a life of brief, devoted labour, but her sisters are spared, and one of them is now united to a Christian youth connected with the Free Church Mission—a credit and source of joy to those who trained her in early youth.

Anthu grew up in the school, and made good progress in the usual studies. The all-important change in her heart was gradually wrought by the power of the Holy Spirit, through the lessons imparted to her, and

more especially through the instructions of the Missionaries who periodically visited the school.

#### Admission to the Church, and trial of faith.

Her faith grew more and more, and when only fourteen years of age, she expressed a strong desire to be united to the people of God. The inquiry into the state of her heart was not only satisfactory, but cheering; and she was received into the Church, under the pastoral care of the Rev. Alexander Leitch, at the close of 1841. It is a source of regret, that we have no record of her experience at this period; but the affectionate and prayerful solicitude she subsequently manifested for the young placed under her care, and the interest ahe evinced when others were led to give themselves to the Lord, indicated that the impressions of her youth—the ardour of her first love—still remained.

About this time her relatives made vigorous

efforts to induce her to relinquish her profession, and return to the bosom of the Romish Church. When gentler means failed, they andeavoured to poison her mind, and to overcome her by wicked insinuations and temptations. In this too Satan failed; and, as her mourning husband writes, "she held fast her confidence, knowing that the good part she had chosen was an indestructible treasure."

#### Christian fidelity and usefulness.

The religion of Jesus not only sanctions, but enhances the tender affections. Paul lost no part of his love of kindred by giving up all for Christ: he earnestly longed for the salvation of his brethren according to the flesh; and so did Anthu. After her conversion, she rarely met the members of her family without ressoning with them on the false teachings of the Romish Church, and showing them their dangerous state. She told them of Jesus Christ, earnestly urging that sinners can be saved in no other way than by His merits, and following up these efforts by faithful prayer.

In March, 1842, she was united in marriage to Lesarus, a devoted young man in communion with the Tamil Church at Pursewaukum. Soon after their union, they were both received as teachers into Mrs. Gordon's school. For two years Anthu performed her duties with diligence, being greatly stimulated by the excellent counsel and good example of the devoted Christian lady under whom she served in the Gospel.

#### The fruits of affliction.

Like all the people of God, she was called to suffer; but she rejoiced in that precious trath of Scripture, "whom the Lord loveth He chasteneth." She suffered great agony for a few days, being at last on the very point of death. Yet her mind was graciously kept in perfect peace, and the affliction was greatly sanctified to her.

Soon after this, her husband was led to entertain the desire of studying in the Theological Seminary at Bangalore. His wishes meeting with the approbation of judicious Christian friends, thither he proceeded with his wife. It was there I first became acquainted with her. Her good disposition greatly endeared her to all, and it will be long before her beloved friends forget her holy enumple and spiritual conversation. Many of her acts of Christian devotedness, unknown during her lifetime to any but herself and the subjects of them, have been revealed since she

went to heaven. Her works have followed her. She was particularly interested in her Roman Catholic and Heathen female acquaintances; and her pure conversation and good example were not without their effect on those who lived around her. She was the first to stir up and invite her Christian sisters to meet for prayer.

#### Spiritual zeal and compassion.

When in good health, though, on account of her school and domestic duties, it might naturally have been expected that she would like the leisure of the Sabbath, she was accustomed regularly to visit a poor bed-ridden Christian widow, to read the word of God and pray with her. It was a striking feature in her character, that, although extremely modest and retiring, she was never ashamed of Christ, but faithful and zealous; freely and boldly proclaiming Him to all, as she had opportunity. For about fifteen months before her death, she was employed as schoolmistress under Mrs. Sugden. In many ways she shewed, that, in discharging her duties, she had no regard to anything but the prosperity of the school, the welfare of the souls of the children and parents, and the honour of God. She set a noble example to our native Christian women, evidently acting under the conviction that her record was on high, and that she would ere long receive the reward of her labours. It was her usual custom, not only in school-hours, but also at her leisure as opportunity offered, to teach the children, in simple language, the great truths of the Gospel, and to pray with them.

One so exemplary in her attention to the children of others could not be negligent of her own. She carefully taught them many hymns and portions of Scripture, and other useful lessons, and often brought them together for prayer. This was specially her practice on the Sabbath, in order that they might be kept from play.

#### Love of divine knowledge.

Her own mind was well stored with Christian truth. Besides the study of Sacred Scripture, many portions of which she had committed to memory, she had read many of the best Christian books published in her own language. She had a good conversational acquaintance with English, but not such a knowledge of it as to make it thoroughly available for gaining much benefit from our Christian Literature.

### The humble and forgiving spirit.

In the brief notes written by her husband, it is stated, that, " though up to the time of her death she manifested those good dispositions which are the fruit of the Spirit, and the good works which accord with them, she also evinced failings incident to the flesh. Without concealing any of the defects which thus appeared, she repented of them; and, having confessed them with an humble heart to her gracious God, obtained pardon and peace through Jesus Christ."

I shall not soon forget the kind and forgiving disposition which she exercised towards some who had offended against her. Though not the offending party, she was the first to express her desire for the renewal of peace and Christian love.

#### Aspirations after holiness and heaven.

During the latter part of the year 1847, she was called to look forward to another period of suffering. She had a most striking presentiment that it would be, as it indeed proved, her last of earthly sorrows. For several months her trials were very great, both in body and mind. On one occasion she observed to her husband, "This world is a troubled scene. I suffer for a little time, but in heaven my soul will find eternal comfort, without a single pain. This world is filled with sin—that with holiness: heaven is the world I seek." A few days before the time of her trial, I observed her standing at her door, and in passing reminded her that she must not be over-anxious, but trust in the Lord. She replied with a smile, "Yes, Sir; I always put my trust in Him."

# The child of God leaving the world.

On Saturday evening, the 12th of Fel ary, 1848, she was taken ill, and suffered a that night, but still more on the following Sabbath. On the morning of that holy d the last she was destined to spend upon a she joined with her dearly loved and le husband, and her children, in prayer. was her last service upon earth. the close of the day, when her sufferings h came so great that she could hardly en them, addressing the women who were near her, she said, "You are taking great treeble about me. Do not trouble yourselves so much, for I have committed all my affairs into the hands of my Lord. Let it be as Ha wills."

Soon after this she began to endure great agony. When the painful intelligence wa communicated to her husband, he hasten to her side, and on his asking, " How we you?" she replied, "My tongue is become ing motionless—my cars are stopped—my feet and hands stiff. I am in great agony." When he heard this uttered with a weak voice, he foreboded the worst, and said, "Shall I read the Gospel to you?" She replied, "Read." On this, with much anxious offection, he began to read and repeat the pas-sage, "For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not me with hands, eternal in the heavens." A few minutes after this, the merciful Saviour, in whom she had believed, came and bore her happy soul away to His Father's house, where there are many mansions, and no more pain, or sorrow, or death.

#### CHINA.

## "THE IDOLS HE SHALL UTTERLY ABOLISH."

In the month of March last, two Chinese Converts, a father and son, received the rite of baptism from our brethren at Amoy.\* They evinced, by their statements on the occasion, a clear knowledge of the way of salvation and great boldness in the faith; and the whole service was peculiarly animating and propitious. Previous to the celebration of the ordinance, they threw away their household godsthe former objects of their fond but slavish adoration; and these, having fallen into the possession of our Missionary brethren, though in a broken state, were conveyed to this country by a friend returning from China, and are now deposited in the Mission-house. A further explanation of the circumstances will be found in the following extract of a letter from Mr. A. Stronach, dated in October last:-

When I sent home a statement of the con- Peng-an, I mentioned that they had previrersion and beptism of Go-to and his son ously cast their idols, as useless lumber, est-Missionary Magazine, July, 1848.

aide the roof of their dwelling-house; and afterwards, on my asking for them, they cheerfully gave them up to me. From the way in which the idols were thrown on the roof, they have been somewhat damaged and broken; yet I think it may be interesting for the Society to have in its possession the identical images which were for many years worshipped by those who are now our devoted "brethren in the Lord."

These two ill-looking, worthless images, were once held in great veneration by Go-to and his family, who used to present offerings and prayers to them, and whose wrath they greatly feared. Libels, containing the names of the idols, written in Chinese and English, are fusioned on their backs. One is Tho-ti-kong, or the god of the land, on whose pleasure the fruitfulness of the fields is believed to depend; and the other is Chan-Kwun-kong, or the god of the kitchen, who is believed to preside over the cooking of food,

and is capable, when pleased with his votaries, of making their food wholesome and nourishing to them.

Every member of the family of Go-to has entirely ceased from idol-worship. He and his son Peng-an give us entire and uniform satisfaction, by the evident sincerity of their endeavours to serve and to glorify our Lord and Saviour: both in their speech and by their lives they aim to commend His "great salvation" to their fellow-countrymen in Amoy. The younger son, Wan-kwan, a lad about eighteen years of age, is now living with us as our servant, and is eagerly receiving instruc-tion in divine truth. The younger daughter, Gi-sun, a very promising girl, not yet eight years of age, has been long learning to read a little at home, taught by her brother Peng-an, and she may by-and-by be placed as a scho-lar under Mrs. Young. I would fondly hope that the whole household may at length form " a family anew, unbroken in the skies."

#### SAMOA.

#### FRUITS OF THE GOSPEL.

Among the tribes of Samoa, the Gospel continues to prove itself the power of God unte salvation. The tumults of war have not been able to put to silence its still small voice, nor has the power of heathen depravity prevailed against its life-tring influence. Our Missionary brethren are abundant in labour; and, amid many trials and anxieties, they are comforted by the assurance that the Lord is working with them, and graciously fulfilling the promises of His word.

Our recent correspondence supplies the following account of the state and progress of the work at Palauli, in the island of Savaii, the station formerly occupied by Mr. Macdonald. Our brother was compelled to leave the locality at a period when it became the scene of sanguinary conflict between two of the native tribes, but he afterwards laboured occasionally among the people, and in this statement be gives the particulars of the latest visit he paid antecedent to the date of his communication:—

About three weeks ago, I returned from a visit to Palauli, where I spent eight days pre-ching to the people, and conversing with conditates. That station is still interesting to me, although the ungodly portion of the pople are bold in open wickedness. Three of the thurch-members have relapsed into sin, see of whom was guilty of the awful crime of killing his sister. It is truly deplorable that the people have no laws to neet such cases. This was a most distressing affair—the horrid deel was committed in a great passion, and the man new looks like a wretched outcast free selecty. The other two are foremost in a most everything wicked. These are melanchely instances of the deceitfulness and awful

wickedness of the heart of man, which the power of God alone can change and subdue.

But we are not without encouragement: there are a few whose deportment makes us hope that God will yet revive His work among them. During this visit, I baptised five adults, admitted six into the church, and restored one. I had also serious conversations with about fifty candidates.

With a dying convert, who has been a member of the church for years, I had frequent conversations of an interesting character. We knew her well, for she was a member of our domestic circle while at Palauli. I felt pleased with the state of mind she manifested in the immediate prospect of death. She declared her hope for salvation to be in the Lord Jesus, and frequently desired me to repeat some of His merciful words to sinners. ceeded, her eye brightened, and she would exclaim, "Oh, how good these words are,"

repeating them several times to herself.

On one occasion, when I drew her attention to a few passages, shewing the happiness of those who die in the Lord, and the rest which He has prepared for His people, she immediately uttered in a loud voice, "Oh, how I long to be there." With great warmth, and an emphasis I shall never forget, she expressed her gratitude that she was spared to hear the Gospel, and to know the value of Jesus to her soul. She seemed to drink in with great avidity passages of Scripture suited to the dying believer, expressing her desire to depart and be with Christ.

At Tafua, where I also spent a day or two, one of our members gave me a pleasing and encouraging account of the happy death of his daughter, a girl about eight years of age. When he talked to her respecting her illness, and pointed her to Jesus, she said, She knew that her illness would end in death, but that Jesus was her life. She exhorted her father and mother not by any means to let the word of God slip, lest they should come short of heaven, where Jesus is, "And where," said she, "I shall very soon be." She put them in mind of the strong exhortations of a dying uncle some years before-" To cleave unto

the Lord, and be stedfast unto the end." Seeing her father weep bitterly, she entreated him not to break his heart by weeping, for she was going to a good place. "I compassionate you," she said, " now that I go her because I know you will mourn greatly for me. You had better send to Upolu for my cousin," (a little girl of the same age); "tesc her the word of God, and let her go in and out before you when I am gone."

This child died in a very happy frame of mind. While we are deeply wounded by the sad declension of some, there is great con lation to be drawn from the power of the Gospel displayed in the peace, joy, nay, eve the triumph, of many of our converts in the

dying hour.

We have just opened a very handsome stone-chapel at Sapapalii, with which the people are much pleased, as they have had only a temporary place of worship since the former chapel fell, in the hurricane of December, 1842. Our teachers, also, are now erecting a small-stone-building for their classroom, and their conversational meetings with candidates and church-members. I am happy to say, that the aspect of things is improving, and the increasing numbers who are coming forward, professing to be impressed by the truth, encourage us to hope that the Lord is following with His blessing the preaching of His word.

#### KINGSTON.

## DEATH OF A CHURCH MEMBER.

THE labours of our Missionaries in various parts of the world have been blessed not only to the salvation of multitudes of the heathen, but, through the abundance of the Divine mercy, have proved instrumental to the conversion of many from their own beloved country. An affecting but delightful instance of the spiritual good which has flowed to our own countrymen in heathen lands, through the faithful ministrations of our Missionary Brethren, is recorded in the following communication from Mr. Wheeler, of the Jamaica Mission, who is supplying the place of Mr. Wilkinson, at Kingston, during his visit to this country. Writing on the 7th of July last, Mr. W. states :-

One of the members of the Kingston Church having died last week, I will now communicate a few details respecting his conversion, and subsequent religious experience. He was early the subject of religious convictions. But these impressions, though they red him from many of the follies of youth, resisted. He lamented on his deathbed the sins of his past life. He deeply bewailed his broken Sabbaths, his love of the pleasures of sin, and his neglect of the great salvation. He often remarked to me, "Oh what a mercy that I have religion.

About twelve months ago he was deeply impressed under a sermon preached by the Rev. George Wilkinson. He retired from the house of God to pray. His prayer was remarkable. He prayed that God would afflict him in some way rather than that he should be allowed to love the world, and to less those impressions which had so often proved to be like the morning-cloud and the early daw. What an earnest desire to "serve the Lord" did that prayer exhibit! Like Mosses, he chose affliction rather than enjoy the pleasures of sin for a season. So great was his estimate of the value and importance of religion, that he preferred the temporary judgment of Heaven to carelessness and irreligion.

His prayer was heard and answered. At idnight the Bridegroom came. He awoke, d was alarmed to find that he had broken a blood-vessel. He supposed that death had se as a thief in the night; and, alluding to at solemn season, he said to me a little me before his death, "If I had died that & I should have gone to Hell." He was ed, however, from the bed of sickness, d, unlike too many who break in health s vows they make in sickness, he returned to the house of God, asking, "What shall I eder unto the Lord for all His benefits towards me?" He gave himself to Christ, timed to grow in grace, and, after suitable examination and due trial, was admitted to the fellowship of the Church.

Our friend partook of the sacrament of the Lard's Supper in March for the first and the last time. Pulmonary disease settled upon him, and for more than three months he was confined to his room—a room "privileged beyond the common walks of life—quite on the verge of Heaven." I often visited him, and at length walked penaively with him through the valley of the shadow of death. Saldom have I seen a more patient sufferer, are a more meek and intelligent believer. All was resignation and heavenly peace: His hope of salvation was founded exclusively them the finished work of Christ. To a filtend, who asked him on what rock he was

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building, he said 'emphatically, "Christ, not my own works." He was asked if he desired to be restored to health. He replied, "For three months I have been entirely resigned to the will of God. I would die and go to heaven." I quoted the text, "Having a desire to depart and be with Christ, which is far better." "Yes," he said, "far better." I said to him, "Do the rod and the staff comfort you?" He replied with emphasis, "They do, they do."

About an hour before he died, I was with him. Looking up to heaven, like Israel looking over upon the fertile fields of Canaan at the banks of the Jordan, he repeated those well-known stanzas which have comforted many a christian pilgrim:—

"There is a land of pure delight
Where Saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
Sweet fields beyond the swelling flood,
Stand drest in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

After offering prayer I parted with him—parted till we meet in heaven. On my coming away he waved his hand, and, giving me his dying blessing, said, "Fare you well;" and looking up he prayed, "Come, Lord Jesus, and receive my spirit!" After I left him he requested his friends to sing a hymn. He then spent half an hour in silent prayer, and, turning upon his bed, fell asleep in Jesus. Prayer was—

"His watchword at the gates of death: He entered heaven by prayer."

As he was under thirty years of age, I intend preaching a funeral-sermon for him next Sabbath evening, addressed to young people, from the text which he himself selected, "There is but a step between me and death." May the death of one be the spiritual life of many!

### ARRIVAL OF MISSIONARIES IN INDIA.

We are gratified in being able to announce the safe arrival of Mr. and Mrs. Porter, and Mrs. Sewell, per *Trafalgar*, at Madras, Dec. 13th.

\*\_\* The Directors respectfully request that, during the absence of the Rev. J. J. FREEMAN, the Home Secretary of the Society, all letters connected with the business of the Home Department, be addressed to the Rev. Exception PROUT, Mission House, Blomfield-street, Finsbury.

#### ACCNOWLEDGMENTS.

The best Thanks of THE DIRECTORS are presented to the following, vis.:--

For Native Teachers, Samoa. To T. Parkinson, Esq., Bolton, for a cask of hardware, &c.
For Mrs. J. C. Williams, Upolu. To Mrs. Waraker and Friend, Tooting, for a box of useful articles.
For Rev. Dr. Legge, Hong. Kong. To Mr. J. Legge, Huntley, for a box of useful articles.
For Song Hoot Keam, Hong-Kong. To Rev. M. Caston, Stratford-on-Avon, for a box of books.
For Mrs. W. Porter, Madras. To the Ladies' Missionary Working Society, Blandford, for a box of useful articles.
For Rev. E. Storrow, Calcutta. To Ladies' Missionary Working Society, Bridgnorth, for a box of useful articles.

For Rev. E. Holland, Jamaica. To Friendat You street Chapel, Dublin, for a communion service.

street Chapet, Dubins, for a communion servies.

For Rev. R. Dickson, Jamaica. To T. Spalding,
Esq., Kentish-town, for a communion service.

For Rev. J. S. Wardlaw, Bellary. To Primas in
Albany-street Chapel, Edinburgh, for a box of unful
articles.

For Rev. J. J. Freeman, South Africa. To Min Furne and Friends, Argyle-street, for a parcel of unful articles.

To Miss C. A. Howell and young Friends, for a parecel of useful articles. To a Friend, for a parecel ribbon.

To Rev. S. Bell, Stockwell; to W. J. Lees, Esq., Cambewell; to Mr. W. Lefever; to J. and R. R.; is R. Tamplin, Esq., Brighton; to W. B.; to a Substi-ber; for parcels of books, Evangelical Magazinas, &c.

# MISSIONARY CONTRIBUTIONS.

From the 16th of December, 1848, to the 15th of January, 1849, inclusive.

	£ 4, d.	. £ 44
London and its Vicinity.	Miss Julia Peek, for a Na-	Scarborough:-
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Mrs. Priestley 10 0 0	to be called Felix Neff . 10 0 0	John Barrett, Esq 1 0 0
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# VANGELICAL MAGAZINE

# Missionary Chronicle,

FOR MARCH, 1849.

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A Portrait of the Rev. G. Legge, LL.D., Leicester, will appear in April.

The Profits of this Work are devoted to the Benefit of Widows of Evangelical Ministers.

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#### TO CORRESPONDENTS.

Communications have been received during the past month from Drs. Henderson, Raffles, and Ciunie; and from the Rev. Messrs. Kuill, Raband, Murker, Timpson, Gregory, Bodwell, Hargreaves, Cooke, Burgess, Wallace, Pord, Itaban, Yonge, Browne, Prout, Lewis, Evans, Moris, Leask, Lumb, Weisford, Miller, Harrison, and Richards.

Also, from Joshua Wilson, Esq.; J. W. Arnes; J. B. L.; E. M. Dakes, Lafeus; T. B. Smithles; Filhu Burntt; Henry Pilcher: H. H. H.; C. Wallas: Bourne; J. S. Keen; John Smith; Alexander Murray; Eliza Lacey; W. Finch; H.; Eliza; Garren Blake; John Gardener; H. W.; Susannah Henderson; G. W. Gillings; Presbus; A Sunday school Teacher; Jane; W. L.; W. C.; D. J.; A. B.; Senez; and Galus.

Senex; and Gaius.

Our Pool correspondent's article is under consideration.—Mr. Gregory's paper is thankfully accepted, and will appear in the April Mag.zine. -If William Percy is disposed to use the stricles referred to, in the way suggested, he is quite at liberty to do so.—S. G. Chapman's note will be attended to in the April Magazine.

—The Rev. W. Jones's Memoir in our next.—The Poetry in the February Magazine, we rejoice to find, was from the pen of our esteemed friend, Dr. Raffles.—Eliza is referred to the Quarterly Publication of the Borough-road Schools.

\*\*Pagers\*\*—In our number for Pebruary in the objusts of the late Rev. D. Griffiths read 1848 for 1841.

ERRATA.—In our number for February, in the obituary of the late Rev. D. Griffiths, read 1848 for 1841, and Tean instead of Tear.

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# EVANGELICAL MAGAZINE

AND

### MISSIONARY CHRONICLE.

FOR MARCII, 1849.

# BRIEF NOTICE OF THE LATE REV. GEORGE YOUNG, D.D.

Of Whitly, Yorkshire.

Or the parentage, the birth, and the early life of Dr. Young, we say nothing, save that from his childhood he enjoyed the advantages of religious instruction, and of virtuous and pious example. But the circumstances attending his first choice of religion, his first deliberate surrender of his mind and life to God, are worthy of record. He himself, when on his deathbed, related these circumstances to one of his mephews:-It was on a sabbath, in the month of May, the very day (but two hours) fifty-four years, on which he died. He had returned from the village ctuary, to the retired dwelling where his parents resided. He had sat down, not far from the house, under an eldertree, and was reading 'Boston's Fourfold State of Man,'-a book ever afterwards peculiarly precious to him, and which, when making up the libraries for seamen, he often put in, with the hope and prayer, that as it had proved useful to him, it might prove useful to some of them. Some months previous to this, his mind had been deeply affected by the death of a sister, young in years, but wonderfully strong in faith, and mature in Christian experience. But in that hour, earnestly meditating on Divine trath, and especially on the great subject of personal religion, his perceptions became more clear, his convictions more VOL. XXVII.

deep, his desires more intense; and firmly persuaded of the infinite grace of God through Christ, he then, for the first time, deliberately made his election, and humbly and sincerely yielded up his soul to God, and resolved, so long as he lived, to live to God: governed not by selfish and interested motives, but by a sense of duty, and by the force of lovelove to God and to man. 'Fifty-four years nearly have passed since that hour,' he said to his nephew, 'the house is taken down, and all is long since changed: but it is yet fresh to me,-the eldertree, the fields, and the whole scene, can never be effaced from my memory."

Having passed, with high honour, four years at the University of Edinburgh, in literary and philosophical studies, and afterwards five sessions in the study of theology, under the late Rev. Professor Lawson, of Selkirk, Dr. Young was ordained, in January, 1806, as Pastor of Cliff-lane Chapel, Whitby. For forty-two years he sustained this sacred relation; and till his last illness he was never laid aside by indisposition, except for one solitary sabbath.

His life, whether in connection with his pastoral duties, or in connection with his other pursuits and engagements, was characterised by nothing, perhaps, so much as by laboriousness. His labours of the most difficult kind. He de- tion were ever held to be paramount. lighted in labour for its own sake. It ' was a real enjoyment to him, as he was wont to say, to encounter and overcome difficulties. And one of the secrets of his not common life was even this pleasure which he felt in struggling with what was difficult.

As a scholar, a man of science, and an antiquarian, Dr. Young deservedly enjoyed a high reputation, and numbered, among his personal friends, several distinguished men on the Continent, as well as in our own country. His published works are numerous and varied. The "Geological Survey of Yorkshire," in one volume royal quarto, and his "History of Whitby, in two volumes octavo, the latter especially, are productions evincing no ordinary learning and research. Besides these, he wrote a life of the celebrated Captain Cook, who was born in the vicinity of Whitby; numerous sermons of varied excellence; a volume of lectures on the book of Jonah, for seamen, which has been extensively useful, and " Evangelical Principles of Religion vindicated," a work honourable to him as a theologian, to his powers of argument, and to his Christian spirit in controversy, and which received marked commendation at the time it was published.

The various religious, literary, educational, and benevolent institutions of the town of Whitby, have lost in him, many of them, their founder, and all their able and efficient supporter. Few single individuals have ever done more for the place of their residence than he did, by his personal exertions, his scientific and literary labours, and his moral influence, to elevate and benefit Whitby.

His genuine kindness of heart, his manifest transparency of character, his unfeigned simplicity of mind and manners, his forgiving disposition, the catholicity of his religious views, — might | here have been noted at length; but we pass on to state that, amidst all

were incessant, most manifold, and often the claims of his church and congrega-For forty-two years and more, on the successive sabbaths of these years, three times every sabbath, he published the messages of heavenly truth. His ministrations were simple, faithful, scriptural, earnest. How unblameably and devotedly he walked before his people,his tender interest in the young,-his solemn warnings to the backsliding,his wise counsels, his tried friendship, his unvarying kindness to all,-will not soon be forgotten.

In the year 1826, Dr. Young was united in marriage to Miss Margaret Hunter, of Whitby. This union was to both a source of great and lasting comfort. Mrs. Young was a woman of decided piety, ready to every good work, and especially useful in forming and conducting ladies' associations for purposes of charity and piety. She was greatly respected and beloved by all classes of Christians in Whitby. Her death, which took place nearly two years before that of her husband, was a severe affliction to him. But while he felt as a man, he meekly submitted as a Christian.

About the end of October, 1847, Dr. Young was seized with influenza; and although at that time he was not entirely laid aside, but continued to perform all his accustomed labours, it was in great and evident weakness, and in spite of the loud warning of danger. About the middle of February, the influenza was followed by violent inflammation. This was subdued for a time, but he never gained strength, and continued gradually to sink; till, on the morning of the 8th of May, in the seventy-first year of his age and the forty-third of his ministry, he was released, and passed into the presence of his Redeemer!

Throughout his whole illness the language of gratitude was constantly on his lips-gratitude to men, but above all to God. It is not remembered that a single murmur escaped him. A certain his manifold pursuits and engagements, | degree of hastiness and impatience be-

longed to his natural temperament, and this might occasionally appear; but thankfulness, deep-felt thankfulness, to God and to all around, was habitual to him. The untiring activity also, which had marked his life, was strikingly shown in his last illness. Even on his bed he was continually doing, or attempting to do, something; and when his body was too weak for the least exertion, his mind still evinced amazing vigour and activity. In the latter part of his illness, in consequence of extreme bodily prostration, he was subject to frequent wandering. But his wanderings were holy, and it was remarkable, that however lost his mind might seem to be, at any time, it was enough to refer pointedly to the Bible, to God, or to spiritual subjects, and at once he was brought back, and his consciousness and self-control returned. How seriously and kindly he spoke to his attendant; what solemn, parting words, he uttered to those who same to see him, we may not minutely record.

Perhaps the most striking general feature in his dying experience, and one not a little instructive, was the total absence of all religious excitement. He evidently, at the first, had the wish, on me accounts, to recover. But in the acticipation of death, when it became that this would be the issue, he was perfectly undisturbed. There was no peculiar joy, no ecstasy; but great mess—a resigned, simple, humble, quiet state of soul. Often he would eat the words of the fifty-seventh dan: "Yea, in the shadow of thy ings will I make my refuge, until these calamities be overpast;" or those of the ens bundred and sixteenth - another forwarite Psalm of his. The idea of death never seemed to create the slightest ra or uneasiness in his mind. He had the firmest persuasion of the love of Ged through Christ, and a perfect conthe reality of religion himself, and he looked forward te death and eternity with meek com-"The Lord knows best—the

will of the Lord be done," were his familiar words.

"The first time I saw him," writes the minister who supplied his pulpit during the latter part of his illness. "I was peculiarly struck with the great simplicity and affectionateness of his character. I never met an educated man so unsophisticated. On inquiring how he did, he replied, 'I am in the hands of the Lord, and whether I am to live or die I know not; but all will be well: I have given myself, soul and body, to him. But I have been very much concerned about our missionary affairs, as I do not know whether you will fall in with me in getting up a meeting next week about the mission to Old Calabar.' On assuring him that I would, he was greatly pleased. I prayed, at his request, and left him. The next The next morning, which was the sabbath, he was exceedingly cheerful. He told me how gracious the Lord had been to him during the night, and asked me to thank God for it in my prayer with him, and also in the chapel during the day. Tuesday, the day on which it had been resolved to hold the Missionary Meeting referred to above, he gave me, in addition to 51. to the London Missionary Society, 6l. 'his token of gratitude for great and undeserved mercies.' He also presented a 'thank-offering' of 51. to the Bible Society. He was much delighted to hear of the success of our meeting; and on Wednesday told me that he wished my co-operation in another matter connected with the Scamens' Friendly Society. He had to prepare the Twentyfifth Report of this Institution, and asked me if I would be so good as to write at his dictation. This was the first time he discovered any decay of intellect. He could not fix his mind on the subject. To please him I wrote as he spoke, till the good old man was compelled to abandon the attempt.

A Mission recently commenced by the United Presbyterian Church, with which, as well as with the London Missionary Society, Dr. Young's congregation was connected.

" During the rest of the week he became more and more the subject of aberration. But even here his character was beautifully developed, and all his aberrations had reference to things spiritual, or at least things benevolent. Now he was laying plans to found hospitals, now answering objections to miracles, and now relieving objects of misery. In his more collected moments he spoke delightfully of his own prospects for the eternal world, and of renewed zeal in his labours of love if the Lord should spare him. He often cited Psalm Ivii. 1, 2, and often asked me to read the hundred and sixteenth Psalm.

"On the next sabbath he was very weak, and, on asking him how he did, he replied, 'Just waiting the salvation of the Lord.' He inquired 'What day it was?' I told him 'Sabbath.' ' Very well, my dear brother, may you have a comfortable day, and may the Lord be with you.' I prayed with him; but had hardly ceased, when he said, 'You had better pray with me.' I told him I had. He grasped my hand, and said, 'Excuse me, my dear brother-my memory is failing.' In the evening he was calm, and spoke much of Christ, and of the kindness of his congregation in praying for him, and in coming to see him. On Monday he could not rest. As I entered, the good old man was telling his maid not to weep for him, as it was the will of the Lord that he should die, and not live. On seeing me, he said, 'To me to live is Christ, and to die is gain. I am willing to abide, if it be for the good of Whitby; but all is in the hands of the Lord.' He then got together all kinds of Bible Society Reports, and catalogues of books, and seemed labouring under great solicitude, as if the affairs of the Bible, or Missionary, or Seamons' Societies, or the seamens' libraries, demanded immediate attention, and I must arrange them with him. He continued thus till Wednesday; ten o'clock in the evening. He then eternity." rallied, and knew both the servant and

myself. On Friday he said, 'It is now fifty-four years nearly since I found the Lord, and I will never forget the time nor the place; they are both precious to me. Yes, my dear Redcemer, there and then I found thee; I have clung to thee ever since, and I will love thee and praise

thee while I live, and for ever and ever! "On the Saturday he was greatly reduced, but still was occasionally favoured with a ray of light from the throne of God. It was delightful to see with what child-like confidence he would repeat, 'Yes, my dear Redeemer, I will cling to Towards the evening he again thee.' became restless, and he passed a long, tedious night. About eleven o'clock, he asked me to stay with him all night, as he had a great deal for me to do. Next morning he knew me, but little more; I asked him how he felt! 'Well,' he replied-'well; but I am fast going; yet, I know I am going to Jesus. I have been a feeble and unprofitable servant; but Christ is all-yes, my dear sir, Christ is all,-Christ crucified; -that is the great resting-place.' During the forenoon he slept a good deal; and my next, and last, interview with him was not till the afternoon. As I entered, he did not know me, but asked who I was. hearing my name, he replied, 'Come, my dear brother, I have a great deal for you to do.' I asked him how he felt in the prospect of death? 'I wait,' he answered, ' the Lord's time. "To me to live is Christ, and to die is gain."' 'You find Jesus precious to you?' 'Oh, yes,' he answered, 'Jesus is precious - exceedingly precious, whether we are living or These were the last words he dying.' spoke to me; and, I think, they may be considered as the last words he spoke to any one. When I returned after the evening service, he was asleep-but it was the sleep of death! He continued asleep from about seven o'clock on the sabbath evening till a quarter past two when his disease assuming a more alarm- | on the Monday morning; when, without ing form, he was insensible from two till in struggle or a groan, he passed into

The estimation in which Dr. Young

very strikingly after his death. In Whitby it was felt as a public loss, and the sorrow was deep and general. In the chapel, where religious services were performed on the day of his funeral, there were both visible and audible expressions of unfeigned grief; and along the line of the procession, the multitudes that crowded the streets seemed to say, by their saddened looks, "Our father, our father, shall we see thy face, shall we ! hear thy voice no more?" A personal friend, the Rev. Dr. Scoresby, with the

had been held during his life, appeared | consent of the incumbent, performed the funeral services, having himself coveted the honour. On the sabbath following, sermons suitable to the mournful occasion were preached in Cliff-lane Chapel-in the forenoon, by the Rev. Mr. Potter, of Whitby; in the afternoon, by the Rev. Mr. M'Intosh, now of Dalkeith; and in the evening, by the Rev. George Paterson, of East Linton:

> " Servant of God, well done, Rest from thy loved employ; The battle fought, the victory won, Enter thy Master's joy.'

#### MINISTERS AND MISSIONS.

No. L

#### THE MISSIONARY SPIRIT.

THE conviction appears to be growing up in many minds, that missionary contributions have reached their maximam, and, consequently, that British churches can do bút little, if any more, to extend the field of foreign labour. If this estimate be accurate, or if it even approximate to the truth, then how sad and serious are the circumstances and prespects of the unenlightened millions menkind; and what countenance is thus given to the theory, that a new dispensation must be introduced, and wonted methods employed, ere all nations can see the salvation of our God. has this view, so contrary to Scripture teaching, and so depressing to those who k and long for this predicted period, though entertained by some, is happily eted by more, who cherish the consuce that there is, even now, power much in Zion to wield the rod of God's strength-men and means sufficient to mre the speedy spread of Christianity facushout all lands. In this confidence Directors of the London Missionary wisty, a few months since, laid before ir brethren, and the churches from ith they have obtained their pecuniary

plies, the financial position and pro-

to of that Institution, with the state-

ment that, unless its income be augmented by 8,000l. or 10,000l., the recall of missionaries and the abandonment of missions must be the result.

This appeal will supply a good, even though it may not be a decisive, test of the truth of the opposite opinions just described. And one of two things seems certain, should no satisfactory response be returned to it, either that the springs, or the spirit of Christian benevolence have exhausted themselves; or that Christians have not the means or the heart to carry forward this glorious enterprise.

In confirmation of the opinion thus stated, we need only turn to the appeal of the Society, and consider the circumstances under which it is issued. It clearly indicates a crisis in its history. Just at a juncture when, more than at any previous period, a concurrence of favouring causes is encouraging its Directors to multiply their missions, and extend their efforts, they are compelled to appeal to their constituents, and to devolve upon them the responsibility of deciding, not, whether they are to advance, but recede; not, whether new fields should be entered, but old ones abandoned. Until now, progress has been their object. They pointed us,

I

with an unfaltering hand and a beaming | ministers,-and that, compared with this, eye, to the wide and open doors of India | all other means are feeble, and China. We heard nothing then of relinquishment or retreat. "Go forward!" has been their constant, their quickening cry.

But now this souring ambition droops its wing. All thought of new campaigns and wider conquests seems to have been relinquished; and the sole question which they and we are called to determine is, whether existing missions must be reduced or may be retained. But is this necessary? Have things in very deed reached such a pass as to justify, to demand it? In truth this appears to be the case, and the Directors have obviously no choice but between three courses,world's salvation, and an urgent appeal, such as they have issued, for enlarged contributions. Resolute to avoid the first; reluctant, most reluctant, to adopt the to the last of these alternatives. Wisely, therefore, they have committed their case to God and their brethren; and ere they recall a single missionary, they have sought upon this momentous question the suffrages of the churches; resolved, if reduction must be, that the responsibility and the results shall not lie at their door.

Whether this appeal may have accomplished its design does not at present appear. Believing, as the writer does, that it ought to be resistless with those who possess the power of responding to it, and that many such there are, he feels assured that, were proper means employed, the requirements of the Society would be readily met, and that missions would not be allowed to languish, and the world to perish, for lack of money. And whilst addresses, circulars, carnest appeals, and special meetings are not depreciated, the conviction has rooted itself in many minds, that, if the hearts of the people are to be enlarged, and their help secured for missions on a scale more commensurate than hitherto with the claims of Christ, it must be effected mainly by the influence and efforts of his

It becomes, then, a most important question, and one which the pastors of our Churches are called upon, (especially in existing circumstances,) very seriously to ponder-whether they have done, and are now doing, their utmost to direct the thoughts, and fix the hearts of their people upon the designs of Christ, and the duty of Christians in reference to the world. Instances, doubtless, there are, and those not a few, in which ministers have put forth their best energies in this direction, and with the best results. But this cannot be said of all. And the writer of this and other papers which will follow it, and which are decrippling debt, diminished efforts for the signed to furnish practical suggestions rather than admonitions or appeals, would throw himself upon the candour and kindness of his brethren, in thus addressing them, and can most truly assure second, they deemed themselves shut up | them, that, though the connection of ministers with missions has long occupied his thoughts, he has shrunk from the discussion of a subject so difficult, and now only adventures upon this delicate ground, because he is convinced that there are urgent reasons why some one should do so, and because he has endeavoured, but in vain, to engage for this service a more practised and powerful pen.

The points which will be presented in succession, and with as much brevity as possible, are the following :- The connection between the maintenance and manifestation of a missionary spirit in ministers and in their people ;-the power of the pulpit in the furtherance of the missionary enterprise; - the missionary prayer-meeting; - ministerial influence for missionary objects upon the young ;the missionary anniversary, and missionary organization.

Perhaps the most important, and certainly the most difficult of these topics, is that which first claims our notice ;-the maintenance and manifestation of a missionary spirit in the minister.

It is not necessary to prove, what it

is presumed scarcely any one will deny, that the missionary spirit,-or, in other words, the ardent desire and full purpose of heart to carry out the design of the Saviour, and to extend the blessings of his religion to "every creature,"-is an essential element of a good minister of Jesus Christ, and a necessary means of exerting that influence, and realizing those objects without which his labour must be comparatively valueless and Destitute of this, he will continually find himself confronted and condemned by the declarations and design of the gospel. His very position, as a herald of Heaven's mercy to man,-his engagements, as an expositor of the beneficent scheme of human redemption,his preaching, if it be apostolic,-his prayers, if they are conformed to the model prescribed by his Master,-will only convict him of gross and glaring inconsistency, unless his labours and his life are directed and devoted to the great purpose for which Christ died.

But upon this point we cannot dwell: it being our object, not to show the necessity of this spirit to the character of the minister, but the influence it will exert upon others, when it is largely possessed and constantly discovered by him. For it may be most confidently effirmed, that never is sanctified sympathy transmitted from the pulpit to the pew, from the lips of the preacher to the bearts of his audience, with a rapidity and force more truly electric,—never does the aphorism, "Like priest like people," receive a stronger or more valuable veri-Seation, than when ministers, "much impressed themselves" with the urgent wants of the world, and the imperious ! claims of Christ, endeavour to indoctrinate their hearers in missionary sentiment, and to infuse into them their own spirit. And that which stamps this truth with singular importance is the fact, that the influence thus exerted will act with most effect upon the very classes whose sympathy and co-operation we most iderate,-the devout, the intelligent, the reflecting, the high-principled, the

conscientious, the ardent, the energetic, and the young: classes which not only constitute the vitality and strength, the brain and heart, the bone and muscle of the communities to which they belong, but which, by the means now specified, may also be made the spring and support of missionary operations.

Now, if this be so, the connection of ministers with missions must be most direct and intimate. And there is ample evidence to confirm this conclusion. None, it is presumed, who know anything of the history of British churches, will question the fact that ministers, not a few, have, mainly by the maintenance and manifestation of a missionary spirit themselves, created and sustained in their congregations such a measure of zeal and liberality for the spread of the gospel, as to invest those congregations with a character of their own, and to raise them into distinction, if not preeminence, for their apparent devotedness to this glorious design. Whether some ministers are more embued than others with this good spirit, is a point which we need not discuss here; but one thing is very certain, that they seem to be so. There appears in their conversation, their preaching, their prayers, their various efforts to interest and enlist others in missionary service; their desire to honour, and, when assailed, to defend the institutions and agents by which this great work is performed; their reluctance to entertain or listen to unwise and superficial comparisons between the different fields and kinds of Christian labour, and their resolute resistance to all schemes and movements which would clash with the great commission, "Go ye into all the world, and preach the gospel to every creature;"-these, with many less prominent, yet sufficiently obvious, indications of their bias and aim, make it evident to their people that they are heart and soul in the missionary enterprise.

Now the bearings of such a manifestation, both upon ministers and missions, are in a high degree important. We can, however, within our present limits, do little more than indicate a few of from it sustentation and strength.

whatever his motives, will a com-

In the first place, it will prevent evils both to the Minister himself and to the work in which he is engaged. A minister's comfort and usefulness, all know, are mainly dependent upon his own spirit and conduct. Let there be, or let there but seem to be, any serious defect in these, and his gifts and labours will become, by so much, the less effectual. Nor is this true merely of moral, it is equally so of ministerial deficiencies. And to this category will be assigned the apparent want of a missionary spirit.

Amongst the first to take advantage of this will be the discontented,-a small | class it may be, but one that delights in detraction. These persons are keen to discern, and eager to denounce, the defects of their minister, and eminently capable of compensating for the paucity of their numbers, by the untiring activity with which they prosecute their purpose. Let him, therefore, but furnish occasion, and they will not be slow to improve it. Like certain parasitical creatures which discover, by a ready instinct, any part of the body which is debilitated or diseased, and fasten themselves upon it with determined and destructive tenacity, these dissatisfied spirits will soon detect the weak points in the pastor's character, and derive from them satisfaction and support. And whatever his defects may be, they will immediately become the admirers and advocates of the opposite If therefore the pastor excellences. appears to fail in the point now under consideration, though possibly his detractors never before discovered concern for ; the salvation of the heathen, or zeal for . the universal spread of the gospel, his supposed deficiency in these respects will marvellously transform them into zealous supporters of missions,-filled with concern for the apathy of their minister, and loud in their denunciations of his criminal neglect.

And, if there be ground for such a charge, can we wonder that discontent ld strike its roots therein, and gather

Nor, whatever his motives, will a complainer of this class be left without sympathy and countenance from wiser and better men. Even though he be a hypocrite, if his accusation is just, it will lay hold upon minds of a very different order from his own, and diffuse dissatisfaction far and near. That minister can know but little of human nature who is ignorant of the fact, that the infirmities of good men give influence to bad ones; or who is surprised to find that his moral power and ministerial status had suffered from the absence of that living, earnest, energetic spirit for the propagation of the gospel, which its Divine author

exhibited and demands. But while defectiveness in this respect forms a strong position for the party who assails, and invests even meanness and malice with seeming truth and dignity, the true missionary spirit is a mighty safeguard to the minister, - a sea-wall from which the turbulent waves of discontent will be driven back in fretting foam and empty murmurings,-a moral element, in which detraction becomes paralysed. Let the soul of the minister be evidently full of the spirit of missions, -let all about him see and feel that, in this respect, he resembles his Master,that to serve Him and to do good, on the widest possible scale, is the fixed and fervent desire of his heart,-and those who otherwise might have disturbed his peace and damaged his position, will, at least, he awed into silence, if not transformed into friends.

But there is another class upon whom absence of the missionary spirit in the minister will act with most injurious effect. It is the ardent and excitable, who have received the truth and deeply feel it, that the cause of missions is the special care of Christ, and that he has commended it to the love, and solemnly committed it to the hands of his servants. Strong in this conviction, they naturally desire and expect from all who plead his cause and preach his word, ministrations and measures corresponding with this great design.

And they are unquestionably right in doing so: consistency and Christianity confirm their claim. A servant of Jesus, who in this respect shows but little of the spirit of Jesus, must sink in the esteem of those who love his salvation, and ardently long for its universal spread. Let such, then, filled with a sense of the surpassing importance, and sacred obligations of missions, find the instructions of their minister on this point scanty, his exhortations feeble, his movements measured, his coldness manifest, and the result may be easily foreseen. It is quite possible, indeed, that, in the conclusions formed, and the consequences which follow, injustice may be done to his motives and character. With more zeal than truth, discretion or charity, inferences may be drawn and judgments procunced, which equity would not warrant. But opposite evils do not always neutralize one another. And although, mingled with correct views and much good feeling, there may perchance be folly and rashness, petulance, pride, and passion, these faults in others will be no set off to his own. And as, moreover, amidst the imperfections of those who condemn him, there is yet that which will command respect, he cannot despise it with impunity, nor easily impair its influence. In the main point at issue between him and his accusers, truth and right are with them. He has chosen an exposed seition, and he is without adequate defence. Though the opposition may be ezcessive, or even intemperate, its origin and object are so unquestionably good, as to warrant some degree of ardour, and secure for it no small measure of charity, sympathy, and support.

Now no minister who wishes to "make full proof of his ministry," can afford to less the confidence, or to alienate the effections of this valuable class. Many of them constitute the vitality and hope of the society over which he presides, and of the religious institutions by which the designs of Christianity are to be practically promoted. Others, indeed, any mastain him,—but nothing can com-

pensate for the loss of those whose hearts beat and burn with strong desire to spread the gospel. But there is no reason why they should be thus repelled. Let them but see in us the earnest purpose, the glowing ardour, the practical power of the missionary spirit, and they will yield their hearts and energies to our hands; and, an element which is perhaps expending its force in angry complaints, will submit itself to be tempered by our prudence, employed under our guidance, and controlled by our will

But there is yet another class, whose cordial countenance the pastor must possess, would be prosper, upon whom his hold will be comparatively slight, if he discovers but little of the spirit we now commend. These are the more reflecting, spiritual, and truly deroted members of his flock,-the persons who, by thought, reading, and prayer, have had the missionary sentiment, and the feelings which spring out of it, wrought into the texture of their minds, into all the habitudes and actings of their inner life. These may be few, and they may be silent,-for they are persons who estimate too highly the ministerial character, and are far too much concerned for the honour of religion, to say aught that might injuriously affect either. But they mourn in secret over the sad deficiencies which they discern, and cannot cherish towards him in whom they appear that high esteem, that cordial confidence, which they would desire to feel, and without which his relation to them will be of little worth.

But closely allied to the avoidance of evil is another benefit which the missionary spirit in ministers will almost invariably entail. It will awaken admiration. Let a well-instructed people, impressed with the importance of missions, see and feel that their pastor is intent on promoting them, and their approbation and esteem will form part of his reward. "Our minister," will they say, with unmistakeable satisfaction, not perhaps unmixed with a dash of self-complacency, "our minister is quite a missionary man."

And the feeling thus created, valuable on many accounts, is chiefly so for the sake of its practical results. It is something better than a mere sentiment, or a personal attachment; it is a transforming, a motive power. Admiration will produce sympathy, -sympathy imitation. Let the people see that their pastor "has a mind to the work;" that "he has thrown his soul into it;" and that he does it "with his might;" and if they do not regard his conduct with complacency, they will at least refer to it with commendation,-and what many approve, some will imitate. Thus the minister will gather around him a band of coadjutors, who, having caught his spirit, are ready cordially to co-operate in his designs. These, at first, may be few in number, but their character and cause will give them influence. They will cheer his heart and uphold his hands; their conduct will raise or create the right standard of Christian effort and liberality; their zeal will become diffusive,-it will provoke many, till at length comparatively few will stand aloof from the holy enterprise; the cold and calculating will begin to feel an unwonted glow of Christian benevolence, and to relax their close and covetous hands; while the church and congregation will attain to the honourable distinction of being truly missionary. This is no fancy sketch, but one of which, happily, there are examples not a few.

These consequences of the missionary spirit in a minister might suffice to show its practical value; but there are others which should not be overlooked. It is, for example, essential to the efficacious employment of the direct means which it is presumed he will use, at least to some extent, for the furtherance of the gospel. Such means he cannot wholly neglect, without invalidating his claim to the ministerial character. If for no better reason and from no higher motive, he must, in deference to public sentiment, seem to take an interest in the blessed enterprise, which Christ has comitted to his Church. He must counte-

nance the institutions which are formed for this end; in his preaching and prayers, make some allusions to the universal diffusion of the gospel; consent to an annual service in furtherance of this design; preside at the missionary prayer-meeting, and appear to approve the course of those who collect the requisite funds. Happily, these are now deemed necessary duties in a servant of Christ. But their mere perfunctory performance will avail little. To be consistent and thoroughly influential, they must be instinct with that zeal and devotedness which their great purpose justifies and demands. Let those who hear us, when we commend missions, or pray for their success, listen, under the conviction that we are not hearty, or at least not earnest, and our advocacy and example will exert but little influence over them. Under God, the power we put forth in this cause must be generated by our spirit. If there be no central heat, there can be no radiation; but if our own souls are fired. our burning words will spread the sacred flame, and our every effort will have power.

Nor should it be forgotten, that this spirit does not merely impart unwonted energy to ordinary means, and render the missionary machinery, which it moves. instinct with life, but that it is singularly suggestive of expedients for the accomplishment of its designs. Private Christians, whose hearts are set upon helping the cause of Christ, frequently show this, by their ingenious devisings; but the same spirit will appear in the minister, from the manner in which he presents its claims; from his fitting and forcible references to it in social intercourse; from the tact and pleasant words with which he meets excuses, and overthrows objections; from the deviations which he occasionally makes at missionary prayermeetings out of the beaten track, and the various quarters whence he has gathered such intelligence as is best suited to feed the sacred flame; and sometimes from the suggestion of new modes of operation, more adapted than

cumstances of his flock.

And, in concluding these remarks, it may be added, that the missionary spirit | in ministers is a spirit of power applicable to many other precious uses, beside that at which it directly aims. As numerous institutions of Christian beneficence are confessedly the undergrowth of the great missionary tree, springing from its roots, and nourished by its life, so will it be with the missionary spirit. It is

crdinary ones to the character and cir- | eminently productive,-fruitful in every good word and work, and most potent in preparing a people for the Lord. That minister, therefore, who lacks it himself, and, consequently, fails in awakening it in his people, does not only injure the missionary enterprise, but paralyses his own power of doing much good in other directions; and thus, to a large extent, defeats the great design of his high vocation.

# THE LETTERS OF COWPER, AS ILLUSTRATIVE OF HIS CHARACTER.

"I have always considered the Letters of Mr. Cowper as the finest specimen of the epistolary style in our language."-ROBERT HALL.

To every person of elegant taste, of | sterling excellence, of real piety, there is no name dearer than that of Cowper. It is connected with the most interesting and grateful associations. It is identified with all that is pure, amiable, engaging, and lovely. It is ever fresh and ever fragrant. The writings of William Cowper are essentially English in their charector, and the spirit which they so clearly and fully embody. There is no There is no affectation. mtimentalism. There are no airs assumed. There is no adiness. There is no fear of giving ence by the free and fervent expression of sentiment. Every thing is simple and luminous - pure and benevolentld and decisive. We never read a line r sentence in the compositions of the Bard of Olney that we should wish to We never peruse a passage which would call up a blush on the cheek of virgin modesty and innocence. We never sine a paragraph involving any great bject or principle, and regret the inplicitness, the timidity, or the disguise of the writer. In reading even the milest and most unpretending proens of Cowper, we perceive what honest sentiments were. Nothing is was beck from false delicacy—from an Mingness to run counter to the

have the outpourings of his full, manly, vigorous mind; and, above all,

" We see the poet's heart,"

He always wrote as he felt, and he felt intensely. His thoughts assume the character of emotions. Nothing is coldly expressed. We have the development of his inmost soul; and hence the charm communicated to the productions of one of our most favourite bards; the zest with which his compositions are ever perused; and an obvious and powerful reason why his writings will be uniformly valued by the intelligent, the amiable, the benevolent-by those who are lovers of home — those who are wedded to country life-those who are thoroughly English in their character - manly, straight-forward, and uncompromisingand those especially who appreciate and admire high and pre-eminently Christian principle.

Among the compositions of the author of "The Task," no productions of his mind are more deservedly popular and more highly estimated by the thoughtful and pious than his Letters. They have been universally read and universally admired. They unfold all the nice and characteristic qualities by which superior epistolary communications are marked. bians and predilections of others. We They interest persons of every age, every

country, and every shade of sentiment and feeling. The most literary read them with pleasure. The person of thoughtful and discriminating mind values them for the sketches of character and the original and beautiful touches on human lafe in which they abound. The lover of a quiet and happy home is charmed with them. He who is fond of the country, rural scenes, and rural pleasures, regards them with special favour. The intelligent youth is deeply interested while attentively perusing them: and the person whose sentiments are in unison with those of Christianity, and who breathes its pure, benignant, and elevated spirit, never examines the Letters of Cowper without increasing enjoyment, renewed, and more vivid impressions with regard to the excellence of his character and the great holiness of his life.

The opinion of the eloquent Robert Hall respecting the Letters of Cowper meets with a hearty and universal response-"To an air of inimitable ease and carelessness, they unite a high degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. I have scarcely found a single word which is capable of being exchanged for a better. Literary errors I can discern none. The selection of words, and the structure of periods are inimitable. They present as striking a contrast as can well be conceived to the turgid verbosity which passes at present for fine writing, and which bears a great resemblance to the . degeneracy which marks the style of Ammianus Marcellinus, as compared to that of Cicero or of Livy. In my humble opinion, the study of Cowper's prose : may, on this account, be as useful in forming the taste of the young, as his poetry."

We have particularly admired the Let- ; gems. ters of Cowper, for the illustration which they furnish of his character-his quiet, his engaging, his lovely character. They present before us most clearly the poet's

we walk with him; we ramble with him into the country; we converse with him without restraint; we think and feel with him; we weep when he weeps, we rejoice when he rejoices. In a word, we live with him, and become familiar with his daily routine, and all the circumstances which chequered his varied and trying history. His views, his principles, his motives, his affections, his desires, his habits, his cares, his pleasures are all transparent; unfolded in such a manner that we cannot labour under any mistake or uncertainty respecting his sentiments, spirit, or aims. Sure we are, that his friends William Unwin, Lady Hesketh, Samuel Rose, William Hayley, John Newton, or William Bull, never received a letter from him, however short, without having the main features which composed the character of their beloved and gifted correspondent plainly delineated.

This is why we value the correspondence of Cowper, almost before that of any other distinguished author. There is no primness-no starchness-no disguiseno artifice. The man stands before us, in all the fulness of his heart, and all the excellence of his character. conversing with a choice spirit; one to whom we can defer, and, yet, whom we can love-in whom we can repose confidence, and from whose wise, beautiful, and truly Christian counsels we can derive high and lasting benefit.

Cowper's Letters are most engaging from their simplicity. This, indeed, is one of their greatest and most obvious charms. There is no elaboration-no studied effort-no pomposity-no attempt at finery. Their exquisite simplicity is, evidently, their marked characteristic. This renders them, to every intelligent mind, so many chaste and beautiful When Cowper sat down to write a short and an affectionate communication to any of his valued friends, there was no wish to pen the best things he could, in a showy and brilliant manner. mind, and still more vividly the poet's His Letters are the simple effusions of heart. We see Cowper as he really was: | his heart, and, yet, these simple effusions

are regarded by one of the most intel- | cate and profound. His attachment to ligent, thoughtful, and pious communities, and, indeed, by every educated evinces the sincerity, the strength, the people, as models of unadorned and classical simplicity; and this beauteous simplicity of the Letters of Cowper furnishes an index to his mind and character: for, if there were ever a poet, or a man, devoid of pretension, he was the person. How beautifully he recurs to the family He hated show. He abominated artifice. in one of his early letters! How he Anything like stateliness, or primness, or affectation he utterly abhorred.

Cowper's Letters are most engaging n their frankness. He always wrote to his few, but most intimate and beloved, friends, without disguise. He concealed nothing. He could not practise mental or moral reservation with them. He must have communicated to them what he thought, and how he felt, with regard to every subject-what he desired in relation to every character. And, if there were any defects to be serrected, he would ingenuously, but kindly, like a genuine friend, hint at them; if any excellencies were possessed, he would be sure to tell them how he appreciated them.

Nothing can be more charming to a congenial mind than the graceful frankm, ease, and naïcete, marking the Letters of the Bard of Olney.

Cowper's Letters are most engaging, on their humour—dry, original, sparkhumour. Nothing coarse or vulgar, a pleasantry as vivacious as chaste d elegant. This was a characteristic Cowper. Though he was frequently m depressed and melancholy, even deding, his wit was most sportive and Brely. His Letters abound in short, but ce and beautiful, sallies of genuine i mey humour.

Cowper's Letters are most engaging their kindness and tenderness. ze is a spirit of amiableness, affecand benignity breathing in almost sy sentence. There is the beautiful pment of real goodness. Cowper i a man of large heart. There was

his friends was most ardent. Every letter constancy of his regard.

How pure was his affection for Mrs. Unwin! How sweetly was it expressed amidst all her bereavements - all her changes-all her infirmities and illnesses! treasured the memory of his dear and sainted mother! Her picture always seemed to unfold to him the image of an angel.

Cowper was never so happy as when performing acts of goodness and mercy. His letters furnish numerous and most delightful exemplifications of this remark, which do our hearts good while we become acquainted with them.

Cowper's Letters are most engaging from the love of quiet and retirement which they display. He was born for the country-all his tastes, his habits, his employments, his pleasures were identified with the country. He was passionately fond of his garden, of his flowers, of his beautiful and evergreen shrubs, of his verdant grove. He loved his daily walk among the sylvan scenes in the vicinity of Olney. What pleasure he experienced in ranging the quiet and lovely grounds and park connected with the domain of the Throgmortons! Blessings on their memory for their kindness to the author of "The Task!"

Cowper could not, we think, have been happy in London. Its smoke and fogs would have poisoned him; its noise would have stunned him; its bustle and turmoil would have overwhelmed him; its perpetual whirl would, we fancy, have sent him soon to his grave. He would have felt, in the noisy and mighty metropolis, as a poor wretched captive felt in the Bastile, "immured in stone and encaged in iron." Like the bird of Paradise he could only live when surrounded by a sunny and beauteous atmosphere, and inhaling the perfume of hard, stern, or unimpressible lovely and innocent flowers. His love of him. His sensibilities were deli- retirement seems, from his letters as well especially to the young,) be familiar with the Letters of Cowper.

If you wish to be acquainted with the remarks of one of our finest writers on an immense range of subjects, literary, philosophic, poetic, moral, Divine characters, society, this life, and a better, attentively and frequently peruse the Letters of Cowper.

If you wish to acquire admirable hints to form your character, or to improve it,—to mould your minds, or to enlarge and invigorate them,—to enrich and embellish your compositions, be intimate with the Letters of Cowper.

If you wish to gain a relish for simple, quiet, natural, cheap pleasures; the pleasures of reading and reflection the pleasures of retirement and observa-

tion of the works and wonders of God in nature—the pleasures associated with an endeared, a happy, and a virtuous home, then study, with interest and frequency, the Letters of Cowper.

We could spare some quartos and folios from our library, before we could consent to part with the duodecimo containing the four hundred and seventy-nine Letters of the poet Cowper. When reading them often, we recur with interest to his beautiful lines in "The Task:"

"O friendly to the best pursuits of man, Friendly to thought, to virtue, and to peace, Domestic life, in rural pleasure pass'd! Few know thy value, and few tasic thy sweets, Though many boast thy favours, and affect To understand and choose thee for their own."

T. W.

### TO COUNTRY UNIONS.

DEAR BRETHREN,—"If the blind lead the blind, both shall fall into the ditch!" The Rev. Baptist Noel, in his truth-telling book, says, "There are thousands of parishes in England destitute of evangelical preaching." This is an astounding fact, which, I trust, will not be lost upon us. Many of these parishes are small, and thinly inhabited; but, perhaps, the smaller the parish, and the fewer the people, the more they are neglected, and the greater is their spiritual destitution.

It is a painful subject, and it is difficult to say what can be done for these moral deserts. Something, doubtless, ought to be done, and to be done quickly, if we are to have anything to do with it, "for the night cometh, when no man can work."

We have lately selected thirty-two of our church-members, to carry on services in different parishes; whereby we have connected with our congregation twenty services a week. These thirtytwo members are divided into eight companies, comprising four in each, one of whom is a singer.

It has occurred to me that something of this kind might be adopted generally throughout the kingdom, and if it succeed, then it might lead to something more permanent. For this purpose, we (the ministers) must labour ourselves; but we must call out the energies of our people. It will do them good. Some of our dear aged friends can pray for us, others can help us to defray expenses, while our strong men and youths can work. Action keeps both soul and body in health. But in order to accomplish this, every minister must have a training estublishment. God does not despise the day of small things, neither should we. "The kingdom of heaven is like unto a grain of mustard-seed," and if we work our moral power to the uttermost, depend on it we shall find the mustard-seed become a great tree.

By an effort of this kind, we shall stretch our limbs, and brace our nerves, and enlarge our borders. It is humiliating merely to keep our standing, and make no aggression, when our country's population is increasing at nearly a thousand every day. Besides the advantage it will do our own souls, I am persuaded it will be of great service to our churches. People love to be doing, and compara-

tively little appropriate work has been given them to do. They like to have a hand in what is going on, and so they sught. It is natural, yea, it is gracious too. Let us aim to give their moral power a right direction, and then say, "Onward, dear brethren; onward!" or rather, let us lead the way, and say, "Come along, come along; come!"

Labourers like these would make our country meetings peculiarly interesting We should find that we and important. were not merely propping up a few halfexpiring interests, but actually breaking up new ground. The parishes nearest to cur own houses have the first claim, and this would gradually lead to new and more extensive efforts.

Some people say there is nothing new in Mr. Noel's book; but what of that? The repetition of important things will do good. So some of my brethren may say there is nothing new in my suggestions; but what of that? The things are so important, that they need to be repeated. I have found them so full of profit to myself, that I should like all our brethren in the kingdom to give them a trial. Amen.

Yours, dear brethren, very truly, RICHARD KNILL. Chester, 31st Jan., 1849.

### ITINERANCY EXTRAORDINARY.

IT may promote various important purposes, at the present period, both song preachers and hearers, to advert to the extraordinary labours of the Rev. J. Berridge, the far-famed vicar of Ever-He did not confine his ton, Beds. labours to that small parish, but, like the sun, illuminated an extensive range of country; for his love to mankind was nest ardent, and knowing the worth of immortal souls, he felt an irrepressible pity, if possible, to awaken their minds, d to lead them to believe in the Son of Ged. Hence, in his itinerancy, he traversed the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdem; obeying the great Shepherd's epis-espal mandate, "Go, preach the gospel to every creature." And we are told, that in these circuits, he preached, upon an average, ten or twelve sermons a week, and frequently rode an hundred miles!

Nor were these extraordinary exertions the hasty fruit of intermitting zeal, but were regularly continued during the long period of more than twenty years! As to his usefulness, it is stated, that during his first year, a thousand persons visited him, or made their cases known, under serious impressions. And afterwards, when associated with a zealous coadjutor, Mr. Hicks, it was computed, that about four thousand persons were awakened to a concern for their souls, in the space of twelve months!

That the Establishment and many Dissenting congregations were greatly revived and augmented during this long period, and for many years subsequently, there can be no doubt. Oh! could we but see another Berridge now, to visit many of the dark villages of our land! In submission to the Divine will, let us pray for it.

# HINTS ON SOCIAL PRAYER AND PREACHING.

DEAR SIR,-Will you allow me a small ase in your widely-circulated magae, for a few observations upon what I deem to be an important though hackmayed subject? I refer to the frequent lixity of the prayers of private Chris-**Vol.** zzviil

undue length of the public discourses of some of our ministers.

Prayer-meetings, if wisely conducted, cannot be appreciated too highly. They are a test of religion in our churches, and an eminent means of promoting it. They s at our social meetings, and the bring down the blessing of God, slimulate and comfort believers, encourage and assist those who are "asking the way to Zion," and cheer the hearts of faithful ministers, when they listen to the affectionate and fervent supplications which are presented for themselves and their people. But it is much to be regretted, that the benefit is often marred by the length of the prayers of those worthy persons who are engaged on these occasions. In consequence of this, they intrude upon the time allotted for others; are sometimes chargeable with vain repetitions, and not unfrequently produce dissatisfaction and restlessness, instead of devotion, in most of their fellow-worshippers. We attempt not to fix specific limits, but we think that they who offer prayers on ordinary occasions would gratify and profit those who join them in this service, by concluding within ten minutes, rather than by exceeding that period. As we would not discourage the humble, so we would by no means repress the ardor of devotion which long-continued supplications may seem to imply. Would that all were "fervent in spirit, serving the Lord." But from much observation, we are persuaded, that prayermeetings would be more attractive and useful, if the evil alluded to were avoided. It may be difficult for him, whose attention is drawn away from external objects, to ascertain the time which he has occupied; but we believe that with care this difficulty might be overcome, and a suitable habit acquired. Let ministers, then, not be deterred from kindly adverting to the subject, from a fear of wounding the feelings of some of their beloved people; and if they persevere, we doubt not the cause of complaint will be removed.

But are not the sermons of some of our ministers longer than is adapted for the profit of their hearers? Extraordinary occasions, indeed, whether arising from the circumstances of time or place, or from the feelings of the speaker or his hearers, may justify a lengthened address. We have read of one who "continued his speech till midnight;" and instead of censuring, we approve and admire his

conduct. But such is no precedent for common occasions. Even an hour, in our opinion, exceeds the time which the delivery of a sermon usually requires. remember hearing the late Rev. Andrew Fuller say, that "Fifty minutes are long enough for ordinary discourses." sermons which are extended beyond proper limits are frequently found to have a lengthened exordium. The porch is too large for the building. Were the introduction to consist of a brief and appropriate explanation, or a few select sentences adapted to awaken attention, ample space would be left for the following parts of the discourse, and especially for the application,—which instead of being hurried over requires time, in order to make a suitable impression on the hearts and consciences of the hearers.

And who, Mr. Editor, that has attended at the solemnities of some ordinations, has not thought that they might have been shortened with advantage? This especially applies to the practice, which was once usual, of including the whole in one continuous service; in which case especial care would be requisite to prevent weariness or exhausted attention. I remember that once, on such an occasion, a worthy minister, long since passed into the skies, injudiciously delivered an introductory discourse of an hour's length, or beyond it,-in consequence of which an eminent servant of God, upon whom it devolved to address the church and the congregation, was obliged to curtail his discourse, perhaps of one-half of its dimen-But whether the service be continuous or divided, that part of it would be wisely abridged. An introductory discourse may contain a brief statement of the principles of Dissent, and of the nature and design of the solemn engagements of the day, expressed in the language of candour, firmness, and Christian affection. No wise or good man, whatever be his sentiments, could reasonably be offended at such an exposure. But if there be a long tirade against persons of opposite views, it seldom fails of doing mischief. Devout Churchmen who came to be

benefited will go away disappointed, and others will retire with disgust, and threaten never more to cross the thresh- . But if Divine things become not our old of a Dissenting chapel. A short introductory discourse, calmly embodying scriptural truth appropriate to the occasion, would be unspeakabl; more desirable. How wise are those who observe times and seasons! and how unwise was I that good man, who, after a protracted service at an ordination, tried the patience of the people by a prayer of half an hour's continuance! The efforts of men of piety, zeal, and ability, are, alas! frequently abortive, from want of consideration, or the lack of a little common discretion.

I should be truly sorry if these observations should be perverted, or if any persons should take occasion from them to excuse their indifference to religion, or want of interest in its important realities. Many declaim against long prayers and

sermons, because praying and hearing the word are irksome and distasteful. delight upon carth, we cannot be prepared for the holiness and happiness of heaven. Yet I am persuaded that those to whom the "word of God is precious," who "love the habitation of his house," and who find "it good to draw near to God," would sustain their attention better, if the public discourses were sometimes abbreviated, and would be more interested in prayer-meetings, by the caried gifts of many, rather than by the lengthened supplications of a few. If " the tree of life in the midst of the paradisc of God bears twelve manner of fruits," it teaches us that variety is one of the constituents of the happiness of heaven, and that therefore it is desirable in this world of imperfection. I close this discursive letter, by subscribing myself yours truly, PRESRUS.

# Poetry.

## A SKETCH.

Upon her couch a dark-eyed maiden lay, Her young life ebbing from its fount away; Her doom to die-with spirit hushed and still, She meekly bowed, for 'twas her Father's will.

Her early home was o'er the far blue seas, Where sunlight smiled from brighter skies than these; And in her day-dreams oft she saw the land, She long had left for England's distant strand.

She saw white temples gleaming through the trees, She heard loud shouts for Juggernaut swell on the passing breeze: She saw dark forms approach his shrine, and offer worship there; She sighed, and from her lips there came this carnest prayer:

"Father, forgive them! for indeed they know not what they do: How can they know thou art, alone, the Holy One, the true? Teachers of truth they have, but, ah! how few their numbers be, O send them messengers of peace, that they may hear of Thee!

Thou wilt, thou wilt! but, Father, when? O, when shall they go forth To tell thy love to all, who dwell in darkness on the earth: O hasten, Lord, that happy time, when all shall cry to Thee, 'Father! be thou our God, our King! let us thy glory sec.

She closed her eyes-she felt the hour was come for her to die; She feared not, trembled not, but gazed on to futurity With firm, unshrinking faith she gazed, and saw the Saviour there, And the bright angels who had come her weary soul to bear

Away to heaven:—the place of rest from sorrow and from sin—
That home of love she longed to share. And now she eatered in

In joyful trust and certain hope, her spirit fled away; She fell asleep at midnight, and awoke to heavenly day.

Daughters of England! you have heard your Hindoo sister's prayer; She loved your Saviour, and she longed to spread his knowledge there. In her dear native land: but God, who works as he sees best, Thus early called his ransomed one to everlasting rest.

Yet, being dead, she speaks; and from her grave, this voice Falls on each youthful ear—"O, make the Lord your choice! Give yourselves first to him who died, from death your souls to save, Then show your love by sending light to lands beyond the wave."

Regions that sit in darkness! - realms where Satan holds his reign! A bright day dawns upon you; nor shall it shine in vain; Altars and idol-shrines must fall—but in their stead shall rise A temple vast and glorious as that which fills the skies.

F. T.

# Review of Books.

Notes on the Prophecies of the Apoca-LYPSE. By HENRY FORSTE D.D. Crown 8vo. Pp. 270. FORSTER BURDER,

Ward and Co

The attention which has been devoted, during the last twenty years, to the study of prophecy, with all the extravagance which has accompanied it in certain quarters, has undoubtedly been attended with advantage to the Christian church. If the enthusiastic and the speculative have confused and perplexed the minds of some, the sober and enlightened have exerted an instructive and a salutary influence on the minds of others.

We can hardly persuade ourselves that so many good men would have had their so many good men would have had their minds directed to prophecy were there not some special periods of prophetic develop-ment close at hand. It is God's method to awaken expectation in his church, when he is about to accomplish events which have been dimly shadowed forth upon the page of prophecy. Nor is it matter of surprise that a number of good men, addressing themselves to the contemplation of portions of Scripture bound up in figurative and symbolic phrase, should reach somewhat different conclusions as the result of their most deliberate and conscientious thought.

Let free inquiry have its course, and only dogmatism be eschewed.

Indeed, we have a growing conviction, that those portions of prophetic Scripture which are still unfulfilled, must remain in considerable obscurity, until Divine Provi-dence shall become their practical inter-preter. But it is quite consistent with this conviction that humble and devout students of the Bible should address themselves with diligence to search out the mind of God in reference to the future, lest, from inattention to the prophecies, they should be

unable to recognize His wonder-working hand in the day of their fulfilment.

Nor must it be forgotten that a considerable number of the predictions of the Apocalypse have already been accomplished, and have had the seal of history placed upon them. We are deeply interested in ascertaining those parts of them which have already been fulfilled; and in determining what were the events of the past by which they been fulfilled; and in determining what were the events of the past by which they were realized. This is a most legitimate study; and if prosecuted with diligence and humility, may greatly aid us in reference to other portions which are yet unaccomplished. There is obviously a chronological order pertaining to the Apocalypse, logical order pertaining to the Apocalyse, as to the predictions of Daniel, which, if carefully traced, may supply us with materials for sober and enlightened interpretation of those parts of the Book which relate to the future history of the Church.

We cannot but congratulate the Christian

world upon the publication of Dr. Burder's "Notes on the Prophecies of the Apocalypse." The title is modest and unassuming, and the volume which it designates has no air of learned or elaborate criticism pertaining to it; but our readers would greatly mistake, were they, on these accounts, to conclude, that the Exposition furnished by the respected author was not the result of deep thought and learned investigation. Our impression, from a careful perusal of the entire work, is, that it presents, in a brief space, one of the clearest and most satisfactory elucidations of the Book of Revelation that has seen the light in these Dr. Burder informs us that he has studied chiefly "perspicuity, simplicity, and condensation:" and it is remarkable how far he has realized his own aim, especially, in reference to a book of prophecy confessedly so obscure and difficult.

One thing has struck us much in the

perusal of these "Notes," namely, the total absence of all hampering theory on the part of the author. He seems to address himself with honest, Christian simplicity to the examination of the successive scenes and events described by the Apostle, with no other view than to find out, by a fair use of Biblical criticism, the common-sense view of the inspired author, as indicated by the symbolic language in which his predictions are couched.

And as our author is no theorist, so neither is he any slavish follower of the opinions of others. Affecting no originality, and making no parade of learned disquisition, he affords proof, in almost every page, that he has thought, and thought deeply for himself. Notwithstanding the prevailing tendency of the day on the part of some most learned commentators on prophetic Scriptures, to adopt the pre-millennial advent scheme, he has resolutely, and, as we think, successfully opposed it.

"Among the delusive hypotheses," Dr. Burder writes, "to which many are now inclined, I cannot hesitate to include that

"Among the delusive hypotheses," Dr. Burder writes, "to which many are now inclined, I cannot hesitate to include that millenarian scheme of interpretation, according to which the second advent of Christ may be almost immediately expected, as introductory to his personal and visible reign upon earth. This theory appears to me to mislead some of our most learned and most talented expositors of the Apocalypse, so as essentially to damage and to vituate their interpretations of the latter part of the book, and to render them, notwithstanding their high attainments and their eminent piety, unsafe guides in the

their eminent piety, unsafe guides in the study of 'the Revelation.'

We refer to Dr. B.'s reasons for rejecting the doctrine of the pre-millennial advent with peculiar satisfaction, inasmuch as they are well and clearly announced, and sustained with a force of argument, both from the text itself and the analogy of Scripture, which cannot easily be withstood by those who approach without prejudice to the study of this book. Indeed it is one of the pseudities which has been connected with so many of our more sober and enlightened men holding back from publication on the prophecies, that we have been almost overwhelmed with works in support of the personal reign scheme. So much has this been the case, that we believe it is generally supposed, in certain circles, that mothing can be said on the other side of the question. The aid of so able a man as Mr. Elliott has greatly encouraged the class of prophetic students referred to. But a few sober, thorough-going dissections of this popular theory will restore the balance of the public mind, which has been seriously distarbed. We thank Dr. Burder sincerely for the contribution which he has made in what we deem the right direction.

With other able expositors of the Apocalypse who have no sympathy with the pre-millennial advent theory, Dr. Burder maintains that the first resurrection, (Rev. xx. 5.) will be a literal resurrection, and we see nothing in this view opposed to the analogy of faith: indeed, without committing ourselves entirely to it, we are greatly disposed meanwhile to sympathize with it. Of course Dr. B. considers that the first resurrection will be a limited one, restricted to the martyrs, who will live and reign with Christ, not on earth, but in heaven, in reward of their distinguished service and suffering in His cause.

If we were to announce in few words what we regard to be the prime excellence of the "Notes," &c., before us, we should say it is this,—that they are in strict keeping with each other, and with the general character of the book they are intended to expound. There is a consistency and congruity in their several parts with the structure of that well-compacted and chronological book of prophecy, upon which they shed a clear and steady light.

But we shall conclude this brief notice by quoting the author's words in vin-

by quoting the author's words in vindication of the undertaking which he has now completed.

"Some there are, who, in the study of the word of God, would restrict our inquiries into its (the Revelation) prophecies, to such predictions as have already been fulfilled. Even according to their views, then, it should be permissible, and even desirable, to enter on researches into the meaning of the Apocalypse, so far as to ascertain what part of the predictions of this book has been actually fulfilled. Let this be attempted, vigorously, soberly, and devotionally, and a very large proportion of the book will then have been studied; and great light will have been obtained on the character of the age in which we live, and the approaching destinies of the church and the world. In a period so eventful as the present, what reflecting mind can be indifferent to such researches? Even in ages which are past, the light, the strength, and the consolation derived from the study of this book, by martyrs and reformers, were highly valued, and gratefully acknowledged.

highly valued, and gratefully acknowledged.

"I will only add, that the spiritual delight and benefit arising from the prayerful study of this book, can scarcely be overrated. What can surpass in sublimity and majesty the views opened to us by the visions here set forth of the glory of our enthroned Redeemer, in the world where "angels, and principalities, and powers are subjected to him;" and where he is encircled by myriads of the blessed of our ransomed race, who 'have washed their robes and made them white in the blood of the Lamb, and who are therefore before the throne of

God, and serve him day and night in his temple.

As a comprehensive and lucid, though brief and cheap exposition of the Apoca-lypse, we recommend these "Notes on the Prophecies" of the apostle John to our brethren in the ministry, and to the members of our churches generally. They will find in this volume wholesome mental natriment, without any admixture of dangerons stimulants.

The HARMONY of HISTORY with Pro-PHECY. An Exposition of the Apocalopse. By Josian Conner, Author of "The Literary History of the New Testament," &c., &c. Small Svo. Pp. 544.

John Parentar show.

The Christian public are under weighty obligations to Mr. Conder for many labours of his productive pen. Few, indeed, have written so much and so well. To say nothing of his contributions to the periodical press, some of which have been of rare and standard value, bis "History of Nonconformity," and his "Literary History of the New Testument," entitle him to a high standing among the writers of his age.

Occupied as he has been, for considerably more than thirty years, in e-inducting various branches of the periodical press, it is highly creditable to his taste and diliis highly creditable to his taste and infegence that he has been enabled to devote so large a portion of his time to the investigation of subjects purely Biblical. He has been a close and critical student of the Word of God for many years; and we doubt not has thus found a delightful, as well as profitable, relaxation from labours of a less congenial, but still not less beneficial character.

We did not expect to see him in his present p sition, as an Expositor of Apocalyptic symbols; but when we reflect upon some of his former studies, the result of which has been given to the public, cannot say that we are either surprised or

disappointed.

With those who are best qualified to judge of the merits of his labours, his "Harmony of History with Prophecy" will be regarded as a production creditable to him both in a literary and theological point of view. The work bespeaks a sound, discriminating judgment, and a refined and cultivated taste; and, as a condensation of much that has been written by learned men in different ages upon the book of Revela-tion, will be found a most valuable companion in the studies of ministers and private Christians, who addict themselves closely to the critical examination of pro-phetic Scripture. Mr. Conder has followed Mr. Elliott very

largely in the earlier parts of that gentle-

man's learned work; but still with that independence of mind and that discrimina-tion of thought which indicate a thorough

acquaintance with his theme.
The great excellence of Mr. Conder's work is its thorough consecration to its professed object, namely, History the Expounder of Prophecy. If it loses a portion of its theological character by this peculiarity, the compensation is most abundant; for it will supply materials to the theological student, which he will be able to turn to excellent account. And we must add here, lest we should be misunderstood, that wherever Mr. Conder appears as a theo-logian, it is in defence of all the great peculiarities of the doctrines of grace

trarties of the doctrines of grace.

We are thankful to find that Mr. Conderrel, ets Mr. Ulliott's theory of the "Tenhorned Beest i" and that he differs from how residually on Christ's personal reign. This is another contribution on what we regard to be the judicious and soher side of the an estimator. question.

We have unfeigned ratisfaction in bearing testimony to the elaborate and instructive character of this volume, and shall be glad to learn that it realizes the popularity to which it is so justly entitled.

The History of England, from the Accession of James 11. By Thomas Babington Macaulay. Vols. I and H. Second Edition.

Longing of good Co.

Having in our February number expressed our general estimate of Mr. Macaulay's labours as an historian, we now, according to promise, furnish our readers with a few extracts, which may enable them to judge of the opinion we have pronounced. We do not wish it to be understood that we endors? every opinion of the author, or that endors' every opinion of the author, or that we think exactly with hom in reference to many points of vast importance. Were his views of religion more simply derived from the word of God, he would have written with more caution and precision upon the benefits of monastic institutions in the nements of monastic institutions in the darker periods of our history; and we venture, too, to remind him, with all our sense of obligation for his admirable volumes, that a deeper impury into this subject than he has yet made will lead him to very different conclusions. He speaks, indeed, of the crimes repressed by such institutions, with great plansibility; but will be venture to reveal the crimes which they mediated. to reveal the crimes which they produced? and when he has done so, will he be kind enough to strike the balance of advantage in favour of our country and of human nature? We look on all such theories as perfect delusions, both as matters of philosophy and history. In our extracts, we shall restrict our-

selves to topics that will speak for them-selves. We are sorry that, from our limited space, they must be so brief:

### Character of Laud.

"Of all the prelates of the Anglican Church, Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. His theology was Arminians from the theology of the Calvinists. His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his com-merce with the world had been small. He was by nature rash, irritable, quick to feel his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common to superstitious men, of mistaking his own peevish and malignant modes for emotions of pious zeal. Under his direction, again, again his direction, every corner of the realm was subject to a constant and minute inspection. Every little congregation of Separatists was Every little congregation of Separatists was tracked out and broken up. Even the devotions of private families could not escape the vigilance of his spies. Such fear did his rigour inspire, that the deadly hatred of the Church, which festered in innumerable bosoms, was disguised under an outward show of conformity. On the very eve of trackles forth to his spies of day, the troubles fatal to himself and his order, the bishops of several extensive dioceses were able to report to him that not a single Dis-

senter was to be found within their juris-diction."—P. 88.

And yet this is the patron saint of every Anglo-Catholic at the present moment;
yes, and, but for our well-ascertained liber-ties, we should have the same ecclesiastical game played over agaiu.

# Judge Jefferys.

The depravity of this man has passed to a proverb. \* \* He was a man of quick into a proverb. \* d vigorous parts, but constitutionally one to insolence and to the angry pashe had risen into practice at the Old Bailey bar, a bar where advocates have always used a licence of tongue unknown in Westminster Hall. Here, during many years, his chief business was to examine and cross-examine the most hardened mis-creants of a great capital. Daily conflicts with prostitutes and thieves called out and exercised his powers so effectually that he scame the most consummate bully ever ! must be added the name of a man far below

known in his profession. All tenderness for the feelings of others, all self-respect, all sense of the becoming, were obliterated from his mind. He acquired a boundless command of the rhetoric in which the vulgar express hatred and contempt. profusion of maledictions and vituperative epithets which composed his vocabulary could hardly have been rivalled in the fishmarket or the bear-garden. His countenance and voice must always have been unamiable. But these natural advanunamiable. But these natural advan-tages,—for such he seems to have thought them,—he had improved to such a degree, that there were few who, in his paroxysms of rage, could see or hear him without emotion. Independence and ferocity sate emotion. Independence and ferocity sate upon his brow. The glare of his eyes had a fascination for the unhappy victim on whom they were fixed. Yet his brow and eye were said to be less terrible than the savage lines of his mouth. His yell of fury, as was said by one who often heard it, sounded like the thunder of the judgment-day. These qualifications he carried, while still a young man, from the bar to the bench. He early became common-sergeant, and then Recorder of London. As a Judge. and then Recorder of London. As a Judge of the City Sessions, he exhibited the same propensities which afterwards, in a higher post, gained for him an unenviable immortality. Already might be remarked in him the most odious vice which is incident to human nature,—a delight in misery merely as misery. There was a fiendish exultation as misery. There was a neuman continue the way in which he pronounced sentence on offenders. Their weeping and improvements weeping and imploring seemed to titillate him voluptuously, and he loved to scare them into fits by dilating with luxuriant amplification on all the details of what they were to suffer. Thus, when he had an opportunity of ordering an unlucky adventuress to be whipped at the cart's tail, 'Hangman,' he would exclaim, 'I charge you to pay particular attention to this lady! Scourge her soundly, man! Scourge her till the blood runs down! It is Christmas; a cold time for man! Madam to strip in. See that you warm her shoulders thoroughly! He was scarcely less facetious when he passed judgment on poor Ludwick Muggleton, the drunken tailor, who fancied himself a prophet. tailor, who fancied himself a prophet.
'Impudent rogue!' roared Jesserys, 'thou shalt have an easy, easy, easy punishment?'
One part of this easy punishment was the pillory, in which the wretched fanatic was almost killed with brickbats."-Pp. 449-

And yet this fiend in human shape was the court-favourite of the second Charles and the second James!

### John Bunyan.

"To the names of Baxter and Howe

them in station and in acquired knowledge, but in virtue their equal, and in genius their superior, John Bunyan. \* \* \* His educa-tion had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, an important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet his transgressed the rules of grammar. Yet his native force of genius, and his experimental knowledge of all the religious passions, from despair up to ecstasy, amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the laboured discourses of great logicians and Hebraists His works or great logicians and recognized widely circulated among the humbler classes. One of them, the 'Pilgrim's Progress,' was, in his own life-time, translated into several foreign languages. into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during nearly a century, the delight of pious cottagers and artizans before it was publicly commended by any man of high literary eminence. At length critics condescended to inquire where the secret of so wide and so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakespeare the first of drama-tists. Other allegorists have shown equal ingenuity; but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

We hope, in future numbers, to make further selections from Mr. Macaulay's great work, upon various topics relating to our civil and religious liberties, and more particularly on the influence which the Commonwealth and Independency exerted in defining and enlarging those liberties. Meanwhile we must be permitted to renew our expression of delight that we have at last a history of our country that cannot fail to be a domestic as well as national classic.

The People's Dictionary of the Birle. 2 Vols. 8vo. 11. 1s.

Simpkin, Marshall, and Co.

HAVING lately had occasion to notice Dr. Eadic's "Biblical Cyclopædia" in terms of commendation, we are much gratified in being able to announce the completion of "The People's Dictionary of the Bible"—a work on a larger scale, and which has been issued from the press in monthly numbers. So far as we have been able to

examine its merits, and to test the accuracy and learning of its ample details, we have been led to form a very favourable opinion of the skill and industry which have been of the skill and industry which have been put forth by the accomplished Editor. In speaking of a work embracing so great a variety of subjects, it cannot be expected that we should commit ourselves to an account of all that it may contain. We approval of all that it may contain. We by no means venture to do so. We could refer to many points in which we differ widely from the Editor. For instance, under the head "atonement," he maintains that sacrifice was of human origin, and "was adopted into Mosaism, and expanded and applied to the peculiar circumstances of the Jews;" and many other things of the same doubtful character might be re-ferred to. But, taking the work as a whole, it is a valuable accession to the library of the Biblical student, and contains a mass of information which even an extensive col-lection of Books might not supply. Upon Upon the Books of Scripture, the Geography and Natural History of the Holy Land, the Biography of Biblical persons, the ancient literature of the Chosen Tribes, Biblical antiquities, the principles announced or implied in the Old and New Testaments, the Historical basis of the Gospels, and many subjects connected with the Christian life and experience, much valuable matter will be found in these volumes.

The articles which relate to Egypt and other ancient nations referred to in Scripture, are written with commendable care, and supply vast stores of interesting and well-digested intelligence. We could point to many contributions of rare value in these volumes. The one on the Canon of Scripture occurs to us as of this class. Volumes are condensed into a few pages. The same characteristic belongs to the articles on "Tradition," "Canaan," "Rome," "Prophet," and many others which might be named.

Without, as we have said, committing ourselves to every sentiment or modification of thought which these volumes may contain, we have great pleasure in recommending them to the people as a most valuable treasury of Biblical knowledge.

The LIFE and TIMES of JOHN CALVIN, the GREAT REFORMER. Translated from the German of PAUL HENRY, D.D., Minister and Seminary Lecturer in Berlin. By HENRY STEBBING, D.D., F.R.S. 2 Vols. 8vo.

Whittaker and Co.

WE fully agree with the author of these elaborate Memoirs, when he says, "that the genius and solid merits of Calvin have rarely been estimated according to their

value;" and that "it is only of late years that attention has been drawn to his talent as a commentator. While in France and Switzerland he has been either overlooked or traduced, Dr. Henry expresses his delight that in England "some love for the forgotten Calvin has been displayed." We sincerely hope that the present work, in its German and English dress, will make one of the greatest theologiaus that ever lived better known on the Continent and in Great Britain.

The author has not only furnished a critical review of the life, and labours, and conflicts of the Genevan Reformer, but has made an interesting selection of passages from his Theological Works, and letters illustrative of his mental perseverance and devoted piety. In these, to use Dr. Henry's own words, will be found "hidden in its elements the power of faith, and of a profound intellectuality."

Those who have thought of Calvin as rough and forbidding in his personal and social qualities, will be disabused by the personal of these volumes. We believe, with the author, that "France will never arrive at a proper knowledge of herself till she learn to know and to love the great reformer

sent her by God."

We cannot speak in the highest terms of Dr. Henry's style of writing. It is very fitful and unequal; and as the book was so long of passing through the press, it lacks harmony and consecutiveness. But, with all its defects, it is one of the most laborious efforts of the modern press, and is deserving, from the vast information it conveys from original sources, a wide circulation.

from original sources, a wide circulation.

Dr. Stebbing appears to have well performed his task as a Translator; and, considering the difficulty of his undertaking, from the peculiarities attaching to Dr. Henry's compositions, is deserving of the highest credit.

The Apostolical Acts and Epistles, from the Peschito or ancient Syriac. To which are added the remaining Epistles and the Book of Revelation, after a later Syrian Text. Translated, with Prolegomena and Indices. By J. W. Etheringer, M.A., Doctor in Philosophy of the University of Heidelberg, and Member of the Asiatic Society of Paris. 12 mo. pp. 520.

Longman, Brown, Green, and Longmans.

This volume completes the translation of the Syriac New Testament, begun in a former volume by the author, in 1846; by which we are enabled to "compare the ancred text, as read in the Eastern churches for sixteen or seventeen centuries, with that which, during the same lapse of time, has been received in the West." Such a

comparison as this will tend to confirm our belief in the integrity and incorrupt transmission of the inspired records of the Christian dispensation.

The author expresses his belief, and we are disposed to give him credit for the statement, "that, through the adorable grace of God, he has been enabled to give a version, in all essential respects a faithful representation of the Syriac Scriptures." The edition of the Acts and Epistles which the translator has followed, is that of Schaaff; but he has collated it with others, as the margin frequently indicates

schaal; but he has confact a wan states, as the margin frequently indicates.

The Prolegomena and Indices will be found extremely valuable to Biblical Students. The former are divided into two parts; I. Ancient Translations of the Holy Scriptures. We know not any single work in which so much rare information could be found upon ancient translations. II. Synopsis of the Apostolic Epistles. We earnestly commend this volume to the notice of all Ministers and Missionaries.

The BRITISH QUARTERLY REVIEW, No.

xvii., Feb. 1st, 1849. 8vo, pp. 302.

Jackson and Walford.

We always welcome The British Quarterly with feelings of extraordinary delight. It has never disappointed us in a single Number. Both its Literary and Theological character entitle it to our growing confidence; and if Dissenters will do their duty, which we believe they will, it may, in the hands of its accomplished Editor, be still further improved. It would be difficult to overrate the advantage to Protestant Dissent of such an organ. There ought not to be a wealthy Dissenter in the land without a regular copy of the Review in his house. And ministers would be consulting their best interests, by endeavouring to get a few copies of it in circulation in their congregations. Where they are poor, it would be a very acceptable boon to them, if a few of their liberal friends would combine, and furnish them with a copy for their own scanty libraries.

The articles for the February Number

The articles for the February Number are generally of a superior order. They are as follow:—1. Macaulay's History; 2. Sanitary Reform; 3. Illuminated MSS, of the Middle Ages; 4. Noel on Church and State; 5. Factory Life—Mary Barton; 6. Modern Millenarianism; 7. Robert Boyle; 8. Duke of Argyll's Essay; 9. Opinion and Parties in France; 10. Fine Arts, &c.

Rodern Milenarianism; A. Rodert Boyle; 8. Duke of Argyll's Essay; 9. Opinion and Parties in France; 10. Fine Arts, &c.

The first article is written with great power and discrimination. We are not quite sure that we agree, in all respects, with the able critic in his comparison of Macaulay and Carlyle. As a guide, we should infinitely prefer Macaulay to Carlyle. We think, too, that the Duke of Ar-

gyli's Essay has not received the full share praise due to it, as one of the most remarkable productions of the aristogracy in the present are.

The Mountains of the Binant; their Scenes and their Lessons. By the Rev. John M.Fardanni, I.L.D. pp. 412.

New Peach Cong Bern as street, London.

The author has sized a very happy idea, that of taking the more remarkable mountains mentioned in Scripture, and making them the ground-work for illustrating the stress of miraculous interposchools by which Got prepared the vay for shows by when the prepared the vay for the coming of his Son, and the reception of the gospel. The reader is conducted from one lofty eminence to another, and while toking a survey of the ridges and valleys stretched beneath, he is 1-d to take a con-nected review of the Davine dispensations which usler in the Sun of right ousless, Lessons the most impressive are connected with each one of them. Beginning with Mount Ararat, we have the fearful se res of the delage, and the various truths shadowed forth by the ark. Then comes Mount Moriah, with its figurative sacrifies, its trials and trium, his of faith, and the new methods taken by God, in the case of new methors error by vois, in the case of Abraham and his descendants, to preserve the knowledge of hars if in the world. Then Hereb, with the call of Meses and the barning bush. Then Smai, and the the barning bush. Then Smai, and the giving of the Law. Hor and Pisgah, with giving of the Law. Too and Posgan, with the deaths of Aaron and Moses. Gilben, with the rejection of Saal and the choice of David. Carmel, with the vehement z of of Eojah. Tabor, and the wonders of the transfiguration. Olivet, with the alony and the ascension. Zion, with its public worship—the image of the Zion above. The excellence of the plan is fitted or itself to scenre the saccess of the execution. The imagination is enkiadled by the very first glimpse of the scenes to which it is attroduced; and as we passage from one moun-tain range to another, the powers of vivid description and of moral delineation give a deep interest to each successive scene. The theology is throughout sound, soher, and scriptural. The practical lessons in a high degree instructive and solemn, and we cordially recommend the volume, as a valuable addition to our religious literature.

"Presentery Examined." An Essay, Critical and Historical, on the Ecclesias-An Essay. tied History of Scotland since the Reformetion. By the DUKE of ARGYLL, 12mo. pp. 352.

Edward Moxen

WE should do great injustice to our convictions if we did not unhesitatingly pronounce this Essay to be one of the most

stirring compositions of the times in which The Duke of Argyll is a Presbyterum, and, in some sense, an advocate of Establishments; but he has produced a work of great principles, which all would do well to powler. His professed object is, "to give a comprehensive sketch of the princi-ples and tendencies of the Scottish Reformation; and to distinguish those which are primary and essential from those which, being the growth of accidental circumstances, are local in their origin, and as local in th ir meaning; especially to point out the vaine of the former in the existing controver, as of the Christian Church." We thoroughly believe the noble writer when hesays, "As I have had before me, throughout this Essay, a much larger object than any tarre defence of Presbytery, so also have I had before me one much larger than a in the attack upon Episcopiety." Every page of the volume before us proves the trath of this averment, and shows that the author is the advocate of pure gospel prin-cip as stopt of presternit in all its forms. He has a rate in a splendid and truly catholic look, which it is a refreshment to read; and though we repard his Essay as a comat d though we repard his Essay as a complete faling, in so tar as it contends for Establishment principles in support of Christianity, yet it is so rich in the development of great truths, which need everywhere, and by all churches, to be better understood and more powerfully felt, that we have risen up from its perusal with feelings of cratitude to God, that one of our control matches whently whently whether here found youthful nob lity should have been found capable of writing such a work. In refu-tation of all high church principles, and especially the doctrine of a priesthood, it is especially in a neutral on a prostnosia, a sig-ome of the most masterly productions it has falled to our lot to read. It is a noble of dense, too, of the Scottish struggle against the eneroschments of Episcopaey. The author has well said, speaking of the prin-ciples which would have forced Episcopaey uponar claiming people, that they blotted all they toucood. They dried up every green thing. They covered the country with passion, extravagince, and crime. They exposed Christianity on both sides to every sort of caricature, and scandal, and I believe them to be the growth reproach. of egotism and passion—bad in their origin—worse in their results."

The North British Review, February No. xx. Svo. pp. 289.

Banniton, Adams, and Co.

The Reviews in the present Number of the North British are most of them upon interesting topics; and are very elaborate and well written. They are eight in numand well written. They are eight in number, viz.:--1. The Socialist Party in France; 2. Chaucer: 3. Niebuhr: 4. Noel on Union

of Church and State; 5. Macaulay's History of England; 6. "Presbyterianism Examined." By the Duke of Argyll; 7. Life and Letters of Thomas Campbell; 8. Prospects of the Session.

Those who wish to become well ac-minted with the state of parties in France, the present moment, should read the first at the present moment, should read the first article. It is an admirably clear and forcible paper. The review of Noel is well written; but falters more than we should have anticipated on the Church and State question. Air, Macaulay is done justice to. The Duke of Argyll is severely handled for his liberties with the "Free Church;" but we suspect, on Establishment principles, in which we do not believe, he will a term out to be right.

ra out to be right.

The Number is altogether a first-rate one in point of talent, though we of necessity

A BRIEF MEMOIR of the Rev. CHARLES SIMEON, M.A. By the Rev. J. WILLIAMSON, M.A., Incumbent of Theale, Somerset. 12mo. Pp. 145.

Wertheim and Mackintosh.

We have here, within a narrow compass, the leading incidents in the life of one of ministers of the Church of England. It will be read with pleasure, especially by members of that communion.

FLOATING LIGHTS. By W. WELDON CHAMPNEYS, M.A., Rector of White-chapel, and late Fellow of Brazenose College, Oxford. 12mo. Pp. 138.

Wertheim and Mackintosh.

These lights, which are seventy-two in number, are calculated at once to instruct and to warm. Some of them, such as "The Railway Lamp," "Steel," "The

Electric Telegraph," "The Fire Escape,"
"The Diving Bell," "Dissolving Views,"
&c., contain beautiful spiritualizings, and evince how the heavenly-minded may turn every object, whether of nature or art, to the best account.

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their young children.

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# Obituary.

MRS. CATHERINE MORISON.

[The following sketch of this excellent lady, the wife of Mr. Alexander Waugh Morison, and daughter-in-law of Dr. Morimorson, and daugnter-in-law of Dr. Morson, formed the concluding section of the funeral sermon preached on occasion of her death, on Lord's-day morning, the 18th Feb., from 1 Peter iii. 4. Mrs. Morison died at 27, Montpelier-square, on the 6th Feb., in the 29th year of her age.]

Ir may be matter of surprise to some

that such a subject as this should have been fixed on as a funeral thought for my beloved Daughter-in-law, who has fled from these regions of mortality. But as I stood by her dying couch, gazed on her placid countenance, and thought of all the gentleness and sweetness which mingled in her entire character, I formed the purpose that the Text should be my theme—"A meck and quiet spirit, which is in the sight of God of great price." She was too mcAest She was too modest and retiring to wish that any posthumous notice should be taken of her; but had she permitted herself to dream of a pulpit record, she would have said, "Aim to benefit the living, and let but little be said respecting the dead." With this imagined utterance I have studied to comply, in the former part of this discourse; but with such a beauteous and practical illustration before me of the inspired model of sanctified womanhood, I dare not close the instructions of the morning without endeavouring to render them impressive by a reference to the example of one, of whom all who knew her would say that she was indeed "a meek and quiet spirit,"—a full realization of the picture which the Apostle has drawn of the Christian wife.

It is now nearly six years since I was first introduced, by a mutual friend, in my own house, to the deceased. During a large portion of that period she resided under my own roof. I have had opportunities of observing her in a variety of circumstances, both pleasing and painful. I have seen her in bright hours, and in hours of sadness and grief; but now that I shall meet her no more on this side eternity, I bear this remarkable but truthful testimony, that I never saw her angry, nor in the slightest degree even ruffled in temper. She must have been placid and amiable if grace had never touched her heart; but, with a sensitiveness of feeling most delicately attuned, nothing short of the control of religion could have made her what she uniformly was.

Nor did her meekness and gentleness of character stand alone; they were associated with other kindred graces. I never knew her evince an unkind or resentful feeling to a human being. I never heard her speak reproachfully or slightingly of an absent person. I never listened to one single detractive sentence from her lips. When a particular friend of hers was expressing some distress of mind, on account of a most unprovoked misrepresentation of a simple and innocent occurrence, she said, with more than her usual energy, "Do leave the matter with God, He will set it all right." She had no resentment or malevolence in her nature. I have often made a study of her, to see if I could find anything to which I could object; but she was so "blameless" that I knew not where to fix the imputation.

There was, perhaps, something like imperturbableness in her character which one might have been disposed to criticise; but it was allied to so much sweetness and benevolence that it was impossible to censure it.

She had but little to say about her religion, as about other things; but those who lived in the house with her were not

left to doubt how closely and humbly she walked with her God. Hers was an unostentatious, but sleepless, devotion; which lived not on excitements, but rose to heaven like the exhalations of the morning dew.

Her birth, education, and early intercourses, to say nothing of mental tendencies, made her a lady in all her deportment; and some might have mistaken her retirement and diffidence for something like hauteur. No greater misconception of her character could have been formed. She was condescension itself,—the very pattern of affableness and humility,—always apprehensive lest in anything she should presume.

But whence proceeded all this loveliness—this "meek and quiet spirit, in the sight of God of great price?"—To grace she ever felt herself to be the debtor, which began to act upon her gentle and loving nature in the days of youth. She was a native of Madras. Her father, a gentleman native of Madras. Her father, a gentleman of great respectability, who raised himself to the highest offices in India, by industry and weight of character, was born and educated at Aberdeen. Her mother was descended, through a European father, from the Indian race. In childhood and early youth, the deceased knew not her Saviour. But subsequently, through the instructions of a pious Clergyman of the English Church, she was brought to deep reflection in reference to her spiritual state. The current of worldly influence and asso-The current of worldly influence and association ran powerfully against the first throbbings of spiritual lite, and ofttimes throatened their extinction. But an inthronougs of spiritual fie, and orthogo-threatened their extinction. But an in-troduction to Mr. Drew, one of our esteemed Missionaries at Madras, was overruled for great good to her soul. His simple, faithful preaching, connected as it was with his personal counsels and encouragements, became the means of her establishment in the Christian life. I well remember, when she heard of his return to this country, with what a glow of unmingled delight she hailed the prospect of meeting him. named the prospect of meeting him. Subsequently to her attendance on the ministry of Mr. Drew, she removed, with her first husband, to Penang, and there she met with Mr. and Mrs. Davies, now of Richmond, to whom she expressed her sincere and heartfelt obligations for much Christian hinders and heartfelt obligations for much Christian kindness, and valuable assistance in the Religious life. To the late Mr. Hill, of Huntly, too, on her arrival in this countr she felt sincere gratitude for the valuable bearing of his ministrations upon her religious habits and experience. To myself, I can truly say that she looked with a deference altogether undeserved in my official duties. "With meckness" and graofficial duties. "With meekness" and gratitude did she "receive the engrafted word which she found to be "able," blessing, "to save the soul." by God's

In the year 1847, while residing with my cloved brother, in the North of Scotland, is was seized with inflammatory symposas, from the effects of which she never recovered. As soon as her enseebled frame would permit, she returned to Brompton, in the month of June last year. We all bereeived that her lungs were affected,—a het which medical testimony only tended to confirm. The calmness and gentleness of her spirit afforded all advantage to the various processes resorted to by her medi-cal attendant, who, on the day of her funeral, in the hearing of some present, declared that, in the whole course of his rofessional career, he had never seen but patient who equalled her in gentleness and meekness of spirit during a period of protracted suffering. No earthly means sould ward off the approaching crisis.

About six weeks ago, it became obvious to all around her that her end was fast apreaching. She fully realized the solemn het herself. One day she said to me: "I hel I am going fast; one thing I deeply earet, that I have not spent more time in avate prayer." I said, "We must all agret this;"—" Yes," she replied, "hut I hink it has been one of my greatest sins." You must cast it." I said, "with all your ther sins, upon Christ." "O yes," she apponded, "I can look to no one clse."

During the whole of her last days, her Serings were intense; but no murmur or mplaint was heard from her lips. When yaical pain extorted a groan or a sigh, seemed anxious to convince us that the abmissive, patient, peaceful mind did not assent to it. Prayer, and select portions of the word of God, seemed to be her uncasing delight. The fourteenth chapter of the was balm to her very soul. In a aroxysm of bodily distress, she observed to a beloved member of my family, "O

how delightful to think of heaven as a place of rest; there is no weariness, none of this randessness there: they are for ever at rest."

Her piety retained its marked diffidence to the last. She would say to me, wistfully,—O, I hope I have not deceived myself,—that would be dreadful! but I think I am sinsere; I look only to my blessed Saviour."

I remarked, "And he will never leave you, are forake you." I believe," said she, "He maner will." fortake you."

e last scene, immediately before her Lord was about to call her. There was consternation, no agitating dread; but a solemnity, and an outgush of affection all around her, as if she already breathed selement of that world, "where all the is love." Of all she took an affectionate

some not coult to glance at the closing! farewell, expressing her fervent hope that me of a life so consistently pions and we should all meet in heaven. Then breathwe should all meet in heaven. Then breath-ing out her full confidence in Christ, and committing her departing spirit into His hands who had redeemed her; as if she had something still to accomplish, she looked something still to accomplish, she looked with unutterable tenderness to her husband, and said, "Dear Alexander, you must meet me in heaven—do—O, do. I have struggled for you in prayer; God is my witness." These were her last distinct utterances. But, then, and it could be no deception, such a radiance came over her placid countenance, that all could distinctly perceive it, and all were moved and subdued by it: it, and all were moved and subdued by it; as if, when intercourse with earth had ceased, the ascending spirit, ere yet it quitted its hold of the body, had impressed its own bright image upon those features which were about to become still, and cold, motionless in death! So indubitable was this fact, that even after the heart had ceased to beat, the whole features of the countenance settled down into a heavenly smile, making even death itself lovely to look upon look upon.

Happy-glorified spirit! thou art gone to that region where the sufferer's tears will never flow, and where "the days of thy mourning are for ever ended." Thou hast witnessed a good confession, in life and in death, to the love and faithfulness of thy Redeemer; and now thou art gone to be "with Him, which is far better." Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

MEMOIR OF MR. JAMES MURRAY, ABER-CHIRDER, BANFFSHIRE, SCOTLAND.

In the inland district of Banffshire, on the banks of the Devorn, halfway between Huntly and Banff, is situated the rural parish of Marnoch, which in days of old was little known to fame; more recently, was little known to fame; more recently, however, it has obtained some degree of During the struggle for ritual independence, which agutated the Church of Scotland, some years ago, the Rev. Mr. Edwards, who has now left the scenes of earth, and tenants "that narrow house in the land of forgetfulness," was ordained over this parish, in the face of the most strenuous opposition on the part of the parishioners. This event, in connecthe parishioners. This event, in connection with similar intrusions, contributed in no small degree to effect the memorable disruption in the Scottish Establishment.

At Braeside of Knockorth, in this parish, in the year 1764, James Murray, the subject of the following short memorial, was born. His parents were, what is termed, good, moral people; but not de-

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chiedly pious; rather poor in worldly circumstances, and therefore unable to give their family a liberal education. The nearest school being considerably distant, James Murray had to pass from childhood to youth, before he could attend upon any other means of instruction than what was obtained under the paternal roof. Moreover, at that period the prevailing opinion, in that seedned and quiet district (an opinion handed down from sire to son.) was, that the incremitment of education were quite sufficient for all the useful and necessary purposes of life. In this sentiment the subject of this memoir participated for many a day; latterly, however, his ideas on this, as on other subjects, became greatly improved, which, happily, is also the case with most of the inhabitants of that locality

Few, indeed, were his religious privi-leges in early life. This privation he felt to be great; for his was an inquiring mad, much more so than was then common among his equals. Hence he would often make long journeys, on the Lord's day, for the purpose of sitting under the instructions of those ministers who were regarded as preachers of the gospel; for in those days there was a great famine of the bread of life in the north of Sectional. Sometimes he was to be found attending a neighbouring parish church; again mingling with those who were connected with the Seces-sion, occasionally extending his visits to Hunte a distance of the last visits. sion, occasionally extending in Hundy, a distance of twelv, miles, in quest of something to satisfy his dissatisfied and ever-in miring mind. In this way he acquir d'a considerable stock of religious knowledge; but it was not until about the year 1802 that he felt the saving power of tar trach.

About this time the halogender is had a regular preaching station at Aborehirder, the village in his native parish, where he spont the greater part of his life, and where he diel. I ader the searching preaching of Mr. Deabar, who was then preaching the was awakened to a sense of his danger as a guilty, condemna I singer in the sight of Gol. Some time after, under a sermon by that homomed servant of the Lord, Mr. Cowie, of Handly, he was led to see his Saci ar, to realise his presence, and to field the constraining industree of his large as he had never done before. This was on one of those occasions when the dying of the Lord Jesus was commemorated by the see who loved gold followed the field. Sum sees he were observed with no ordinary coletancy at that time, in those paris of the constray.

The preaching of the coursey.

The preaching of Mr. Cowie was much sought after, by all classes, for he was a man of great power in his Master's work; consequently his influence for good to souls

extended over a wide space of a Often, in after life, did the subject sketch speak of the season referred great day of the Lord's power, to membered in time, and not to be fin attended.

in eternity!

An Independent church being to Aberchirder, under the pastoral Mr. Dunbar, James Murray be member of it, and continued so change of sentiment on the part pastor and the greater part of thers, upon the subject of baptism, to seek fellowship, in 1810, with the pendent church in Banff—then ut pastoral care of Mr. Gibb, who was of great mental capacity, and was esteemed for his word's sake, church of Banff the subject of thmarks continued a member, and lat office-bearer, until the day of his desired.

In offering a short sketch of the man's character, the writer, who close intimacy with him for many can tearlessly assert, without apprecontradiction from those who knobest, that his faults were few a between.

As an avowed Chri tian, he the doctrine which he professed,! and conversation becoming the gos was a plain man: decided, but unol consistent, and deeply devotional, a Bible Christian,—and during t tenor of his course enjoyed, in degree, the rich consolations of per Gol. He felt himself in possess present substian; and seldom, present salistical and seldom, doubted his own personal interest covenant love. He was a humble tian, never forzetting that he was sinner saved by grace, greatly s stater saven by grace, go any a that love and grace to which he f self so deeply indebted. In the practice he belonged to the old school; it is, therefore, not to be w at, that he was greatly esteemed as by the goody, and also had a good i those without. Shedding abroad t savour of heav his thougs, he recipion, but caused i ence to be felt by others around I he were the ballie of Christ's hou out a stain, so that his was truly blemished reputation. Influenced the great principles which he dre "the book by inspiration given." mere Circumstances, he maintained lightened, steady, progressive, an outial piety to the close of his ex-

In married life, the lovely feature benignant character were peculia mineut. He was kind and affecti her who is left to mourn his a during all the days of her affice

kness, which have been many. ir pilgrimage together, his symsolicitude to alleviate her sufferto promote her comfort were g. Time spent and labour a the discharge of such conjugal ead of being regarded as trials, counted privileges by him. he was almost entirely exempted om personal affliction, few could readier disposition to bear anoen, by the performance of kind the ready utterance of a feeling rs, who was also his companion and practice of the gospel, and under the influence of Christian nd hope, for the time when she with him in the services of the with him in the services of the etuary, still remembers his pro-versation, when vindicating the lod, and applying the precious o her case, when she was passing torns and briars. He knew his he head of the family, and he ut he. was peculiarly candid in ging his mistake, who the had done wrong. when con-Instead ting that dogmatical overbearing tracterizes too many husbands, ig those professing godliness, he the very spirit of the apostle's hing injunction, "Husbands, love es, even as Christ loved the d gave himself for it."

as a parent, there is much to id worthy indeed of imitation, ined his authority; but while he own house well, it was more by of his own personal character fluence of love, than by the terror Seldom did any of his children

Seldom did any of his children fle with his commands, or venture its displeasure. When he was d to use the rod, (for sometimes the case, and he did not forget who spareth the rod, hateth the s never acted under the influence celing, but from a deep sense of a sincere desire to promote the his much-loved offspring. The is house during the regular seafamily worship was beautifully The little ones were so trained.

The little ones were so trained, at it way to that serious stillness into en the junior branches of the re awed by the father's marked for sacred things. It is children instructed in the ways and will Attention to his lawful avocatented him from spending much, them during the week; but coverent. It was principally on ag of the Lord's day that the

family group assembled to listen to their father's instructions. James Murray was by no means a man fluent in speech; but his good sense, intelligence, earnestness of manner, and weight of character precluded levity and secured attention on the part of his children. Occasionally he read something to his children, which they could understand, following up that exercise with appropriate remarks of his own. His usual mode of conveying instruction, however, was by the catechetical form, asking questions, and enlarging on those points which he wished more particularly to impress upon their tender minds. To these sabbath evening exercises his children, now that most of them have families of their own, and walk in the ways of their father, look back with great pleasure, and hold them in pleasing and profitable remembrance. God's word was the manual of his faith, and therefore he enforced his instructions and commands by a "thus saith the Lord." His affection for his children was very strong; but like the deep-flowing stream, it was noiseless.

It is proper to look at his character as member of civil society. In this respect he member of civil society. In this respect he was a quiet, unassuming man, pos-essing, by his own untiring industry, sufficiency of worldly substance for the decent support of himself and his partner, whom he has left in comfort, in respect t: the things of this life, and also for the purpose of placing his family in a way to provide for themselves. He was a man of sterling integrity, faithful to all his promises and engagements; indeed his fallity and resitude became tree. deed, his fidelity and rectitude became proverbial in the place where he lived. His word was never questioned, his promise never doubted, and his sincerity was never suspected by those who knew him. He was liberal to the extent of his means, and occasionally his unsuspecting and wellknown benevolence was taken advantage of by the designing and the cunning. Not-withstanding the unobtrusive cast of his mind, he was essentially public spirited. He read much, and digested what he read; and being gifted with a sound, discerning judgment, he was a very intelligent man fer his station; an exception, indeed, to most old men, for he entered with spirit into all the real improvements of modern times, and hailed the increased facilities for the acquisition of religious and useful knowledge, of which he always availed himself. For long he was a constant reader and ardent admirer of the "Evangelical Magazine," and other kindred publications. In the spread of the gospel, and in the general improvement of society, his interest was deep, and remained unabated so long as he continued to breathe. In a word, he kept pace with the rapid, onward march of these eventful times, and always recognised and acknowledged in their various developments the hand of God.

Towards Christians of other evangelical

denominations he manifested much charity and brotherly kindness, the arms of Christian love being always expanded to embrace all that bore the image of God, and loved the Lord Jesus Christ. At prayer-meetings he was no stranger. It mattered not to him that these meetings were in connection with the Baptists, the secession, or the Free Church. Often did he lead the song of praise, and mingle Christian sympathies in the other devo-tional exercises of these different departments of Christ's professing church. It was always to him a source of happiness to was always to him a source of nappiness to mingle with those who met to worship, honour, and enjoy the God of their salva-tion, whom he so decidedly loved and served. Still he was warmly attached to his "own people," and although his dis-tance from his own place of worship was nine miles soldom was his place county in nine miles, seldom was his place empty in the circle of his brethren, in the house of God on the Lord's day. On the morning of that hallowed day, three hours before On the morning the hour of meeting, (for that was the fime which he allowed for his journey, pilgrim-like, with his staff in his hand, he began to nice, with his start in his name, no begin to move in the direction of the Lord's house. So punctual and regular was he in these sabbath days journeys, that the people of the district through which he had to pass were accustomed to regulate their timepiece by his passage across a certain bridge on the road. On these occasions he generally walked alone. His Bible was his only companion, which was always near to his hand and dear to his heart. Returning in the evening, with his mind richly stored with what he had heard, he acted the part of a patriarch in his family, in teaching them the way of God, and seeking the best interests of their immortal part.

During the closing period of his life, his attendance at his own place of worship was attendance at his own piace of worsing was not so regular, owing to the growing in-firm its of upwards of fourscore years; but for nearly forty years the above was the undeviating course which he pursued, serving Gol according to the dictates of his conscience, and enjoying the consolations

of salvation in his own soul.

The time of his "departure" now drew near, and it found him ready. During the few days previous to his death, he kept his bed; but scarcely experienced any pain; no heavy affliction lay upon him, his body rested comparatively at ease, his mind was full of the hope of a glorious immortality, so that he would say, "Can this be dying?" He was thus waiting at the gate of the holy city, until his Lord should bid him enter. His latter end was all that could be desired, both in reference to body and soul. stred, both in reference to body and soul. At length the wheels of life, "weary, stood still," and his spirit winged its flight to the land of the saved, with which his mind had long been familiarized, and upon which he had longed to enter. On the 24th of April, 1848, at the age of eighty-four, he entered into the joy of his Lord.

# Pome Chronicle.

RLV, J. J. WAITE'S NEW WORK ON DE-VOTIONAL PSALMODA.

Wir hail the appearance of Mr. Waite's Second Part of his Hallelujah with great joy. He has been assisted in its composition and arrangement by Henry John Gauntlett, Mus. Doc.; and we are thoroughly satisfied that it will realize public expectation. believe that there is a blessing in this book to the Churches, and that, with the aid of Mr. Waite's Lectures, it will produce a most salutary Reformation in our Congregational Psalmody. We are of opinion, from our examination of the work, that there is not one objectionable Tune in it. It is verily a musical gem, which is destined, we trust, to shed its brightness on our families and churches. We wish Mr. Waite great success in his noble enterprise. He has roused a spirit has roused a spirit in the midst of us, which will not be permitted to subside till there is not a single Congregation not innoculated with his solver and callightened views of "Devotional Psalmody." This is a happy phrase; from Psalmody. This is a nappy paramet, for much of our Psalmody seems to have been constructed upon the principle of excluding all idea or possibility of devotion.

WORKING MEN'S PRIZE ESSAYS ON POPERY.

THE Conditions upon which three Prizes —the first of Twenty Pounds, the second of Ten Pounds, and the third of Five Pounds will be given, are the following:

1. That the Essays shall be written by

rsons belonging to the working classes,

Male or Femals.

2. That they shall clearly show the benefits of Protestantism, as opposed to Popery, to Nations viewed in their Social and Political aspects.
3. That no Essay shall exceed one

hundred pages Duodecimo.

4. That they shall be delivered, free of Expense, sealed, at Messrs. Ward's and Ca., Booksellers, Paternoster-row, on or effore the 1st of Oct., 1849: the words,

before the 1st of Oct., 1849: the words, Prize E-say, written upon them.

5. That the initials of the writers shall be written on the title-page of each manuscript, and that a sealed letter shall accompany the manuscript with the name and address of the author.

N.B. The adjudicators' names will be

amounced next month.

CONGREGATIONAL LECTURE, FOR 1849.

WE have much pleasure in announcing that the Congregational Lecture for the present year will be delivered at the Congregational Library, Blomfield-street, by the Rev. William Hendry Stowell, Theological Tutor of Rotherham College, on the mountains subject of the work of the Holy

The Lectures will commence on Tuesy evening, the 20th of the present month, hen we trust the London Churches will ford decisive proof of the interest which by take in this series of an admirably-stained course:

The following will be the principal topics

Capacities, Condition, and Wants of Man

Man conscious that his capacities are lapted to know the true, to admire the mantiful, to choose the right, and to enjoy e good.

The general doctrine of Scripture re-ting to the Holy Spirit.

The work of the Holy Spirit in the Sal-

on of Man. Distinction between the

teaching of ripture and that of Theological Systems.

Theories on the work of the Spirit, Ecminstical, Mythical, and Philosophical.
The Consciousness of Spiritual Life.

The Moral energy of the Spiritual Life.

ETING OF THE SUNDAY-SCHOOL UNION. Ar interesting meeting of Sunday-school Teachers, connected with the four London Arailiaries, took place on Tuesday evening, the 13th Feb., at Exeter Hall; Mr. Lloyd the chair. No distinct object, as cona the chair. No distinct object, as considered with the meeting, was announced in the previous advertisement; but from the medicious and the addresses, we gather the aim of the Committee, and of home who were invited to speak, was to may the Sunday-school into closer symmetry with Pastors and Churches. We misse this will mainly depend on supersistents and teachers themselves. We

and teachers themselves. We smot been able to satisfy ourselves that b is a real lack of proper feeling to the day-school, where Teachers seek, in a bispirit, the aid of pastors. We deprecate

every influence, no matter from what quarter it proceeds, that would tend to disturb the relation of the Sunday-school to the Church. That relation we shall always contend for, oppose it who may. There are schools not connected with Churches, and not sustained by them; but where it is otherwise, all Sunday-school movements must be conducted with the concurrence of the Pastor and office-bearers of our churches.

### BOYS' MISSION SCHOOL

THE Committee of the Institution for the Education of the Sons of Missionaries, have requested the Rev. J. E. Richards, No. 2, Copenhagen-place, Limehouse, to act as Secretary during the absence of the Rev. J. J. Freeman. The Committee will feel obliged to their friends in the country by the remittance of their subscriptions by Post-office order, made payable to the Rev. John Edgeome Richards, at the Post-office, Limehouse.

There are several Missionaries' now in this country, waiting to receive the benefits of the lustitution, who cannot be admitted, unless the funds at the disposal of the Committee are increased.

## ARBITRATION INSTEAD OF WAR.

[WE wish success to the movement for Arbitration instead of War. It is by no means a doubtful enterprise. Let a public means a doubtful enterprise. Let a public sentiment be created in its favour, and it must ultimately triumph. May the God of peace smile upon the effort! - EDITOR.]

Mr. Cobden has engaged to bring before the House of Commons at an early period of the next Session of Parliament, a motion in favour of Arbitration Treaties between England and Foreign countries, binding them, in case of future misunderstanding, to refer the subject-matter of dispute to the decision of Arbitrators. But as the subject is somewhat new as a matter of popular is somewhat new as a matter of popular discussion, it may be necessary, in a few plain sentences, to explain the nature, object, and manifold advantages of this proposed method of Arbitration. By Arbitration, then, it is intended to apply to nations the same rational principles for the settlement of differences as have been long settlement of differences, as have been long ago adopted between individuals in all ago adopted between civilized communities.

There was a time when in this and other countries, not only were criminal cases decided by wager of battle—that is, by the accused asserting his innocence by fighting accused asserting his innocence by fighting with his accuser; but even civil cases, such as related to disputed property, &c., were adjudicated by a similar appeal to brute force. This preposterous method of seeking justice has long been exploded, as between man and man; and any person

who would propose it now would be laughed out of society for his absurdity. is War but the perpetuation of this folly in regard to nations,—an attempt to decide questions of right by violence and blood, which nothing but the inveterate power of habit could have so long saved from the reprobation and contempt of mankind?

If it be said that this project of settling international disputes by Arbitration is impracticable, we can confidently appeal to history and fact, in proof of the contrary. It has been tried in a large number of instances; and it is evident from these, that whenever fairly applied, it is equal to any emergency that national affairs can present. Iceland and Norway have preserved peace between their respective counand by the same just and rational method, the Helvetic Union preserved peace among its different members for more than 500 years. A disputed question between Great Britain and America, was decided by the Arbitration of the Emperor of Russia; and another, between the same nations, was submitted to the Arbitration of the King of the Netherlands, and finally settled without War. A difficulty that arose between Britain and France, was satisfactorily termi-nated by the Arbitration of the King of Prussia. The dispute on the "Sulphur question," between Great Britain and Seily, was also adjusted by the Arbitration of Louis Philippe, then King of France. To these many others might be added, but the instances adduced are sufficient to prove that Arbitration can decide great national disputes without War; and all that is now required is, to adopt this as a fixed and regular law of nations, instead of leaving it

to be uncertain and occasional.

The advantages of this method over War are so obvious, that they must strike the common sense of every man that has the courage, for a moment, to think for

himsel?

It is more rational.-War is the proper resource of brutes, not of beings endowed with reason. It reduces men to the level of tigers, it tramples right under the foot of might, and yields the victory to the strongest alone. History abounds with example, where the superiority of mere brute force has triumphed over justice, humanity, patriotism, and liberty. But Arbitration, calmly weighing contending claims in the scales of equity, and by the light of reason, will decide the question in harmony with their dictates.

their dictates.

It is more humane.—The horrors and cruelties which War perpetrates are unutterable. Destroying the fruits of the earth, laying waste cities, towns, and villages, burning the hearths and homesteads of the poor, and without pity or truth, involving

in one indiscriminate massacre, all ages, sexes, and conditions, helpless childhood and venerable age, creating widows and orphans by thousands and tens of thousands, deluging the earth with blood, and filling the air with walling voices of agony and terror. Arbitration will avoid all these atrocities, and leave the people in peaceful possession of the fruits of their industry, and the quiet happiness of their homes, while the quarrels of their rulers are settled by an appeal to reason and justice

It is incomparably cheaper than War. The enormous taxation which War entails is absolutely crushing the industrial ener-gies and resources of the people, hindering the development of commerce, and exhausting the carnings of labour, and not unfrequently endangering Government itself, by making it the instrument of its own rapacious demands. In Great Britain it tak away 17s. 6d. out of every 29s. paid in taxation; and this year (1848) it will absorb the almost ineredible sum of forty-seven millions sterling of the people's money, in paying the interest of its past and the cost of its present exorbitancy. Arbitration, by a far more economical mode of adjusting disputes, will effect an all but incalculable saving, and thereby diminish in every way the burdens of the country.

It is more consistent with the spirit of Christianity. - War involves an inversion of all the principles of morality, a per-petual outrage and affront to the genius of the Gospel, an insolent and contemptuous disregard of the temper inculcated, by precept and example, by Him who came not to destroy men's lives but to save them. Arbitration, on the other hand, by appealing to Truth, Justice, and Mercy, is in strict acordancy with that benignant system which pronounces its choicest blessings on the meek, the merciful, and the peace-

maker.

Such, then, as compared with the custom of War, is the method of settling the dis-putes of nations to which Mr. Cobden is about to direct the attention of the British Legislature. But Mr. Cobden can do no-Legislature. But Mr. Cobden can do nothing effectually without the support of the public. The people must determine whether the absurd, wicked, sanguinary, and costly system of War is to last for ever; or whether Arbitration shall take the place of the sword. To them, therefore, do the friends of Peace appeal, and say, Unite, without delay, earnestly to petition Par-liament to substitute Arbitration for War. Let your petitions for this purpose be signed universally, and send them to your own Members for presentation, accompanied by a respectful, but decided, request to support their prayer, as well as the motion, when-ever it shall be brought before Parliament, The *Electors*, especially, should remember

that they have in their hands the destinies of their country, and to a great extent those of the whole world! Let them see to it, that by a faithful discharge of the trust reposed in their keeping by possessing the franchise, none may have occasion to charge them with supineness, indifference, or neglect on this great occasion.

Christians of Great Britain! You surely have at heart the cause of peace and humanity; let not the present opportunity of forwarding that cause pass away unimprured. Let a petition be prepared in every Christian congregation throughout the land, and signed universally by those who haveld the portentous insult and wrong which the continuance of the War system utilists up Christianity, and who desire to alvance the kingdom of Peace upon earth.

The British Public at large! You have now a soleton duty to discharge, and a proper apportunity for discharging it. You grean under heavier burdens than any other people on earth; and unless by timely, arnest, and united exertion, you use the means to effect a change, your children will have to groan and suffer too.

As you would relieve your country from a weight of taxation, which is hurrying us to the verge of national bankruptcy,—as you would advance the interests of truth, justice, and humanity,—as you would discharge your own consciences from blood-guiltimen, by participation in the iniquitous system of War, rally around Mr. Cobden, and let the House of Commons be deluged with Petitions for Arbitration.

## THE MINISTER'S FRIEND.

the Editor of the Evangelical Magazine.

My near Sin,—An instance of Christian is nevolence and self-denial has lately come to my knowledge, which deserves to be put upon record, and held up to the imitation of others. I have no knowledge of the perty, nor has she any knowledge of the me I am about to make of her benevolence; but the friend whom she employed as her almour, applied to me for information respecting certain ministerial brethren requiring penniary aid, and from him I learned the fact, that a Christian female, determined "to do good while it was in the power of her hand to do it," had appropriated 1001, to be given in small sums, to the most needy and deserving ministers of Christ's holy gospel; and this she had determined to do, though it would only leave her 401, per annum to live upon,—saying the could do with that, and it might be of some service to them;—and so indeed it has proved; for small as the sum piven to each case has been, amounting to M. and M., the expressions of gratitude for the timely aid afforded that have been

elicited, are really overwhelming. Oh! that the wealthy would learn the luxury as well as the duty of doing good, and endeavour to be found "rich in good works, ready to distribute, willing "to communicate."

Some distribute a little out of their abundance, a few pounds out of their hundreds and thousands, and that not in all cases with a willing mind; but here is a Christian female, denying herself, if not of the absolute necessaries, certainly of the comforts of life, to do good to others. Some may question the prudence of such a step; but surely this was laying up treasures in heaven; and who will call in question the propriety of that?

heaven; and who will call in question the propriety of that?

We have one Society, indeed, formed expressly for the purpose of helping those ministers whose incomes are inadequate to their support, and great have been the benefits afforded by it; but some of the cases are usually declined. [Some of those declined at the last Annual Meeting have been helped by this Christian female.] Oh! how I should rejoice to find others stirred up to follow such a noble example. Let those whom God has blessed with the means, appropriate some portion to this purpose.

purpose.

And though we do not call upon them to make the same sacrifices, we would invite them to remember the admonition of the wise man: "Whatsover thy hand findeth to do, do it with thy might," &c.

I once knew a Christian lady, whose income amounted to about 1,200L per annum, who gave up housekeeping, and put down her carriage, to devote me thousand per annum to benevolent purposes, while she lived comfortably upon the remaining two hundred; and enjoyed it more, from the delight afforded by helping so many in time of need.

I say not that all, or any, are called to

so many in time of need.

I say not that all, or any, are called to give up the comforts and conveniences of life, when Providence has cast them into their lap,—but I cannot but think that most of us might do with much less than we commonly do; and that a little retrenchment, to say nothing of sacrifice, would enable us to do far more good than we usually do. The apostolical maxim is: "While we have opportunity let us do good unto all men, especially unto them of the household of faith."

Yours truly,

Yours truly,

Islington.

J. L.

CONGREGATIONAL SCHOOL, LEWISHAM.

COGREGATIONAL SCHOOL, LEWISHAM.

The following Report of the Christmas examination of the pupils in this establishment, has been presented to the Committee:

"We, the undersigned, in compliance with the request of the Committee, conducted the examination of the Congregational-school at Lewisham, at Christmas,

1848. The examination was entirely classical. The attainments of the pupils were tested in Ovid, Virgil, Cæsar, Sallust, Greek Testament, Thucydides, and the grammatical elements of the Latin and Greek languages. Of the seven classes into which the whole school was divided, we feel conclasses call for no particular expression, either of regret or of commendation, the advantage appeared less on the side of the juniors, and more with the seniors than on former occasions. The accuracy and readiness of the first class, in the construction and analysis of difficult passages, both in Latin and Greek authors, afforded us much satisfaction.

Signed, "George Rogers, Robert Ferguson, LL.D."

### CHISWICK, MIDDLESEX.

My DEAR SIR,—Perhaps you will call to mind the fact of my having consulted you a few years ago, on the subject of pulling down an old building in this village, and erecting a new chapel in its place, and that you advised me to proceed, and leave results with God. Your advice was taken, and a neat and commodious house was erected, with a good school room over it. You will doubtless remember that you opened the chapel more than seven years ago, in conjunction with the Rev. G. Clayfrom that passage in Nehemiah, iv. 6. "The people had a mind to work." Since then, the debt, amounting to several hundred pounds, has been paid off; and of late the cause has much increased,—for which fervent praise is offered unto God. I was much cheered lately, by a gathering of the church and congregation in the school-room to take tea together; after which they presented me with "Scott's Commentary," in six vols. quarto, and "Kitto's Cyclopædia of Biblical Literature," in two vols. octavo, the whole most elegantly bound, with a printed statement in each volume, setting forth the affectionate feelings of the donors towards their pastor, after ten years' labour amongst them. I am anxious that this token of love and esteem should be placed upon record in your valuable Publication, to express my gratitude to my friends,— as an example for other churches to follow, -and also to show that the labours of God's servants are appreciated in some measure by those whom they serve. I am, dear Sir,

Yours sincerely, EDWARD MILLER.

SUFFOLK CONGREGATIONAL UNION. THE Spring Meeting will be held at

Hadleigh, during the first week in April. The Introductory Sermon will be preached on Wednesday evening, April 4th, by the Rev. S. A. Browning, of Framlingham. On Thursday morning the Union Sermon will be preached by the Rev. J. Whitby, of Ipswich, on "The Scriptural Doctrine of Spiritual Influence," after which the Lord's supper will be administered. The Conference of members will be held at three supper will be administered. The Con-ference of members will be held at three p.m., and in the evening the concluding public service, when addresses will be delivered by the Rev. Messrs. J. Rogers, of Rendham; T. James, of Debenham; and J. Ross, of Woodbridge. J. C. Bodwell, Secretary.

### CALL ACCEPTED.

THE Rev. John Harrison, of Northwich, Cheshire, has accepted the charge of the Infant cause at Isleworth, Middlesex, where a beautiful place of worship, erected chiefly by the West Middlesex Congregational As sociation, was opened in September last.

Mr. Harrison commenced his labours on

Lord's day, the 24th December.

### STANSTEAD, NEAR WARE, BERTS.

DURING the period of last summer, the Rev. J. Raban, of Hackney, was unexpectedly invited to preach for a few sabbaths in this village, where there is a population of more than a thousand souls; and where sabbath profanation, and other vices, are too fearfully prevalent. Mr. R.'s services becoming increasingly acceptable, he was urgently requested to continue them; and under the auspices of the Cheshunt Co'lege Committee, (to whom the chapel belongs,) he has persevered with disinterested zeal and success, until it was thought very desirable to organise the church. This work he has happily effected at a special meeting, and two worthy dea-cons were chosen, to whom, and to several more friends, he administered the Lord's supper, on Feb. 4th.

A sabbath-school, also, has been re-estab lished by the ladies, and other respectable individuals, with every prospect of success. These cirumstances, with a full attendance on public ordinances, inspire the hope of a permanent revival, and lead to the devout utterance of the Psalmist: "Let the people praise thee, O God! let all the people praise

thee !

TWO HUNDREDTH ANNIVERSARY OF THE FORMATION OF THE INDEPENDENT CHURCH AT WRENTHAM, SUFFOLK; AND ORDINATION OF THE REV. JOHN BROWNE,

On Thursday, Feb. 1st, 1849, the fol-

lowing services were held at the Independent Chapel, Wrentham. In the morning, the Rev. W. Hopkins, of Southwold, conducted the opening devotional exercises; the Rev. G. L. Smith, of Halesworth, described the constitution of a Christian Church; the Rev. J. Flower, of Beccles, asked the usual questions, and offered the ordination prayer; the Rev. James Browne, of North Walsham, delivered the charge to the newly-appointed minister. The Revs. T. W. Aveiling, of Kingsland, R. Roff, of Cambridge, and R. Forsaith, of Royston, conducted the devotional services.

A large party assembled to dinner in the Town-hall, after which speeches were delivered by various ministers. In the evening, the Rev. Dr. Jenkyn, President of Coward College, London University, addressed an overflowing auditory on the Duties of the Christian Church.

On the following day a tea-party was held, and the meeting addressed by the pastor, (the Rev. G. B. Bubier,) the Rev.

ence to the finished course of the late pastor, the Rev. W. Ritchie. The Rev. J. S. Russell, M.A., of Yarmouth, gave an address from Heb. x. 32, 33, in commemora-

dress from Heb. x. 32, 33, in commenioration of the Two-Hundredth Anniversary. In the evening, the Rev. J. Rogers, of Rendham, preached from 1 Chron. xxix. 5. There were present, in addition to those mentioned above, the Rev. Messrs. S. Laidler, of Harleston; J. Waddington, of Bungay: G. S. Crisp, H. More, and J. E. Dovey, of Towerstoft; C. Hickman, of Beccles; J. Pike, of Gorleston; and James Browne, B. A.. of Homerton College. B. A., of Homerton College.

# RECOGNITIONS.

DOWNING-STREET CHAPEL, CAMBRIDGE.

On Tuesday, the 23rd ult., public services were held in this chapel, to recognise the Rev. G. B. Bubier as pastor of the church and congregation, The Rev. Dr. Massie, of London, delivered the introductory discourse, and the Rev. Dr. Alliott, of

Christian Church.

On the following day a tea-party was held, and the meeting addressed by the pastor, (the Rev. G. B. Bubier.) the Rev. W. Holland, of St. Ives, and the Rev. W. G. Barrett, of Royston. The attendance was very numerous, and the circumstances attending this new settlement are highly interesting and encouraging.

On Tuesday, December 12th, 1848, the Rev. Thomas Alfred Hall, late of Hackney College, was ordained to the pastoral office over the Congregational church, Godalming,

Surrey.
The Rev. J. Fernie, of Farnham, opened The Rev. J. Fernie, of Farnham, opened the service by reading the Scriptures and prayer; the Rev. S. Percy, of Guildford, received the confession of faith; the Rev. J. E. Richards, of Wandsworth, offered the ordination prayer; the Rev. S. Ransom, Classical and Hebrew Tutor of Hackney Classical and Hebrew Tutor of Hackney College, gave the charge to the pastor; and the Rev. J. S. Bright, of Dorking, preached to the church and congregation. — The Revs. Bromfield, of Elstead; Haymes, of Worplesdon; Morgan, of Haslemere; and Turner, of Shere, engaged in the other parts of the service.

The attendance was most encouraging.

# General Chronicle.

THE VOICE OF A PRIVATE INDIVIDUAL, BEING THE FIRST LETTER OF AN ITA-LIAN CATHOLIC TO THE ARCHBISHOP OF FLORENCE.

(Translated from the Italian, by Mrs. Henderson, of Highbury.)

Passino, a few days ago, through this city, I saw posted up at the corners of the streets a circular, addressed by your grace to your "beloved clergy and people," on the subject of a recent publication of Mr. E. M.——'s. The letter of that gentlement of the proper passes ago, nor been cognizent of I have never seen, nor been cognizant of, and must acknowledge that, judging from the writings of his which I have read, there exists a wide difference between his opinions and mine.

I do not, therefore, undertake the defence of M—; but your circular, especially that part of it which relates to the reading of the Scriptures, has awakened in my mind some reflections, that I think it advisable, with all simplicity of purpose, to impart to your grace.

M—had asserted that "the papacy abominates the free and conscientious reading of the Gospel; that it prohibits it; that it would confine this privilege to the few," and you, my lord, declare that this is false.

Such an assertion, made by a person like yourself, occupying so distinguished a post

in the ecclesiastical hierarchy, was to my mind a real consolation; for I had often heard, not only heretics, but even sincere Catholies, cast the same reproach upon the papacy as M—— had done:—a fact which made me blush for our holy faith, discerning, as I did, the consequences that might be deduced from it.

Upon this, I said within myself: I am determined to ascertain who is to be relied on in this question. But, well knowing what an easy thing it is to meet any assertion with a denial, and being desirous of qualifying myself to maintain, by irrefraga-ble proofs, that which rested solely upon your grace's declaration, I bethought me to search for those proofs in the canons of the Catholic church, and more particularly in the records of the Ecumenical Council of Trent, in which those canons are all col-lected and embodied. I had no doubt that if, indeed, (according to my firm persua-sion,) the papacy did not abominate the free and conscientious reading of the Gospel, and did not seek to confine that privilege to the few, there would be found in that venerable document (the most authorita-tive institute of the Catholic faith) some plain and unequivocal expression on the subject. Impatient to possess myself of such proofs, I set to work, searched and such proofs, such proofs, I set to work, scattered and searched again most deliberately; but what was my surprise! Not a word of the kind could I find in that authentic memorial. It is true, that in the Assembly of April 8th, 1546, the Council declares which books of the Old and New Testaments were to be esteemed canonical; determines which of the Latin editions of the sacred Scriptures were to be regarded as authentic; prescribes ("in order," says the ('ouncil, "to restrain restless spirits") "that in matters of faith, no person confiding in his own judgment, should have the temerity to torture the sacred writings to his own views;" menaces even with an anathema those printers, who should publish any books whatever on religious subjects without first submitting them to the approval of the nrst stommtting them to the approval of the ordinary, &c.: but not one plain declaration of its being the will of the Council that the Holy Scriptures shall be read by the faithful: not one single arrangement for effecting their diffusion have I found! That I was somewhat disconcerted, and no less discontinuous that the same the Little and the country of the same than the same That I was somewhat disconcerted, and no less dissatisfied at this result, I will not deny. However, after a moment's reflection, I argued thus: If, for reasons unknown to me, the holy Council did not see fit to declare itself on this point, yet assuredly it must have devolved this charge upon the pope; for it can never be, that there is no document extant issued by a there is no document extant issued by a pope, from which the assertion of his lordship the archbishop may be indisputably confirmed.

Accordingly, eager to ascertain the certainty of this point, I had recourse to a friend of mine, well versed in theological matters, whom I asked, Whether, among all the bulls of the popes, he could point out to me one referring to the reading of the Gospel? He answered, that he could, and handed me a volume, in which he showed me the bull of pope Clement XL, commonly called the bull Uniqualities.

commonly called the built Uniquentus.

Leaving my friend, I returned home with all speed, and sat down, anxious to read. And is your grace aware of what I found therein? Of assuredly you, who are a learned man, must know it! But I will transcribe the passage for you, word for word. Hear the opinion of our cardinals, delivered verbally and in writing... "We conclemn and reprobate all and every one of the above propositions, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, hurful to the church and its usages; and not only subversive of the church, but in relation to the secular power, injurious, seditious, impious, blasphemous, causing suspicions of heresy, savouring of heresy, favourable to heretics, to false opinions, to schisms." &c.

Now, what are, among others, the propositions condemned and reprobated by such an anathema? Mark, I transcribe them in like manner:—'It is useful and necessary at all times, in all places, and for every class of persons, to be acquainted with the meaning of Holy Scripture, its doctrines and its mysteries.'"—'The reading of Holy Scripture is for all men."—'Sunday ought to be set apart, by Christians, for the reading of pious books, especially of the Holy Scriptures; and it is a dangerous thing to deprive the Christian of them."—"To probabit Christians from reading any part of Holy Scripture, particularly the Gospel, is to shut out the light from the children of light, and to make them endure a species of excommunication."

Now, my lord, these are some of the propositions anathematized by the bull of a pope.

pope.

It is, then, an ascertained fact, said I to myself, that they who support the papacy are not favourable to the reading of the Gospel: the proof is before my eyes; how can I resist it? And with the melancholy feeling of a son, when constrained to admit the truth of accusations brought by wicked persons against his mother, I closed the book, and walked to and fro in my chamber.

But, suddenly, as if awaking to an unexpect d hope, I reasoned with myself to this effect: Perhaps these propositions were condemned by the bull Unigenitus, not because they exhort to the reading of the Scriptures, but only because they affirm the reading of them to be the right and bounder duty of ALL Christians: and for that reason his grace may have well said, that "the

apacy has not banished the Gospel, but terrily forbidden a rash intrusion into the tysteries which God has therein revealed.

... And that Divine book may have been uprodently handled by the simple and missraed.

... And there can be no doubt, not when the Scriptures are read in a bold add irreverent manner, the sacred text is apt in purveiled, and hence men depart from the true faith, and give occasion to errone, as and extravagant opinions, which, as his trace very justly observes, is the case with fir. M.—. My mind was almost satisfied with the argument I had devised; but this ind of consolation was of short duration arises considerations, that suggested themelyes to my mind, prevailed to dispel it.

I mind to myself, His grace mentioned as evils that may arise from the reading of the Bible, (evils arising, not from the Bible self, for it is not to be imagined that God and lead men into temptation by means flus own word, but arising from the deravity of man that abuses it;) but the evils that arise from ignorance of the Scriptures are they not perhaps still greater?

In why is no mention made of this?

And then I continued: If the Scriptures are they not perhaps still greater?

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The answer will probably, the learned. But who does not know hat, in every community, the number of best last is small, and that of the unlearned,

concerded? The answer will probably the bearned. But who does not know that, in every community, the number of these last is small, and that of the unlearned, on the other hand, is large? Can it then be that God has given his word exclusively for the sake of the few privileged ones? If that it would be difficult to persuade not self: and, moreover, said I, further, it is feared that heresies would arise from permitting the poor to read the Gospel! ... but, has it ever been known that heresies have had their origin among the poor? have they not invariably emanated from the worldly-wise and learned?

I went further: The Scriptures — (and the I knew from my own experience, laving read them for some time with the preatest pleasure and advantage) — the Scriptures do not contain merely doctrines are thy so called: they also abound in manatels, directions, exhortations, and, above all, in consolations. These consolations are tendered, not by men, but by God himself; by God, from whom all things proceed, and who is the supreme Arbiter of our destiny; from God, who, having permitted the infliction of the wound, can show had it effectually. O what a privite our destiny; from God, who, having permitted the infliction of the wound, can show had it effectually. O what a privities it is for us, weak and mortal creatures, appead, at we are, each day to afflictions of every kind, that we may thus be compared the human family, are to be deprived of the human family, are to be deprived of

the right of reading the Gospel, then must it of necessity be affirmed, that the majority are excluded from the sweet privilege which God, of his free grace, has granted to us! But who is he that assumes the right of such exclusion?—No one, And if the liberty in question does involve the danger of any such abuse, the only argument that can be reasonably deduced from its perversion, is, that the bishops and priests must manifest greater zeal in explaining the sacred codes to the people, so that, in the reading of it, they may not be exposed to fall into error.

Then, pursuing the subject, I said within

Then, pursuing the subject, I said within myself, But to what purpose are all these reasonings? Who can determine, better than themselves, whether the sacred Scriptures should or should not be read? They ought, therefore, to be consulted in the first place. Now, let us just see what they prescribe, in relation to this subject. Then several passages came into my mind, which had struck me several times, but never so forcibly as at that moment. In Deuteronomy xxxi. 11—13, God, by the voice of Moses, said to the people:—"When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear and learn to fear the Lord your God." And in chapter xi. 18—20 of the same book:—"Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and ye shall teach them your children, speaking of them when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them upon the door-posts of thine house, and upon thy gates." Then, pursuing the subject, I said within myself, But to what purpose are all these reasonings? Who can determine, better the door-posts of thine house, and upon thy

gates,"
Going farther on, I opened the book of Psalms, and what did I find, at the very beginning? "Blessed is the man... whose delight is in the law of the Lord, and who meditates therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper." Psa. i. 1-3.

Perhaps, however, Jesus Christ and his apostles spake differently? Listen, my lord, and you shall hear:—"Search," said the former to the crowd who surrounded him, "search the Scriptures, for in them ye think ye have eternal life; and these are they which testify of me," Gospel of Sh.

John v. 39. "Let the word of Christ," wrote the latter, "dwell in you richly, in all windom," St. Paul to the Coloss, iii. 16. "Tuke the helmet of salvation, and the sword of the Spirit, which is the word of God," Ephes. vi. 17. St. Luke (Acts xvii. 11) calls the Jews of Berea "more noble" than others—and why? because, said he, "they received the word with all readiness of mind, and searched the Scriptures of mind, and searched the Scriptures Dally," to see "whether those things" (those, my lord, that had been told them by the apostle Paul and by Silas!) "were so." And not only did the apostles address their epistles "to all the saints and faithful brethren." but St. Paul, as if he had been afraid that they would not be so widely diffused, adds this argent conclusion:—"I Charge you by the Lord, that this epistle be Read to all the holy brethren," 1 Thess. v. 27.

But it may be that, in thus speaking, the apostles had not foreseen the danger which might arise to some, from the sacred Scriptures being read to the injury of the faith? Far, however, were they from not foreseeing it! The apostle Peter, referring to the writings of his colleague, St. Paul, affirms, that they contain "some things hard to he understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." But what of that? Did St. Peter, perceiving this danger, prohibit the faithful from reading, either the epistles of Paul or the other Scriptures? Certainly not. "Ye, therefore," he continued, "seeing ye know these things before, beware lest ye, being led away with the error of the wicked, fall from your own stedfastness: but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 16—18.

So far from prohibiting the poor and unlearned from reading the Gospel, the Lord Jesus Christ said, in unequivocal terms, that the Gospel was specially designed for the poor:—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight," St. Matt. xi. 25, 26. David, in the Psalm xix. 7, and following verses, declares:—"The law of the Lord is perfect, converting the soul" and "making wise the simple;" and "the commandment of the Lord is pure enlightening the eyes:" hence he exclaims, in Psa. cxix. 99, 100, "Thy testimonics are my meditation: I have more understanding than all my teachers; I understand more than the ancients."

So far from calling the Word of God, as you, my lord, call it, a DEAD letter, (Oh! how that expression has cut me to the heart!) the Holy Spirit calls it "A HAMMER, that BREAKETH THE BOCK in pieces," Jer.

Exiii. 29. It is written elsewhere: "The Word of God is QUICK," (quick, and not dead, my lord!) "and POWERFIL, and SHARPER than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," Heb. iv. 12. And St. Paul declares, in his second Epistle to Timothy iii. 16, "ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in rightcoursess; that the man of God may be PERFECT, THROUGHLY FURNIMED PATO ALL GOOD WORKS"

FURNISHED UNTO ALL GOOD WORKS."

This, my lord, is what I have gathered from the Scriptures, concerning not only the authority, but also the right and the duty of everybody to read them. That these declarations are little in harmony with yours—that, indeed, they are completely at variance with them—I do not deny; but I reserve to myself the liberty of showing, in a second letter, that they are in no degree opposed to, but in perfect conformity with, the teachings of the most distinguished saints and doctors of the Church. In the meantime

I remain,
Your Reverence's most humble Servant,
An Italian Catholic.

Florence, Jan. 4th, 1848.

# DR. VAUGHAN'S LECTURES.

IT gives us satisfaction to announce the course of lectures by the Rev. Dr. Vaughan, of Manchester, upon the Age and Christianity, which are now in course of delivery in the Hanover-square Rooms, Hanover-square; and to express a hope that the public will still continue to show their appreciation of the laudable efforts thus made by the Trustees of Coward College.

The lectures, which are delivered at one o'clock on each day notified, commenced on Tuesday, the 27th of last month, and was most encouragingly attended.

The following will be the subjects discussed:

Tuesday, February 27th.—On the Characteristics of the Age.

Thursday, March 1st.—On the Characteristics of the Age, in relation to the Proofs of Christianity.

Tuesday, March 6th.—Subject continued.
Thursday, March 8th.—On the Characteristics of the Age in relation to the Truths of Christianity.

Tuesday, March 13th.—Subject continued.

Thursday, March 15th.—On the Characteristics of the Age, in relation to the Christian Religion.

THE

# Missionary Magazine

AND

CHRONICLE.



PROSPECT STATION, BLUE MOUNTAIN VALLEY, JAMAICA.-Vide p. 154.

# PROSPECT STATION, BLUE MOUNTAIN VALLEY, JAMAICA.

THE following account of this Station has been furnished by our brother, the Rev. R. Dickson, at present in England:—

"The Mission in this part of the Island was commenced in 1838, by the Rev. Benjamin Franklin. The meetings for Divine worship were held for some time in an open shed on an adjoining property, and afterwards, in a similar structure, on the Society's premises, until the Chapel, represented on the preceding page, was erected in 1843. It is a frame-building raised on brick pillars, and stands on the brow of the hill below the dwelling-house, as exhibited in the engraving.

"A short time before the erection of the Chapel was commenced, twelve emancipated Christian Negroes sat down with the Missionary to the Lord's Supper; and, shortly after the building was opened for Divine worship, he was gratified by several candidates for fellowship coming forward, most of whom were subsequently admitted, and whose consistent walk and conversation have since been a source of great comfort and encouragement. There were 79 members in Church-fellowship and an average Congregation of 450, when Mr. Dickson had to leave the station, in consequence of the state of his health, last Autumn. There was also a large class of inquirers, including 25 young men and several young women, who have been formed into a Bible-class, and have rendered great assistance in the Sunday-school.

"The valley has a population of about 5,000, all of whom are within easy reach of the Missionary: a large portion of them enjoy the means of Christian instruction in connexion with the preaching stations in the neighbouring settlements, as well as through the efforts of the young people who read the Scriptures in their cottages.

"The Church, and people in the valley generally, contributed liberally, both of their labour and money, towards building the Chapel; and have evinced great anxiety to sustain the Mission. Their contributions for various purposes have averaged about 120%, per annum, which, although small, must, when the recent date of the station and the condition of the people are remembered, be received as conclusive evidence that they appreciate the means of Christian instruction.

"The school has been a great blessing to the district. It is the only one within several miles, and many of the children come a distance of five or six miles to attend it. When Mr. Dickson returned to England he placed the school in charge of a negro youth who had distinguished himself by diligence in learning and efficiency in teaching. There is another youth from this school at the Boroughroad Institution, training for the important office of teacher to his sable countrymen. It will also be gratifying to the friends of the Negro Race, as proving that the latter are not deficient in mental endowments and energy, to hear that this youth is commended by his tutors for ability and diligence, no less than for his amiable deportment."

During the latter part of his residence at *Prospect Penn*, Mr. Dickson paid close attention to the Society's Station at *Port Morant*, now under the care of Mr. Andrews. He was much gratified by his visits, and represents it as a sphere of labour richly deserving culture; the population being numerous, eager for instruction, industrious in their habits, and disposed to be liberal in support of the Gospel among themselves.

### LONDON MISSIONARY SOCIETY.

# Annibersary Zerbices in May.

The Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, MAY 7.

EVENING.—EPISCOPAL CHAPEL, Gray's-inn-road, SERMON by Rev. T. R. BROOKS, A. M., Vicar of Avening, Gloucestershire.

# WEDNESDAY, MAY 9.

MORNING.—SURREY CHAPEL, SERMON by Rev. J. A. JAMES, of Birmingham. EVENING.—Tabernacle, Sermon by Rev. Dr. ROBSON, of Glasgow.

## THURSDAY, MAY 10.

MORNING.—ANNUAL MEETING—EXETER HALL.
EVENING.—ADJOURNED MEETING—FINSBURY CHAPEL.

FRIDAY, MAY 11.

EVENING.—POULTRY CHAPEL, SERMON TO THE YOUNG, by the Rev. JOHN HARRIS, D. D., of Cheshunt College.

# LORD'S DAY, MAY 13.

SERMONS will be preached on behalf of the Society, at various Places of Weship, in London and its Vicinity.

# MONDAY, MAY 14.

EVENING.—The SACRAMENT of the LORD'S SUPPER will be administered exercises Places of Worship.

\*\_\* Further particulars in a future number.

### TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

The Officers and Committees of Auxiliary Missionary Societies in London, and its Vicinity, are respectfully requested to pay in their amounts at the Mission-House, on or before standards, the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded to the Mission-House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1849.

The Officers of the Auxiliary Societies throughout the country are respectfully requested pursualt their Contributions so that they may be received at the Mission-House on or before using, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and unds, asphabetically arranged, for insertion in the Annual Report; also distinct state—us of the same collected from Congregations, from Branch Associations, and by Deputament from London.

### CHINA.

### ATTENTION OF THE PEOPLE TO THE WORD OF LIFE.

Our latest correspondence from this vast Empire is highly animating and hopeful. The encouragements of our brethren are increasing, and, with the blessing of the Most High, a plentiful harvest will, at no distant period, reward their toils. In the Northern Provinces, the field of labour, in all its wide extent, is daily becoming more easy of access, and the multitudes, over whom for ages the shadow of death has hung in unbroken gloom, are beginning to lend a willing ear to the words of eternal life. The breaker-up of the way has gone before the messengers of salvation, and the path to victory no longer appears doubtful or obscure. The willingness of the people to listen to the truth, their freedom from prejudice against those who proclaim it, the deserved contempt in which the native priest-hood is generally held, and the neglected state of the temples of idolatry, conspire to prove that the Chinese have grown weary of their ancient delusions, and are now looking for a better hope. May the Spirit of the Lord speedily descend on these myriads of dissatisfied and restless spirits, and bring many of them into the way of peace!

The several facts mentioned in the appended statement from Mr. Milne, dated Shanghae, October 13, will be found to illustrate and confirm, in a very remarkable manner, the preceding remarks:—

Our itinerant labours (writes Mr. M.) have been continued both in the neighbourhood and at a distance. Wong-shan-yet, the Colporteur, in addition to his frequent visits to the chapel, lately went to Hang-chau, a large and populous district, about 150 miles distant. He has reported very favourably of his visit, and of the willingness of the people there, as at other places, to hear and receive the word of God. He seems to have been greatly encouraged in his work, and to have enjoyed the utmost facility in circulating books and tracts. From the accounts which we thus receive, it appears that there is a wide and inviting field for Christian labour in every part of the interior. Though restrictions exist to the admission of foreigners, native assistants may go, not only freely but welcomely, and proclaim to the countless multitudes the word of Life. Were individuals qualified for this end to present themselves, and suitable proffers of assistance to reach us from home, an unspeakable amount of good might be effected in the very heart of the empire. There is positively nothing in the way of the unlimited employment of such agency; and we are fully persuaded that it is by means of it, in a great measure, China is to be evangelised and converted to God. The mere possibility, not to say the actual prospect of that event, might well awaken our strongest desire to be enabled to carry this

mode of usefulness to a far greater extent than ever.

The gratifying report of the Colporteur we have had it in our power to confirm by personal observation. During our late visits into the country we have met very much to encourage us. The inhabitants of the cities, towns, and villages have, for the most part, treated us respectfully; and, on becoming aware of our object, evinced great anxiety to obtain copies of our books and tracts. It may be interesting to subjoin a few notes made on the occasions which they represent:—

April 16.-Went to Lung-hwa, a village about six miles distant. It is a place of small consequence in itself, but as connected with Shanghae, it is rendered famous by an annual feast that is held there. On occasion of the last feast, great crowds of people were assembled, to whom we gave tracts, and preached. witnessed the servile prostrations of the worshippers, chiefly women and children. The priests appeared to be a very degraded set of men, whose professed and manifest object was merely to get a sufficiency of rice. In their presence we spoke fully and fearlessly about them, to the evident gratification of the people, who also listened attentively to the message of life and salvation. The idols and temples were in a sad state of neglect, though we do not look upon that as any proof, in itself, of the decline of idolatry.

April 20.—Went to Nanziang, thirteen miles distant. It contains a population of about 50,000, and is of considerable commercial importance. Our time being limited, we hastened directly towards one of the principal temples by a side-street, distributing tracts, which were willingly received, as we went along. Though we did not expect a large assembly at the place of meeting, we were pleased to find the news of our arrival had so spread, that Dr. Medhurst had, in a short time, a congregation of about 800 people, to most of whom he preached, for the first time, the words of everlasting life. We were much pleased with the attention of the audicace, though their appearance indicated an extreme of ignorance and unconcern about Divine things.

May 1.-Visited Kong-Wan, about five formed that a great feast would be celebrated to-day in honour of the Idol, and that there would be a large crowd of people present. On reaching it we were astonished at the vast assemblage already in the town, and the myriads who were pouring into it from every quarter. It was estimated that there were not than 100,000 people. We walked through the streets, distributing tracts; and Dr. Medhurst preached twice, on one occasion to about 700 at once. We repaired thither on the following day also, when Mr. Milne enjoyed a favourable opportunity for testifying against the fullies and sins of heathenism. The people quietly and approvingly listened; and, though surrounded by all the symbols of idolstry, and by multitudes eager in the practice of it, we were not in the least molested or annoyed. At such seasons we seldom observe anything of a publicly immoral or indecent theracter, as is the case on similar occasions in India: still so much is done to amuse and excite the people in favour of the prevailing customs, that the permission to go amongst them in the discharge of our work augurs well of future success. We do not believe that the people indulge the slightest prejudice against us as Missionaries; on the contrary, we are persuaded, that, when they are brought to know our object, it will be approved and extremed. Happy sight will it be, when, insend of such a vast concourse of human beand he gathered together in different parts of the land for the worship and service of God.

May 20 .- Visited Nan-Wai, about twentyfive miles distant. It is a city of great extent, and contains a population probably of 40,000 or 50,000. This place had not been visited for a considerable time, but the people, on recognising the design of our mission, crowded round us, seemingly resolved to obtain books at all hazards. We endeavoured to act as prudently as possible, but were speedily relieved of our burden. Still we experienced no inconvenience except from the intense eagerness of the people, and could only lament that so many immortal souls were otherwise entirely destitute of Divine truth. Though not at all aware of the importance of what they so anxiously sought, we hoped it would not be lost upon them, but that they would be led to esteem and value scattered portions of the Word of God as leaves of the tree of life which are for the healing of the nations, We observed in this place an unusual number of intelligent-looking and well-disposed persons, who received our books with politeness and apparent pleasure.

These extracts afford a general view of our

Missionary Tours. The details may seem somewhat monotonous, and the results indecisive; still, considering that the people must by a long course of labour be made acquainted with Divine truth, before they can be expected to evince any anxiety regarding it, we must look upon the facility and encouragement that everywhere exists, as in itself no small measure of success. It is really not small; and, if properly improved and divinely blessed, a large amount of good will certainly follow. To be thus enabled to prosecute our labours is highly encouraging. The mere sight of hundreds and thousands willing, at least, to receive us in the discharge of our duties, is exciting and inspiriting; and clearly portends the dawn of better days in China. As the word of the Lord has free course, so we believe it will be abundantly glorified. Even now we would look and long for the conversion of sinners and the in-guthering of souls to the fold of Christ. But we are persuaded of ultimate success; and, when the needed blessing shall descend-when the Spirit is poured out from on high-many, many from amongst this people shall rejoice in the salvation of God.

# INCREASE OF DISCIPLES AT HONG-KONG.

WHILE in the North of China, the knowledge of salvation is extending, and the growing hope of an abundant harvest cheers the heart of the husbandman,—in the South, our brethren are rejoicing over the fruits which they have already gathered. Our readers will be gratified to learn that the Chinese Church at Hong-Kong has recently received four additional members to its fellowship. Writing on the 24th of November last, our brother Dr. Legge supplies us with the following information relative to these new disciples, and the circumstances under which they were admitted to the baptismal ordinance :-

On the Lord's Day, the 12th instant, it replied at length, both to his son and to mywas our privilege to receive four Chinese into our fellowship by the ordinance of baptism. Two months ago I informed you, that so many as fifteen Chinese had signified their wish to make a profession of faith in Christ. We have had many interviews with them; and, in the beginning of this month, all the members of the Mission, with our Chinese brethren, met to consider their several cases. Of some we were compelled to stand in doubt, of others we thought very hopefully, but, in regard to these four, we saw it our duty to interpose no further delay to their public recognition as Christian disciples.

Of these four candidates, one is an old man, but the others are young, having been pupils in the school. They are nearly of one age, eighteen or nineteen. The letter addressed to me by the second affords strong proof, that the writer is a brother in Christ. It shows that his present proceeding has arisen from no hasty determination. On the morning that he first signified his wish to be baptised, I asked him for how long a period he had thought of becoming a Christian. "For years," was his reply, "but the fear of man, and especially of my parents, kept me silent." "But now," I said, "your parents will be angry with you." With much emotion he answered, "I know that; but I have thought much and long about it, and I now wish to be baptised. It is better that my parents should be angry with me, than that God should cast me off.''

It is gratifying to state, that his father unexpectedly consented to the baptism. We advised him and his companions, immediately after their application, to write to their parents, informing them of their intention, and entering fully into the reasons of their conduct. The letter of A-Cheong was a remarkable production-long, lucid, and deeply pathetic. I forwarded it, and that of A-King, with a letter from myself, to each of their fathers. A-King's father has not yet replied to me, and to his son he sent merely a brief note, telling him to defer his purpose; but the father of A-Cheong self, giving his full sanction to the baptism.

The third, A-Ch'heong, had not the same difficulty to contend with, being nephew to our excellent colporteur A-Sun, on whose recommendation he was received into the school, and who previously stipulated with the parents, that if their son, during the course of his education, should wish to profess Christianity, they would interpose no obstacle.

A-King, as well as A-Cheong, had long been convinced of sin, and of his duty to dedeclare himself on the Lord's side. He referred to a conversation which he had with myself in 1844, from which he dated his full conviction of the folly and sinfulness of idolatry, and of the necessity of faith in Christ. The question was put to him, "Have you ever worshipped idols since then?" There was a pause before he gave his reply: "When I went home I was overcome with fear, and yielded to the will of my father, and worshipped my ancestors; but I can never do so again." The confession evidently relieved his mind. He is a lamb of the flock, and we confide him to the care of the great and good Shepherd.

The first Christian impressions of A-Ch'heong date also several years back. They were awakened before he entered our school at all, by the family worship observed morning and evening in A-Sun's house.

The four were baptised in Union Chapel, in the presence of a large assembly, consisting both of Chinese and of our own countrymen; nor do I think it will be long before we have another similar service. Three more youths in the school are applicants for baptism, besides ten other persons; and, throughout the town generally, there is no small stir about this new way. May God enlarge His bless-ing upon us! At this season both we and our Chinese brethren require a double portion of the spirit of prayer and of wisdom.

The decision of so many of our scholars is peculiarly encouraging. It seems as if God were about to give us the desire of our hearts, and to make this a Theological Seminary in the highest sense -a true School of the Prophets.

## ENCOURAGEMENT TO NATIVE AGENCY.

Our brethren in China are of one opinion as to the immense importance of a Native agency for the extension of Christianity in that empire, and there is reason to hope that the efforts in progress to advance this most desirable object will be attended, through the Divine blessing, with much success. At Hong-Kong, several Native Evangelists, remarkable alike for intelligence and zeal, have already been raised up, and the efficient services they are daily rendering afford an earnest of what may be expected from an extended Native ministry labouring among the Chinese. The names of the two devoted men to whom Mr. Cleland adverts in the following extract of a letter, addressed by him to a friend in Scotland, must be familiar to most of our readers, and the additional information our brother gives respecting them cannot fail to be acceptable. Mr. C. prefaces his statement with a short sketch of the character of Hong-Kong as a field of Missionary labour, and the encouraging results of the introduction of the Gospel to this island.

I have now (he writes) been upwards of five years in the southern part of China, all of which time—excepting the last month—I have been labouring in Hong-Kong. At first eight, one would naturally suppose that this place was not the most favourable for carrying on the work of Missions. A small island, with a comparatively scanty population, and that, it is said, consisting of the very scum of Chinese society—thieves, pirates, and infamous characters of every description, who dare not show themselves within the jurisdiction of the Chinese Authorities; together with English and other residents, uncontrolled by the decent conventionalities which exercise a wholesome restriction at home, openly giving the lie to that Christian profession which they no less openly make;—all these, one would say, make Hong-Kong the last to be desired of all the other posts of Missionary labour in China.

And yet, by the abundant blessing of God, more fruit has been produced to the glory of His name in that place of moral degradation than in any other part of China, or in all of them together. The cause of this is the Great First Cause; and the instrumentality, that which His has been pleased to employ. This instrumentality at Hong-Kong has been somewhat peculiar. From the commencement we have had the assistance of Chinese Christians, who came up from Malacca when China was so far opened to the Gospel. I do, of a truth, believe that the Evangelisation of China must be twenght about, instrumentally, by the natives themselves. These men were faithful disciples: I know none more so—no, not even in England; none to whom I could more conducting give the right hand of Christian fellowship; none whom I could more love as

Christian brethren—faithful followers of the Lord Jesus. Here was the little leaven, the grain of mustard-seed, the salt of the earth! We had thus somewhat to begin with, which was denied to the other stations in China. God has blessed this instrumentality—fitted, as it is, both by nature and by grace, to begin and carry on the work—by nature, because the language and country of China are their own; by grace, because the love of Christ has been shed abroad in their hearts.

The first I would introduce to you is Chin-Seen, the pastor of the little church. He is the same who was ordained in Union Chapel about eighteen months since. He is a man about thirty-two years of age, and is a capi-tal English Scholar, for which he is greatly indebted to Dr. Legge. Although he has not lost his individuality as a Chinese, yet I think his manner of thought is more nearly allied to the English. He is a most indefatigable student, and often from the windows of his room, at an hour far advanced into the night, may be seen issuing streams of light from the lamp by which he reads. It would be interesting to inquire what he is reading. Go into his study, and you will find lying on his table two or three heavy-looking volumes, before one of which, opened, he is sitting. If you ask the name of the book, he will tell you it is a volume of "Matthew Henry's Commentary." At another time he will delight in one of Abbot's works, or accompany the "Pilgrim" in his "Progress;" and so all our evangelical literature is open to his study, and, above all, the Word of God, both in his own and the English languages.

Thus, during the intervals of preaching, Chin-Seen stores his mind with the richest traths in the most attractive forms, and is enabled to go forth "thoroughly farnished unto every good word and work." When the hour comes that he should make known the "unearchable riches of Christ" to his poor benighted countrymen—to those "who are perishing for lack of knowledge"—then he goes forth with a clear head and a warm heart, animated and earnerst, to reason, to exhort, and to entreat them, in Christ's stead, to be reconciled unto God.

There is another disciple whose name is Assa. He has been a professor of Christianity for more than fourteen years, and his conduct is worthy of emulation. He has great simplicity of character, a child-like faith, and that love and veneration for the truth which cause him to live soberly, righteously, and godly, adorning the doctrine of God his Saviour in all things. He has been the means, by his exemplary "walk and conversation," of winning souls to Christ. One man who came within his influence is now a consistent member of the church.

This man, a rice-merchant, formerly lived opposite Asun's house, and thus became a wit-

ness of many of his actions. His attention was attracted by seeing Asus, time after time, attentively reading some book. His cario was aroused, wondering what it was that could interest one of his countrymen so much. became acquainted with Asses, and learnt that the book was the Scriptures. Many conversations arose between them respecting the contents, and the result was, that he owned the power of the truth on his heart. So faithfully had he been instructed, that, at his examina tion previous to baptism, we were completely astonished at the amount of knowledge he possessed. In this case, indeed, Asun so let his light shine before men, that they, seeing his good works, glorified his Father who is in heaven. May such characters be abundantly multiplied in the church is the prayer of those who rejoice in the prosperity of Zion!

Were I to speak of the other members of the church, time would fail. We have no reason to doubt the sincerity of any of them: they are stedfast as the disciples of Christ, knowing the truth and the truth making them free.

### COIMBATOOR.

# POPERY AMONG THE HEATHEN.

It is generally known that our Missionaries in India have other enemies to encounter besides the idolatries of the Hindoo and the prejudices of the Mohammedan. In India, as elsewhere, the truth of God is opposed by the emissaries of Rome; and thus, in addition to their own proper work, our brethren are called to fight the battles of the Lord against the man of sin. It may well be supposed that such a system has found an easy path to victory among the untaught idolators of India, in its readiness to symbolize with their pernicious institutes and showy ceremonials. The facts presented in the subjoined extract of a recent communication from Mr. Addis, of Coimbatoor, strongly exemplify the truth of these observations, and exhibit the formidable combination of obstacles which stand opposed to a religion that makes no appeal to the senses, but only aims to win the heart. The promises of God, however, not only forbid despondency, but inspire confidence; and by His own blessing on the patient active labour of His faithful servants, every enemy shall be cast down, and, throughout these fair regions of the East, the Lord alone shall be exalted.

I lately returned (writes our brother) from a Missionary tour of upwards of 130 miles, the greatest part of which I performed on horse-back, though I cannot stand exposure to the sun as I could formerly. The people, having known me so many years, were personally kind to me, and willing for the most part to

hear the Gospel and to read our Scriptures and Christian books. The knowledge of our holy religion is widely diffused, and many refrain from idolatry. But alas! this is all that can be said of the people whom I visited. There is no cheering indication of any general movement among them; and Caste, with

its endless ramifications, presents an apparently insurmountable obstacle in the way of all, from the highest to the lowest.

In one place where I sojourned the Romish Bishop came, accompanied with several of his Missionary Clergy, whose permanent settlement in this Province I mentioned some time ago. They made a public entry, with a large procession carrying flags and crosses, and accompanied by a band of music, torches, firmworks, &c.: cloths were spread for the Bishop to walk upon, and he is all but worshipped by his adherents, who are becoming more and more numerous. In order to ingraliate themselves with the Brahmins and higher classes, these Priests keep up a kind of easte-mage like the heathen: this is likely to give them great acceptance, and, together with their shows, &c., makes a great impression, not merely upon the simple-minded, but also upon those who think themselves far above the vulgar.

It is sad to reflect that Hindoos are not the only people captivated by these devices. A gentleman, who has many descendants of Europeans in his employ, lately told me that nearly all of them attended to join in these ceremonies, although some still call themselves Protestants; and it is very evident that Englishmen themselves, who have been brought up in the strictest manner, view them with complacency; so that between the Heathen on the one side, and the Mohammedans and Romanists on the other, there are very numerous and strong adversaries to the truth, and a Missionary may well exclaim, "Who is sufficient for these things!" I confess my heart often quails, and my spirits sink within me, when I see the magnitude of the evils around me. and which meet one at every step; but greater is He who is for us than all that are against

### THE PERSECUTION IN MADAGASCAR.

The native believers in this heathen land are still called to suffer for their faith. But, though persecuted, they are not forsaken—though cast down, they are not destroyed. Their patience under trial, their stedfastness in confessing Christ, and their confidence in God, are worthy of apostolic days and can never fail to be held in honourable remembrance. The latest information respecting these faithful disciples is contained in the following letter, written by a female Christian in the name of her fellow-sufferers. When written is rather uncertain, but, as nearly as can be ascertained, the date is the 6th of May, 1847, and the friends of the Society in general are addressed. Judging from the statements which it embraces, the sufferings of the Christians are still severe: but, amid their tribulation, they are full of consolation and hope; their love for the Word of God continues with unabated intensity; their numbers are increasing; and even the hearts of their enemies have been softened towards them. "Here is the patience and the faith of the saints." The communication to which we now invite attention is caltulated to awaken, in every Christian mind, the liveliest feelings of pity, thank-falmen, and admiration. The writer thus commences:—

To our Beloved Brethren,—Through the blessing of God we present our salutation to you, for we are now able to write a letter. Bested in God, who gives strength to the what and brings to nought the counsels of the what And this is our state, through the bless of God. Though we can hardly large a sight of the light which enlightens are path, (meaning the Word of God), we do the case to pray to God, in the name of lass our Lord, to bless both you and us all, and that the word of God may have free course tray country, especially in the island of

Madagascar, wherein we remain. Do not forget us in your earnest prayers to God day and night, that God would give us strength, open the door of our hearts, and cause the love of Christ to increase within us. Your fervent cry to the Lord for us will not be in vain, for He regards the groans of the afflicted, and the prayers of the disconsolate He answers.

How wonderful is the power of God, as seen by us at present in the spirit of anxious inquiry produced in the minds of the people. They come to seek the Lord, in the prison with the prisoners, in the hiding-places of the persecuted, in the mountains, and in the dingles: wherever and whenever they can meet with any calling upon the name of the Lord, thither they resort. But what is still more marvellous, even some of the Queen's family are among them, though she herself does not yet love these things. Sweet are the cords of imprisonment to the prisoners—they are not ashamed of them any longer; for what the word of the Lord saith must be fulfilled. Read Deut. xxxii. 2, xxxiii. 10, 11; 1 Cor. iii. 6, 7, 8; Psalm lxxii. 6; Mic. v. 7.

All the Christians whom we know present their salutations to you and to the Churches. Tell all the Churches in your country that we are famishing and hungering for the bread of life. Contrive deep schemes to send us Bibles, for we are as a hundred to one plate at this time\*, because the books that were formerly received from you have all been burnt.

The following is our present state : - On the 15th day of the first month, persecution broke out, and twenty-one were caught: the tangena ordeal was given to nine—eight lived and one died; five were condemned to pay half the value of their persons; five were imprisoned; and two concealed themselves; but these two have made their appearance again, though their judgment has not yet been passed. But the persecution has not prevented the spreading of God's word, but, rather, has caused it to spread much more—nay, far and wide. bonds of the prisoners, the preservation of those tried by the Tangena Ordeal, the hiding-places of the concealed, and the blood of the martyrs, have facilitated the growth of God's word in the hearts of men. The hidings of those who conceal themselves bespeak God's power, for they abide under the shadow of the Almighty, not discovered by their enemies, while quite close to them. Why? enemies, while quite close to them. Because the Lord hides them under the shadow of His wings. When any are condemned to be sold as slaves, none will buy them, because the Lord has softened their hearts: and when any of those that conceal themselves make their appearance, none has strength to accuse and imprison them, for the Lord restraineth the wrath of man.

The five persons that were in chains remain each in his own house, a watch being set over

them; but even those set to guard them do not always remain with them, and the Lord has taken away their chains. Preaching the word, and mending the Bibles and the small tracts, is the only work they do. A great many people go to talk and converse with them, and even the jailors who watch them have become Christians. This great power fills the mind of the people with astonishment, and their hearts tell them that there is a God. This is the great power which our eyes are witnessing at present. Therefore, continue in earnest prayers for us and for yourselves.

Blessed be God, who hath not abandoned us to eternal perdition, but hath sent His beloved Son to redeem us from the bondage of Satan! Yes, the blood of Jesus redeems us, saves us, purifies us, and cleanses us great sinners from all sin. By a great and strong voice has Christ called us, and we have returned to Him. All the brethren and sisters in the faith wish to hear from you, and to have a letter from you as soon as possible.

One of our beloved brothers in the faith was lately taken ill-his disease became very violent, and the doctor gave him medicines. How wonderfully hath God shewn Ilis power in the sickness and recovery of this brother. The God of Heaven collected the brethren and sisters in Christ to come and see him and nurse him in his sickness. He did not cease to speak of the goodness of the Lord, while every one wondered that he could speak at all, owing to the violence of his disease: when the Christians would come to see him he seemed as happy as if he had no disease upon him. The love of the Christians was kindled into a flame by hearing him talking as freely as if he were in a country where there is no let or hindrance to the truth. The believers seeing this, rejoiced and praised God for what He had done to him and for him. We had no hopes of his recovery, but, blessed be God! he is restored to us. All were amazed, and exclaimed, "God alone maketh alive." This sickness caused many to come forward and inquire the way to eternal life. Our sick brother is now restored to health and strength. May you live and be happy! may you be greatly blessed of God!

A figurative expression, indicating the great disproportion which exists between the number of Bibles which they actually possess, and the number they require.

### BECHUANA COUNTRY

"IN THE WILDERNESS SHALL WATERS BREAK OUT."

Our latest intelligence from this part of Africa abounds in evidence that the Lord is present with the messengers of His truth, directing their labours and confirming His promises. The water of the river of life flows, in widening course, through this dry and thirsty land, and many are led, under the guidance of the Holy Spirit, to drink the healing stream. At Mamusa, the station in charge of our devoted brother, Mr. Ross, the blessings of the Gospel are seen breaking out on the right hand and the left; the number of converts is rapidly multiplying; the church is receiving large accessions to its fellowship; the native believers are growing in manifestation of the Christian graces; the desire of knowledge and civilisation, with a corresponding distaste for the customs and habits of barbarous heathenism, daily acquires fresh strength; and the state of society in general is evidently undergoing that process of amelioration which the Gospel alone has the power to originate or the vigour to sustain.

To these several points Mr. Ross briefly directs our attention in the ensuing

I have just returned from a very delightful visit to the Bamairas, having employed a part of the time in cutting and bringing home timber for our chapel at Mamusa. On the 23rd of July, I had the great pleasure of baptising seven men and one woman belonging to the dove tribe and admitting them into church-fellowship. They have for a long time past been inquiring and receiving instruction; and, as far as we can judge, they seem to have experienced the second birth. Thirteen of their thildren were also baptised on the same occation; and, as it was the first time that I received my believers into the Church there, it created a strong interest in the minds both of believers and heathen.

I am greatly delighted with the happy effects of the word of God among that people at the present time. Four still continue to inquire arready what they must do to be saved; others listen most attentively to the word presided; many of the heathen are carefully laming to read; and the believers have sent tim young exen, a goat, a sheep, and some amount of the same are always and sheep, and some and the themselves, and shew, if I mistake that the love of God is shed abroad in their heats has the Holy Snirit.

their hearts by the Holy Spirit.

It is really delightful to observe a flourishing Church rising amongst them, to witness their peat desire to buy books, clothing, and other accessaries, to see the believers increased in knewledge and in influence among their leading friends, and to find the native teacher,

Gasebonoe Moffat, still pursuing his Christian course with faithfulness and ability. I had the unfeigned pleasure and opportunity to minister to them, in holy things, two Sabbathdays, while we were cutting and preparing wood for our chapel at Mamusa, in their immediate neighbourhood on the banks of the Vaal River.

The five villages at Palakomu also appear to enjoy prosperity. The word of God is heard with great concern by many who formerly rejected and fled from it: the few believers begin to have considerable influence, and the time may soon come when the little leaven shall leaven the whole lump. Many inquirers are seeking salvation through the blood of the Lamb, and that knowledge of the Scriptures which maketh wise the simple. They welcome me among them as an ambassador for Christ, and take delight in walking to Mamusa, some miles, to attend our services on the Sabbath.

At Mamusa I am greatly comforted with the generally becoming deportment of the believers. I have had very hard work in preparing the materials for building the chapet, and they have assisted me pretty steadily, under the conviction that it is their imperative duty to do what they can to keep the Gospel and its ordinances among them. Our place of meeting has been so crowded for a long time, that we are now making a great effort to secure a much more commodious and comfortable place of worship.

### BLINKWATER.

### A MISSIONARY MEETING IN A HEATHEN LAND.

SINCE the removal of Mr. Smith to take charge of the Native Church at Graham's Town, this station has been under the care of our Kat River brethren, to whose sphere of labour it originally belonged. The following communication from Mr. Read gives the animating assurance that God is making the riches of His mercy to abound among the people, and that those who have received the truth in love are also learning practically to shew forth the power of its principles:-

In former letters (writes our venerable Missionary) we have reported favourably of this station. It has the privilege of having a very superior native teacher, whose labours are greatly blessed: he is assisted by three or four experienced and judicious Church-officers. The week before last, my son and I went down there to hold the Anniversary Missionary Meeting: very heavy rains prevented several Missionaries from attending, and consequently the preaching on the Sabbath fell upon my son and myself. After the morning-service, I baptised five females-two Caffre women, two Fingo, and one belonging to the late Apprenticed Class.

In the afternoon following the service, the ordinance was held, and about 130 members sat down at the Lord's Table. Many were Caffres, including some of those who were converted and baptised soon after my arrival from England: they have maintained their Christian character ever since. It was a reviving sight-Hottentots, Caffres, Gonahs, Fingoes, and several of the late apprentices, surrounded the Sacramental Board. I trust we all could say, "It is good for us to be here!"

Next morning, our old friend Captain Stretch, late Diplomatic Agent, as also our Brother Birt, arrived to help us at our meeting. Captain S. occupied the chair, and made an admirable speech; and he was followed by Mr. Birt in the Caffre language. A converted Caffre also made an excellent speech, and several Hottentots followed in succession, one of whom is an old disciple—the first spiritual child whom God was pleased to give me when at Bethelsdorp in 1801.

The subscriptions, from the peculiar circumstances in which the people have been placed, were not great, the whole amounting to 221. and some odd shillings; and the collection at the meeting rather more than 41. We took the opportunity of impressing on the minds of the people the importance of supporting the cause of God among themselves, so that the Society might give its funds to other parts of the world. The people entered heartily into the subject, and the females proposed that every one of them should give at least one shilling per month, and the men two.

### ACKNOWLEDGMENTS.

The best Thanks of THE DIRECTORS are presented to the following, viz...—

For Mrs. J. C. Williams, Upolu. To Friends at Market Harborough, for a box of useful articles.

For Dr. Hobson, Canton. To Mr. Marnock, Newroad, for a box of useful articles.

For Rev. J. Sugden, Bangalore. To the Bangalore Juvenile Missionary Working Association, Kingsland Chapel, for a box of useful articles. To the Young Ladies at Mrs. Pool's establishment, Andover, for a box of fancy articles.

For the Native Teacher, O. T. Dobbin, Colmbator. To Mr. G. H. Smith and Friends, Worthing, for a Commentary and Concordance.

For the Native Boy, Henry Jeula, Cuddapah. To the Maiss-hill Chapel Sabbath-school, Greenwich, for a Teloogon Testament.

For the Calcutta College. To the Maberley Chapel Ladies' Missionary Working Association, for a box of useful articles, value 321. To Friends at Scarborough, per Mrs. Kidd, for a valuable box of articles. To Mrs. Fleming, for six Testaments.

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Fsq., Croydon, for a box of books. To Dr. Cooke, for a parcel of books.

For Berbampore. To Miss Catheart and Friends, for a bex of fancy articles, per Rev. J. Paterson.

For Rev. J. Read, Kat River. To Mrs. M'Neiland Friends, Elgin, for a box of useful articles.

For Mrs. Locke, Graham's Town. To the Juvenile Missionary Association at Barrington, Cambridge-ahire, for a parcel of useful articles.

For Rev. D. Livington. To Miss Martin and Young Friends, Plaistow, for a parcel of apparel, &c.

For New Amsterdam. To the Young Ladies at the Misses Armstrong's Seminary, Bristol, and to Mrs. Fox, Atherstone, for a quantity of wearing apparel.

For Rev. J. Andrews, Jamaica. To the Young Ladies' Missionary Working Association, Holywell Mount Chapel, for a box of useful articles.

To E. S. Everett, Esq., Kensington; to J. Parker, Fsq., Mornington-crescent; to Mrs. Hardy; and to Mr. Hall, Bishopsgate-street, for volumes and sumbers of the Evangelical Magazine and other publica-

### ORDINATION OF MR. PETTIGREW.

On the 28th of May, 1848, Mr. George Pettigrew, who was sent out by the Society to Berbice in 1841, was ordained to the Missionary Office, at Lonsdale, in that Colony. Mr. Bowrey preached on the occasion, from 2 Cor. i. 14; Mr. Haywood asked the usual Questions and offered the Ordination Prayer; Mr. Dalgleish delivered the Charge; and Mr. Kenyon sustained the other parts of the service. Mr. Pettigrew, at the request of his brethren, assumed charge of the Station at Fearn, and the arrangement has been confirmed by the Directors.

### ARRIVAL OF MISSIONARIES AT THEIR STATIONS.

We have the pleasure to announce the safe arrival of our Missionary brethren and friends, who sailed in the *Perozepore*, April 19, at their several stations in China. They reached Hong-Kong, July 22, whence Mr. and Mrs. Young subsequently proceeded to Amoy, arriving there Sept. 2; and Mr. Edkins, with Miss Evans (now Mrs. Muirhead), and Miss Hanson (now Mrs. Wylie), to Shanghae, where they safely landed on the same day. Dr. and Mrs. Legge, Mr. and Mrs. Kay, and Mr. Gilfillan, remain at Hong-Kong; and Mr. and Mrs. Hyslop were still there at the date of our latest intelligence.

On the 11th of December, the Rev. W. Kent and Mrs. Kent arrived safely at George Town, Demerara, per Apollo, Captain Peake, and reached their station at Ithaca, Berbice, on the 20th.

\* The Directors respectfully request that, during the absence of the Rev. J. J. Freeman, the Home Secretary of the Society, all letters connected with the business of the Home Department, be addressed to the Rev. Ebenezer Prout, Mission House, Blomfield-street, Finsbury.

### MISSIONARY CONTRIBUTIONS.

From the 16th of January, 1849, to the 15th of February, 1849, inclusive.

/ Auxiliary So-	4	10	on account			0
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### MISSIONARY MAGAZINE

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THE

## EVANGELICAL MAGAZINE,

## Missionary Chronicle,

FOR APRIL, 1849.

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### TO CORRESPONDENTS.

race) and Lalens.

\*\*Rev. W. Bevan's Communication came to hand too late for insertion.—A'so, T. Bennett's.—He
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#### EVANGELICAL MAGAZINE

AND

### MISSIONARY CHRONICLE.

FOR APRIL, 1849.

### MEMOIR OF THE LATE REV. GEORGE JONES.

Minister of Highbury Chapel, Portsmouth.

THE following sketch of this devoted years, notwithstanding many interrupand truly promising servant of Christ, has been furnished by one who enjoyed an unbroken intimacy and friendship with the deceased during the last twelve years of his life. This intimacy commenced in the year 1836, at Homerton and that through the entire period of his sollege life, Mr. Jones was reposted and beloved by all. His habits of study and his attainments in every department, whether secular or sacred, were such as to afford the highest satisfaction to his tutors, to command the respect of his associates, and to stimulate them to exertion; while his unostentatious piety, and his great and growing acceptance as a preacher inspired the failest confidence in all that he would, in his future course, be an honour to the Institution in which he studied, and a great blessing to the churches that might he favoured with his ministrations. All these anticipations have been more than realized: but, while his own beloved flock and the churches around were "rejoicing in his light," and gratefully observing and admiring its rapid augmentation, his "sun suddenly went down at mid-day!" His pastoral life com-AOF ZZAII.

tions of health, his exertions were selfcut off in the full vigour of his days, | sacrificing and unremitting. The cause was in a feeble and declining state when he accepted the pastorate, but through his instrumentality much, and, it cannot be doubted, lasting good was accomplished. In the year 1844, Mr. Jones College. There, it may be truly said, received a unanimous and urgent invitation to the scene of labour which to the time of his lamented death he occupied with increasing acceptance, honour, and It is needless to say with what success. deep regret this change was contemplated by his former and strongly-attached flock. All lamented his loss, all followed him with their prayers and blessing. detail of all the difficulties which at this time encompassed his new sphere of labour will not be attempted. It was at once a wide and an important sphere. The infant cause, surrounded by an immense population, was oppressed with an enormous debt, and demanded unfettered exertion. Few were the families, small was the number of believers, (and these not yet organized as a church,) the congregation was exceedingly limited, and of necessity, very scanty were the resources to which our beloved friend was able immediately to look for help in the almost overwhelming work which he had undermenced at Lyme Regis, where for five | taken. The debt amounted to 1,2001.

The number united in fellowship by Mr. Jones was at first only twenty-three, and the congregation proportionably small. Passing over several difficulties, we may now sketch the pleasing contrast, and gratefully exclaim, "What hath God wrought?" In his new and arduous sphere our beloved friend laboured incessantly just four years and seven months. About twelve months before he rested from his labours, the last shilling of the formidable debt was paid off; so that, in the short space of three years and a half, the beautiful sanctuary in which he ministered rose from being all but sunk in pecuniary difficulties, and became perfectly unencumbered. In promoting this great work, the pastor and flock laboured earnestly, and made great sacrifices, and it would be unpardonable here not to record the fact, that the name of Joshua Wilson, Esq., will long be had in grateful remembrance by the church assembling in Highbury Chapel, Portsmouth, whose valuable counsel and noble contributions to the object, had much to do with the removal of a burden too heavy to be borne by the infant

cause. But there is something still more dclightful to be kept in remembrance. The church has been increased from twentythree to 101 members, and this increase was (with very few exceptions) by the addition of persons brought out of the world. The congregation has long nearly filled the chapel. The sabbath-school, sustained by a goodly staff of devoted teachers, and guided by the affectionate and untiring pastor, has been long the wonder of the neighbourhood, the hope of the church, When ! and the joy of the pastor's heart. Mr. Jones first went to Portsmouth there was no school provision, either for the sabbath or week-day, connected with Highbury Chapel. To this important object he soon directed earnest attention, and his strenuous efforts were crowned ! flowing streams." with signal success. For a considerable time, in addition to the sabbath-school, of spirit, such solid and ferven there has been in vigorous operation an a need not be added, that his pu excellent school belonging to the chapel,

conducted on the British an system, both for boys and a among the last efforts made loved friend was one to arrai enlargement and general im of the school-rooms.

He was anxious with his f found walking in every practica Christian benevolence. He pr sabbath-school lessons for his on the sabbath afternoon exa scholars in the chapel, after t of the late eminent Rev. D. Christchurch: he had a wee class for the young in the con in which to the very last he to and devout interest: and with render his sabbath-school teac intelligent as Christians, and cient as instructors of the risir tion, he established among then for the composition of essays periods, which essays were su the inspection of the pastor. I to these labours of love, those with the Christian Instruction S the London Missionary Socie here be recorded, as equally h to the dear departed, and the his charge. Truly of him it said, that he was " an exam believers in word, in conver charity, in spirit, in faith, and i Mr. Jones read extensively on subjects. The knowledge of ( revelation of his will, and the tion of his attributes was his pursuit: hence, while he cultiva of humble, patient, and devou the Bible in the original lang was a diligent student of the God in his providence. He wa indifferent to the political var the day. He was both an arder and an assiduous student of Na of him it may be said with "read books in rocks, and se

With such habits of mind, su strations were distinguished

vigorous thought, pleasing variety, holy unction, and great practical utility.

His aim was usefulness. His work was his delight. His reward, amidst his abundant labours was not sought in the applause of men,—this he had learnt to espise; -his reward was sought in having a conscience void of offence before God and man; in "keeping back mothing that was profitable "-in "feeding the flock" committed to him, -" building then up in their most holy faith,"-and in anticipating with them the blissful ement when the final Judge shall crown all their toils and conflicts with, "Well done, good and faithful servants, enter ye into the joy of your Lord!" The brief, but eminently successful and honoured career of our lamented friend, showed that he had a deep impression of the importance of earnestness in his mared duties, and that he felt the force of the following sentiment, to which he and often given energetic utterance, when conversing with his friends. Contesting the active and useful lives of time Christians with the torpid state of sthern, he would say: "How much letter to do all our work, and then go to met, than to drag on a uscless course, and not even be missed when we die!"

An extract or two from his farewell armon, on leaving Lyme Regis, will mutate and confirm what has just been attacked. The text for that occasion the Acts xx. 32: "And now, brethren, I then you to God, and to the word this grace," &c.

One of the most difficult attainments (he mp) of a Christian minister is, to ascertain the continuity what are the deficiencies of his people, and then to adapt his teaching to those deficiencies. .... Unlike all other professions, is ministry of the gospel has directly to do the God and eternity. There is no interving obstacle, no worldly care to break the chain of connection between the work of a thing obstacle, no worldly care to break the chain of connection between the work of a thing obstacle, no worldly care to break the sing obstacle, no worldly care to break the sing obstacle, no worldly care to break the intervent and his great account. He is an inhibited, by a Divine calling, to proclaim to the freeness and the fulness of a Saviour's the from a continued rebellion against the labours and cares, therefore, differ from the usual routine of carthly

employmenta. God is his Master; the bar of field his great tribunal. Never-dying souls are the objects of his prayers, solicitudes, and exertion; and his joys or his sorrows are governed by the degree of faithfulness with which he discharges his grand and overwhelming duties."

There are a few sentences in another part of the sermon referred to, which exhibit the solicitude of our departed brother for the purity and peace of the churches; and as they contain seasonable and important counsels to all Christian communities, now, like that over which he last presided, bereft of a faithful, zealous, and affectionate pastor, it may not be without service to "the household of faith," to give them a place in this imperfect outline of the character of a young minister of Jesus Christ, in whom there was scarcely anything but what was worthy of imitation, and in reference to whom "there is nothing to be regretted, except his loss."

After adverting to the circumstances under which the apostle addressed the Ephesian elders, in the text before cited, the preacher proceeds thus:

"He tells them to be on their guard against false teachers, whom he calls 'wolves,' men that would not spare their flock,' &c. If (he goes on to say), if there is any communion on earth, which needs our sympathy and prayers, it is the church of God; and if that church require more sympathy at one time than auother, it is when destitute of an earthly shop-And yet you will find some people who are vile enough to make that period of destitu-tion the very time when they will do their best to divide the affections of the people, to draw them away from the place where they attend, and to introduce as much confusion as they We would join with the apostle, can. . . . We would join with the apostlo, and say, 'Watch, brethren, lest such do enter in among you, and lest also of your own selves men should arise, speaking perverse things, and trying to draw away disciples after them.

The next passage which is here extracted will show that the beloved pastor and minister of Highbury Chapel knew how to stimulate and console, as well as how to instruct and admonish, the church under his care. His bereaved flock will readily recall the earnest look, the animating tone of voice, and the persuasive tenderness of their new glorified pastor,

while reading the following passage, But amidst them all he was enal which they will readily recognise as a "act the Christian," and to "end specimen of the ordinary style (and nothing beyond it) in which, while he was | yet with them, he was wont to give utterance to the feelings of his heart. They will feel also that the words of the then retiring minister express the feelings of the expiring pastor:

" To whom can a minister, retiring from his charge, better 'commend' the people of whom he once had the oversight, than 'to God,' the God of Israel, the God of the Christian church, the God whose word of promise and support has never failed? He is your great refuge and iled? He is your great refuge and Earthly shepherds are valuable in solace! their place, and the affection existing between them and their flocks is often, as it is in our case, of the tenderest and most ardent character; but still, they are not to occupy the place of God. They are not the rock on which the church is built. They are helpless and erring creatures, and derive from same only in-little strength they possess. 'I commend you to God,' my dear brethren. May his gracious love be your solace and your joy! May you erring creatures, and derive from Him only the his infinite wisdom preserve you from doubt and error! May the everlasting arms of his and error: May the eventsuing arms of his might be underneath you! In man you are in peril; in God you are safe. Keep close, there-fore, to him. Meditate much on his glorious character and his righteous dealings. Enjoy sweet fellowship with his Spirit. Live in the sweet fellowship with his Spirit. Live in the daily consciousness of his approval. Cast every care you have upon him. If troubled with the world, if annoyed by your own wicked heart, if friends deceive you, if your own children and acquaintances should prove a spiritual him drance, or if you are in any anxiety about his own church, about the minister with which that church is hereafter to be connected, O! let me entreat you to lay all these sources of care at the feet of God. Unbosom yourselves to him. Tell him the burden of your heart. Put all things under his wise and gracious disposal, and you shall never, never suffer any disappoint-

In thus testifying to the sufficiency of Divine grace in all the seasons of weakness, anxiety, affliction, and tribulation to which believers are liable, he could speak from personal experience. though a young man, he was not a stranger to trials: he passed through deep waters repeatedly, after entering on public life. The causes of these need not be enumerated, some of which were of too tender a nature to be recorded.

seeing Him who is invisible, "way is in the whirlwind an storm."

Mr. Jones was a pastor in the and best sense of the word. He la sedulously, and that beyond his sti not only in his study, but in the | nor did he permit the large de perpetually made upon his tim strength, in his own chapel, schoo various benevolent societies, to p his being a cheerful and frequent of the chamber of sickness. His pathy with, and attention to, the af without "respect of persons," wa marked towards the close of his lifa member of the Hants Association loss will be deeply felt; evincing, ever did, the most lively interest the objects which that Association long and so successfully been lab to promote.

In the half yearly meetings county ministers, his talents and c ter ever commanded universal re his wisdom and prudence ever s the confidence of his brethren at thera; his willingness to work, a gentlemanly bearing, gained for hi only the esteem, but the affection c

In the county of Hants, as in counties, there are to be found both churches and needy brethren i ministry. In these our friend a manifested a deep interest and sympathy, the remembrance of will long embalm him in the g recollection of many.

It may here be interesting to q few sentences from a communicati ceived from the Christian friend whom Mr. J. resided during the las months of his life:

"He was a most valuable and de addition to our family circle. His a temper and engaging manners greatly en him to us, his intelligent conversati structed us, and his excellent spirits ar form cheerfulness diffused pleasure as whenever he appeared. In him we found a sympathizing friend and a ki:

judicious counsellor. I had constant oppor-tunities of observing his devotedness to his great work. He was always laying out plans of refelects, and setting an example of unwearled stivity. In the true sense of the word, Mr. Jones was a philanthropist: no one could have a greater love for his species than he, or be willing to make greater sacrifices for the poorest of his flock."

To many who were favoured with only casional opportunities of intercourse with this beloved young minister, and these limited to public services, with all

the ordinary excitement connected with them, it will be gratifying to learn from the foregoing testimony, that their exalted estimate of his moral worth, their high anticipations of future usefulness and growing eminence, and their admiration of his Christian cheerfulness, holy consistency, unaffected meekness, and unfeigned humility were in perfect harmony with his habits, manners, and spirit when at home.

(To be concluded in our next.)

### MINISTERS AND MISSIONS.

No. II.

THE PULLIT.

MUCH as ministers may effect for missions, by the manifestation of the spirit appropriate to so important an ject, this object cannot be secured by my single means. To bring our people to a just appreciation of their obligations in this respect, and to quicken into active operation their best principles and affections, fact, argument, and appeal should be frequently presented to their understandings and their hearts, and the unrivalled power of the pulpit must be consecrated to this glorious service. To this topic, therefore, we shall now airert.

Although nothing about to be adwaterd should be supposed to imply that minions have no place in the ministratiess of any who worthily fill the sacred effice, there are, it is feared, reasons for the inquiry, whether in all cases this which it place to which it is entitled, and which it must hold in te teachings of the pulpit, ere the eds of our people are earnestly and steedily turned towards it, and their inwee and wealth brought under its . precical control.

That such themes as the great comminion and the world's conversion dewe and demand from the ministers Christ something beyond a casual

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tion needs no proof. And if their claims are seldom presented, and, when presented, with but little of that argumentative power and persuasive urgency which carry conviction and command obedience, the people will but dimly discern their duty, and will render very inadequate aid to the glorious enterprise. And but slight consideration is requisite to show that the place assigned to it in "the counsel of God," and its connection with His designs, with the work of Christ, and with the welfare of the world, are such as to entitle it to peculiar prominence in our preaching.

Now it is sufficiently obvious that the claims of missions upon ministers cannot be met merely by an anniversary service. Such a service, indeed, may have great value, and, in the present state of things, it is quite indispensable. But it alone will yield only a small quota of what is due to God and man from those who are "put in trust of the gospel." For let the Deputation be as effective as could be found, and the impression made by him as favourable as could be expected, no great reliance, surely, can be placed upon a stranger's visit or a mere annual appeal. And it may be confidently inferred, when such is the case, that there is something rence, or an occasional commendathe people, or in the proceedings of their pastor. Nor is it conceivable that any minister, possessing that influence over his flock which is necessary to secure the ends of his ministry, who had wisely and steadily taught and trained them to "serve their generation according to the will of God," could be thus dependent upon the stirring words of another, and the stimulating services of an anniversary. Whether they so regard it or not, ministers thus placed ought to feel that their position is humiliating, and that the past demands revision if it does not deserve reproach. We decry not these periodical exercises. On the contrary. as will appear in a subsequent paper, we estimate them at a high mark; but if they are relied upon as the chief means of promoting the spirit of missions at home, and the spread of the gospel through the world, surely, surely there must have been some defectiveness in the teaching or efforts of the minister which it behoves him to search out and supply.

Now this is indisputably the case, if missionary sermons are seldom heard except at such seasons, and if the minister then devolves this duty upon another. For, however welcome the visit and valuable the services of a deputation, he is not the chosen guide of that people, and his voice is to them the voice of a stranger. That, therefore, which he communicates should not supersede nor supplement, but simply confirm the ordinary instructions of the pastor, and deepen the impressions which he had previously produced. And if, in any instance, the anticipated visit of a deputation should induce the minister to dispense with missionary sermons, as a necessary part of his own preaching; if he accustom himself in this way to devolve upon another a duty which he himself ought to have fulfilled, then such deputations are rather an evil than a good, and can scarcely be regarded as anything but an injurious appendage to the ministry. For, what is the consequence? Thus, steady action is super-

seded by a single effort; frequent admonitions, by an annual appeal; "line upon line and precept upon precept," by a set discourse or some missionary details. Surely, such a plan must prove a failure; and if much reliance is placed upon it, as a means of sustaining the zeal and devotedness of a congregation, the result will painfully demonstrate its unsuitableness and insufficiency. not the sudden rush of the hailstorm, but the frequent falling of the soft shower, which saturates the soil and renders it fruitful. While, then, we do not depreciate the aid of deputations, let it not be, to any considerable degree, our dependence. Let our own course, as ministers, be such throughout each year of missionary effort, as to prepare their way, and to create in our hearers so deep an interest in their object, as to secure for them a cordial welcome and certain If the facts they detail are success. striking, their reasoning conclusive, their appeals impressive, let them merely strike a chord already strung and tuned by the pastor's skill, and the varied and telling tones of which will, by the same hand, be continued throughout the succeeding year. It is his to make the anniversary services effective. If, by repetition, amplification, addition, and enforcement, he earnestly endeavours to perpetuate and deepen the impressions then made, these periodical engagements will prove of incalculable worth; but, apart from such co-operation, let the stranger-advocate be as eloquent as Apollos and as fervent as Paul, his passing appeal will exert but little power.

It is not an infrequent complaint that in many missionary zeal is a fitful and failing thing; created by and largely dependent upon extraordinary means and exciting circumstances; and rather resembling the mountain torrent, which soon spends its force and leaves its channels dry, than the running brook, whose living waters never stay their gentle flow. And is there not truth in such lamentations? Can we be ignorant of facts which demonstrate that though

for a season, and especially after exciting ! services, liberality and effort appear to have shot up with rapid growth, and to have attained a sudden and surprising maturity, this was a symptom, not of strength, but of weakness—the sure precursor of immature development, rapid decline, and early death. As in all this there is no vitality, there can be no permanence. Such unwonted activity can be saly created in certain minds, and that too merely when they are moved by strong stimulants, just as galvanic in-Suence upon dead animals can only be made evident so long as the vital current retains some portion of its heat. Let the blood cool and coagulate, and the conductor of the electric fluid will be applied in vain.

And much as all this may pain, should it surprise us? Certainly not, if the minister, by the imperfect development of that part of Divine truth which bears upon the work of missions, has, undesignedly indeed, but not the less certainly, trained his people to wait for sanual services and to depend upon their stimulating influence. If "the hand of the diligent," and no other, "maketh rich," the pastor who would surround himself by a people continuously zealous, active, and liberal in the spread of the gospel, and who, through their generesity and labours, would obtain the requirite means for this end, must, by the full discussion of missionary topics, and the earnest enforcement of corresponding obligations, do his utmost to keep before them that standard, to indoctrinate them in those sentiments, to subject them to that authority, and to foster the spirit and form the habits which will bring in their train the willing service, "the effectual prayer," the Mberal offering, and "the living sacri-See," which Jesus Christ claims from all his servants.

In further confirmation of these sentiments, there are two considerations which should have weight. The first of these is the extensive influence of the pulpit.

Other influences, indeed, are at work.

The platform, doubtless, may, on special occasions, rival the pulpit, or even surpass it; and upon a select few the power of the press may be supreme. But, for popular and permanent effect, preaching is still the mightiest means which can be brought to bear upon the majority of those who frequent our sanctuaries. And this is true not merely of the preaching of the few gifted men, whose power to interest and impress, as rare as it is great, places them, in this respect, at a far remove from their brethren. It is equally true of all who worthily fill the sacred office, for it is not by dazzling splendour or stirring eloquence, but by the lucid exhibition, the earnest and especially the oft-repeated enforcement of the will of Christ, that the most precious, because the most permanent results are secured. Numerous facts prove this. proper, the names of living ministers might be mentioned who, with ordinary gifts and solely by the means described, have formed a people, in devotedness, activity, and beneficence, far exceeding some others presided over by men of superior endowments, and whose congregations, had they been as well trained and taught as those of their less distinguished brethren, might have as far surpassed them in influence and contributions for the world's salvation as now they sink below their elevated, their Christian standard. The reason of this is sufficiently obvious. The mass of our hearers reflect but little, and if we would constrain them to think and judge and labour in sacred matters as they ought, we must act with greater power upon And more their minds from without. than any other means, sermons quicken the intellect of such persons, give them sentiments, and to a large extent make them what they are, in so far as they know and do the will of Christ. Ceasing to act upon this class from the pulpit, we shall cease to act upon them at all. What, then, must be the loss, the waste of power which might be easily created and applied to the universal spread of the gospel, when the advocacy of this

operate upon not a few with all the force versaries, and the obligation to pray, contribute, labour, and live for the world's conversion, enforced only for the sake of augmenting a yearly collection. And, surely, it will cause no surprise, unless we have expected to reap where we did not sow, should we find, in congregations so circumstanced, that the knowledge of many on this subject is extremely circumscribed, their interest in it slight, and their contributions alike disproportioned to the demands of the great enterprise and to their own ability.

operate upon not a few with all the force of a dissuasive. By an unsuspected process they will thus be led to regard the noblest work which men can perform for God or the world, as amongst the secondary or outstanding obligations of Christianity, to which its professors may or may not, as circumstances favour or inclination moves, direct their energies and devote their possessions. And as they find that others account them and even their pastor consistent followers of Christ, though they evince no earnest care to carry out his cherished designs,

While, however, these remarks apply to the majority of our congregations, there is one large section of that majority which as yet Congregationalists have but slightly interested in this great object-the poor. But other communities have in this respect succeeded where we have failed, and we may confidently affirm that, in no results of his labour, is the plastic power of the preacher's hand so felt by them, and seen by others, as in giving form to their opinions and characters. In a few instances, indeed, this has been done; and the results are not merely important to the missionary cause, but such as prove that this class may be reached by the means now recommended. were the influence of the pulpit applied as constantly in all cases as it is in some, subscribers from amongst the operatives, instead of being few, would be so numerous as considerably to swell the total contributions, and possibly to surprise some of us who had not previously estimated the large totals which are easily raised in small sums. Let ministers but make the experiment; let them, for a single year, frequently illustrate and earnestly enforce missionary obligations, and they will soon mark, with mingled astonishment and satisfaction, the swelling tide of holy zeal and the rapid growth of their people's liberality.

But loss of power is not the only consequence of this omission. That consequence is sometimes worse than negative. Should ministers rarely enforce the claims of missions, such neglect will

of a dissuasive. By an unsuspected process they will thus be led to regard the noblest work which men can perform for God or the world, as amongst the secondary or outstanding obligations of Christianity, to which its professors may or may not, as circumstances favour or inclination moves, direct their energies and devote their possessions. And as they find that others account them and even their pastor consistent followers of Christ, though they evince no earnest care to carry out his cherished designs, or even live in the practical disregard of his most imperative commands, they soon become habituated and even hardened to this false position. True, indeed, the suspicion may occasionally haunt them that the great Master of the vineyard, when he comes seeking fruit, will expect from them that which they have not produced; but such a surmise will be too transient and unimpressive to operate a change, or even to create a pang. Nor can we wonder at this, when, on the one hand, we calculate the force of the motives which militate against the claims of missions, and, on the other, the feebleness of the ministerial efforts employed to overcome it. selfishness and the worldly spirit are continually at work within them, the judgment, the conscience, and the affections are seldom pressed and plied with antagonistic considerations, should it surprise us that some settle down in a self-satistied state, and fondly imagine that they obey the law of Christ, when the utmost they do to fill the whole world with his truth and glory is to drop a casual copper into a missionary box, or an annual shilling into the plate at a public meeting.

But low as this point is, it is not the lowest to which some such uninstructed professors will descend. So little are they prompted by conviction and constrained by love to spread the gospel, that, without much difficulty, they may be converted from heartless friends into active foes. Indeed, it is quite conceiv-

might be more self-satisfied, could they find a plausible plea for doing nothing, than, while allowing the cause to be excellent and its claims urgent, they render to it aid so wretchedly inadequate to its demands. Let, then, some enemy lift the standard of revolt against the Society to which they have doled out their small and constrained support, and the result They will at once may be foreseen. range themselves under his faithless mner. Though his alleged facts, when brought to the light, are found to be miserable mistakes or monstrous perversions; though his arguments are disingenuously sophistical, and his figures palpably false; though his pretensions to disinterested zeal, and the "great swelling words of vanity" in which they are invested, form too thin a vail to conceal, even from the least scrutinizing ebecreer, the unhappy influences and evil designs which have provoked his epposition; though refutation and exposure draw down upon him the conmnation of the rightcous, the contempt of the wise, and the compassion of the good,-still will such adherents stand heroically at his side, breathe his hostile spirit, echo his crafty and malicious words, and defend, as best they may, their own disloyalty to Christ with his dishonoured shield and broken sword. Of course they thus act "upon principle," and could not conscientiously contribute another penny!

But the frequent and forcible advocacy of missions, as a part of the ordinary instructions of the pulpit, is strongly recommended by a second consideration, viz.: ils influence upon the missionary iversary.

Every minister who wishes to sustain a missionary spirit among his people will anxious to make these services insesting and effective. But their beuning so depends far more upon the sens ordinarily inculcated by himself en upon the preacher or speakers who sy officiate on such occasions. If. wough the preceding year, they have

that some individuals of this class! been indoctrinated in their duty to Christ and the heathen; if, during that period, this great subject has been so set, and so kept before them, as to increase their love to missions, and their desire to extend them, then, the almost certain consequence will be that the anniversary service will attract a large number, and be invested with superior power to please and to profit. But let the pastor pursue a contrary course, and these seasons will return without a welcome, and be followed by few valuable results. could better things be fairly anticipated. If the instructions and inculcations of the pulpit have not been such as to fill the souls of the people with the conviction that there is no object of equal interest or importance with the world's evangelization, they will account it neither a duty nor a privilege to attend when it is specifically brought before them. If, indeed, it happen to suit their convenience; if the day is quite fine and the deputation popular; if they have no letters to write, no business to transact, no calls to return; if, just at the time of meeting, they have little else to do, and feel rather inclined, "upon the whole," to go, why, then, indeed, the meeting may be favoured with their company, and they may deign to devote two hours in the year to details which have filled heaven with joy, and ministered satisfaction even to the Divine Saviour. But if, on the contrary, the evening should be cold or cloudy; if some attractive book or some unimportant occupation has put in a prior claim, or some sojourner, who cares for none of these things, be an inmate of their dwelling, or if, for any other reason or want of it, they are "not inclined to go out," why, then, so far as they are concerned, the meeting and missions may take their chance: Christ's cause and the world's conversion can have no countenance from them.

But is not this an exaggeration? Would that it were! Few, however, whose opportunities have been sufficient to enable them to form a correct judgment on the point, will so consider it. Too frequently has it been confirmed, at the close of some thinly-attended missionary service, when, in answer to inquiries after Mr. A., or Mrs. B., this member, or that deacon, whose places were empty, the discouraged pastor has been informed that some slight cause, which would not have kept them from a party, or a parish meeting, from a journey of business, or an excursion of pleasure, had detained them from a service, so eminently adapted to honour the Saviour and to bless the world.

But, however bad may be the case of some who are absent from these meetings, it will be scarcely better with others who are present at them, if they have not been prepared to engage therein with an enlightened and devout appreciation of their great design. And in this they will be sadly deficient, unless previously taught to deem missions an essential part of practical Christianity, and the active support of them as necessary to its clear and consistent manifestation. Such professors may, indeed, occupy their place on these occasions; but they will do this rather in compliance with custom, or for the sake of appearance, than in accordance with conviction, or in obedience to Christ. They come together, indeed, but not as the men of Antioch, when they met to hear from Paul and Barnabas "all that God had done with them, and how he had opened the door of faith to the Gentiles.

Most painful is it, in some cases, for serious minds to listen to the remarks. and watch the results of these services upon individuals of the class just described. That which they sought, and, therefore, that which satisfies them, is a season of religious (?) excitement. lf the meeting has been "lively," and the speaking "spirited," and if, with a due proportion of what they call "eloquence," there has been a spice of drollery, they are pleased, "rewarded for their trouble." Some more ebullient spirits may even designate it "a capital meeting." But, without such condiments, more important

communications will be scarcely tolerated, and not improbably a service in which such sentiments, reasoning, and information have been supplied as should have made them wiser and better than they were when they came, condemned as "a dull affair."

But doubtless there will be persons of a very different class present at that meeting. They are those whose hearts are full of fervent desire to see the cause of Christ progress, and to aid in its furtherance. These, possibly, with but little encouragement from others, have, during the preceding year, "endured, as seeing Him who is invisible," and, constrained by high principle, have abounded in labour and liberality. But, in the circumstances we have supposed, even such will be endangered by the spirit so prevalent among their brethren. surrounded by a frozen atmosphere, and yet to preserve the warm, bright glow of devoted love to Christ and souls, is no casy task. And even the means which are especially designed to feed the sacred flame, will, in the case we are supposing, have a contrary effect. A thin attendance at the annual service, and the apparent apathy of many who are there, will tend to this; and if, at other times, powerful counteractives are not used, the burning coals in that congregation will be too few and far apart, and some of them, possibly, too "ready to die," mutually to communicate sufficient heat, to enable them to resist external influences. When, therefore, these ardent spirits mark the absence of some who should have been "pillars," the indifference of others who might efficiently aid the blessed cause, and the leaden spirit of dulness which presses upon all, they are ready to sink in sadness, and to abandon the work in despair. And, undoubtedly, it demands no ordinary measure of unbending firmness and fidelity on the part of "the faithful" few, to keep their standing in the midst of "the faithless" many.

"But," some may be ready to inquire, "what has all this to do with ministers? Why should the conduct you have de-

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stilled be imputed to a man who, possibly, more than any member of his church, condemns and deplores it? Censure these listless, frivolous professors as you please, and by describing, or demonstrate, and by describing, or demonstrate, but make not their pastor a partaker of their sins." known, or can we reasonably conceive of a case in which the pressing importance and urgent requirements of our evangelical institutions have been stated and enforced from the pulpit, as frequently and fervidly as they deserve to be, and a people, thus taught, answer to the description which has been given? It is

Now, we are quite aware that the remarks to which such exception may be taken, might be severed from the connection in which they are here introduced, and, with others upon the same tapic, might form a long bill of indictment against some who rank themselves se the friends of Christ. Nor do we forget that the conduct under consideration cannot be correctly estimated or adequately accounted for by referring it to any single cause. Such lightness, in regard to the claims of Christ, has, doubtless, a deeper source and a stronger support than mere ministerial deficiencies. Still, we are persuaded that these deficiencies contribute, in no small degree, to this evil, and that, in many instances, it would be materially diminished, if not entirely prevented, by means which he has it in his power to employ. Is it conceivable or consistent with fact, that a minister should present missionary obligetions with that prominence, and urge them with that importunity which they claim, with no better results than such m we have described? Was it ever

a case in which the pressing importance and urgent requirements of our evangelical institutions have been stated and enforced from the pulpit, as frequently and fervidly as they deserve to be, and a people, thus taught, answer to the description which has been given? It is true that, even in the best-instructed congregations, some may continue indifferent-barren trees, though planted in a rich soil, and enjoying the best cultivation. But, while this may be the case with individuals, it will not be the characteristic of communities who are thus favoured. As the frequent and copious showers which fall upon the mountains, although they may not penetrate some portions of the rocky surface, will percolate through others, and form within their deep caverns the inexhaustible sources of living springs, and fruitful streams; so is it with the ministrations which we now commend. Where, year after year, "the doctrine drops as rain," and the "speech distils as the dew, it will sink into the soul, and become the source of thoughts and feelings, purposes and plans, which, like fountains that gush free and full out of the mountain side, will pour themselves forth, in the forms of a living, practical Christianity, to fill the channels of sacred benevolence, and fertilize this desert world.

### GOD'S PRESENCE.-A NONCONFORMIST MEMORIAL.

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To the Editor of the Evangelical Magazine.

The Hall, Wem, March 6th, 1849.

REV. AND DEAR SIR,—Among the intimate associates of Philip and Matthew Henry few ranked higher in their estimation than the Rev. James Owen.

He was born Nov. 1, 1654, at Bryn, mear Carmarthen, in South Wales, and died at Shrewsbury, on the 8th of April, 1706, aged 52.

Having laboured as a Christian minister at Swanses, in Glamorganshire; at Sweeney, and then at Oswestry, in Shropshire; he removed to Shrewsbury, as assistant to the venerable Francis Tallents, who was ejected from St. Mary's in that town. He presided, also, over an academy then kept at Shrewsbury for the education of young men for the ministry.

His funeral sermon was preached and published by the Rev. Matthew Henry; and is one of the best productions of that delightful writer. It bears a noble testi-

mony to the varied attainments and thy presence go with us: to guide us: to excellencies of Mr. Owen. His good protect us: to supply us. husbandry of precious time—his might and readiness in the Scriptures-his wis dom and fidelity as a reprover of sinhis true catholicity of spirit-and the "end of his conversation," his solemn counsels, and heavenly speeches during a most painful illness, are recorded and dwelt upon with special appropriateness and beauty.

"Some account," too, of the "Life and writings" of the same "pious and learned" man, was afterwards given to the public, by his brother, Dr. Charles Owen. The book was recommended by the Rev. Dr. John Evans, author of Discourses on the Christian Temper.

The following sermon by Mr. James Owen, and transcribed from the handwriting of Mr. Matthew Henry, will, I hope, interest and edify not a few of your numerous readers.

I remain truly yours,

JOHN BICKERTON WILLIAMS.

June 6, 1695. Exod. xxxiii. 15. If thy presence go not with me, carry us not up hence.

In the beginning of this chapter, God threatens to forsake the people because they had forsaken him. They broke the covenant, and Moses broke the tables of They had turned their the covenant. backs upon God, and now God threatens to depart from them. Sin separates between a people and God.

Upon this the people mourn, and Moses intercedes, and at length prevails for a promise. "He said, my presence shall go with thee, and I will give thee rest."

The text implies a petition that God' would go with them. Assurance of the event is an encouragement to prayer. "If thy presence go not with me, carry us not up hence."

"Thy presence." Hebrew-thy face; that is, thy favour. As if he had said-Let us not move without God. better to die in the wilderness than to go to Canaan without thy presence. Let

Doctrine.-It is a great concernment to us to have the presence of God with

It is a matter of the greatest moment to us to have the presence of God in all ordinances and providences. It is our happiness in the other world to be with God, and our happiness in this world to have God with us. See how David prays. Ps. li. 11. "Cast me not away from thy presence.''

Shew I. What the presence of God is. 1. It is sometimes taken in Scripture for his essential presence. His omnipresence. This is with us everywhere. We cannot avoid it. Ps. cxxxix. 7.

- There is also his majestic presence. As on Mount Sinai. All God's appearances have been awful and terrible. Ps. cxiv. 3. "The sea saw it and fled: Jordan was driven back." Ps. xcvii. 4. 5. "His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." This is that presence which will discover itself at the great day.
- 3. There is his observing presence. Job xxxiv. 21, 22. "His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." This-Jonah, in a fit of unbelief, thought to flee from.
- 4. There is the punishing presence of God. Thus he is present even in hell. And in this world. Ps. ix. 3. "When mine enemies are turned back, they shall tall and perish at thy presence.' lxviii. 2. "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God." The torments of the damned are said to be from the presence of the Lord. 2 Thess. i. 9.
- 5. There is his gracious presence. This is here meant, that God would go with them. Conduct them. Supply them.

Shew II. That this is of great concernment to us.

- 1. The faithful in all ages have desired it, above any thing else. Jacob covenants for this. Gen. xxviii. 20. "If God will be with me." Then he needed fear nothing. "I will keep thy statutes," and David. "O forsake me not utterly." Pa. exix. 8.
- 2. It is promised to God's people as the choicest blessing. When God would arm them against temptations and afflictions, he promises his presence. "And the Lord said unto Jacob, return unto the land of thy fathers, and to thy kindred: and I will be with thee." Gen. xxxi. 3. He promised it to Joshua. "As I was with Moses, so I will be with thee." Let your conversation be without covetousness: and be content with such things as ye have; for he hath said, "I will never leave thee, nor forsake thee." Heb. xiii. 5.
- 3. God's departure is threatened as the screet of all judgments. It is better to be deprived of all than of God. That man whom God has forsaken is undone. To be separated from God, the God of life, is the worst of deaths. See 1 Sam. 28, how distrest Saul was when the Lord had departed from him. "He was afraid and his heart greatly trembled." Wicked men surrounded with the comforts of this life think they can do well enough without God. "Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven." Job. xxii. 14. When God departed from Samson he thought he could do as at other times. But see Judges xvi: he was delivered into the hands of his enemies. What was the difference between the Canaanites and the Israelites, but that the Israelites had the presence of God?

Shew III. Wherein is the gracious presence of God of such concernment to us. It is all in all.

1. With respect to particular persons. If God be with thee thou art happy, and nothing can make thee miserable. If he be not with thee thou art miserable, and nothing can make thee happy. If God

be with thee thou art safe. "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues," Psa. xxxi. 20. "Fear thou not, for I am with thee," Isa. xli. 10. The presence of God is a defence from all evil, Psa. xci. 1, 2. No temptation shall overcome. The gates of hell shall not prevail. God's presence will suit our strength to our burden. It will guide us in all our way. If the pillar of fire go before thee, thou canst not be lost in this vast howling wilderness. Joseph prospered in Potiphar's house: and in the prison—for "the Lord was with him." "Hezekiah prospered in all his works," 2 Chron. xxxii. 30. He will supply thy "wants.'

2. With reference to families. The welfare of families depends upon God's presence. "I will behave myself wisely in a perfect way. O! when wilt thou come unto me? I will walk within my house with a perfect heart," Psa. ci. 2. That family where God is, must needs do well. Obededom had the ark with him. On this depends the protection of families. The blood of the Passover secured the houses of the Israelites. This made

the houses of the Israelites. This made a hedge about Job. It is a cloud of defence upon every dwelling-place in Mount Zion. See Isa. iv.

The peace of families depends upon

The peace of families depends upon it. He is the "God of peace." When God withdraws his presence, all quiet and content goes.

So does the prosperity of families. See the 144th Psalm.

3. With reference to Churches. The presence of God preserves the purity of churches: If God dwell in his house there will be holiness. There will be unity. God is the God of love. The presence of the undivided God keeps a people in an undivided state. It is his presence that gives success to ordinances. Ordinances without the presence of God are as empty pipes. See in Isa. vi. 9, 10, how unprofitable the means of grace were when God was withdrawn. The tranquillity and liberty of churches de-

pend upon his presence. It is a wall of ; protection. When that is taken away the vineyard is laid open.

4. With reference to nations and kingdoms. The counsels of nations depend on the presence of God. If God depart their wisdom is departed. "The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards," Isa. xix. 3.

The courage of nations depends upon the Divine presence. "The angel of the Lord appeared unto him - Gideon and said unto him, the Lord is with thee, thou mighty man of valour," Judges vi. 12.

The success of war depends upon the same presence. The battle is the Lord's. "In Salem also is his tabernacle, and his dwelling-place in Sion. There brake he ! the arrows of the bow, the shield, and the sword, and the battle." Psa. lxxvi. 2, 3. So-the plans and success of nations are alike dependent on the presence of God.

Uses. I. See here the difference between the godly and the ungodly. The godly earnestly desire the presence of God. Wherever we are, and whatever becomes of us, let us have that. The wicked love not the presence of God. They say "Depart from us," Job xxii. 17.

Therefore they are weary of sabbaths, &c. They depart wilfully from God, and dei sire not to return to bim.

II. Then let us bewail God's departure from us. Blessed be God that we are not utterly forsaken. The glory did not depart from Jerusalem in an instant. It made gradual removes. Are not we under the tokens of God's withdrawings from our solemn assemblies? There is little conversion work done. "And it came to pass, while the ark abode in Kirjath-jearim that the time was long: for it was twenty years: and all the house of Israel lamented after the Lord." 1 Sam vii, 2.

III. Let us engage God's presence with us. Let this be our great design in coming to ordinances-to enjoy God there. Rest not satisfied in any ordinance without God. Call that comfort a snare in which thou art ready to rest short of God.

If you would have the presence of God

- 1. Put away the accursed thing. See Joshua vii. 12. Sin is that which separates us from God. Labour after purity of heart, and hands, and conversation.
- 2. Bewail what you cannot mend-the iniquities of the land: of the neighbourhood.
- 3. Be carnest with God for his presence. It is prayer that engageth God for a people, for a family.

### COLLEGE RECOLLECTIONS OF THE LATE DR. PAYNE.

THE year 1848 will occupy a broad page in Europe's history. The overturnings of kingdoms, and the continental throes and convulsions, will be fruitful topics for historical registration. This and the preceding year have been distinguished in the annals of modern Nonconformity for the mortality of its ministers. In a brief space of time great and good . men have fallen in Israel. Eminent intellectual and moral excellencies have been

the Rev. John Ely finished his course of extraordinary usefulness, leaving on the church deep impressions, from the remembrance of his exalted ministerial endowments, and from his manly, finelyformed Christian character, suited to "fine issues." His bosom friend, the Rev. Dr. Hamilton, did not survive him twelve months; but lived to write Ely's beautiful biography,-a graceful, faithful memorial of departed worth. These were no exemption from the desolations of brethren, lovely in their lives, and in death. At the close of the year 1847, death not divided. They were well fitted

and side by side, in private friendship and in public service, -the one Ulysses, and the other Achilles, in the churches' conflicts. Dr. Hamilton's removal seems to us an irreparable rent in the Congregational ministry. He was pre-eminent for genius, and free from the glare which leads astray,—" he was a burning and a shining light!" He had a rich, courtly, regal mind, -born to rale. In his preaching he was the centre of light and power,-in his writings, "being dead, he yet speaketh." They are precious benefactions of thought, treasured up for posterity's profit, and diligently and devoutly read, will be a valuable legacy to the Church of God. He lived gloriously, but he died still more gloriously, - and almost without a solecism, we may say his death was the best part of his life. In the month of September Dr. Russell closed his life and his ministry together,-a ministry all skilful and powerful in expounding the oracles of God. He has left profound gospel thoughts on record, and his beeks are as household things to us. He was eloquent and mighty in the Scriptures,--- a preacher clothed with scriptural truth,—and his spirit is gone to the spirits of just men made perfect,-laden with the treasures of truth. In June last the Rev. D. Gunn finished his course with jey, and went to the possession of his seward. He was truly a pastoral chief, -worthy of double honour-ruling well in the Church of God, -successful in multiplying Christian churches, and in sendering, by skilful and persevering superintendence, the Sunday-school at Christchurch so practically efficient, as

In the death of Dr. Payne we have a general and special interest. The unexpectedness of the event, and the first tight of its announcement, produced a deep pang; and for a time we felt all the himstness of a painful parental bereavement. We were led to solemn reviews of past days, and the impressions which had been dimmed by a broad interval of than, were suddenly freshened by the

the usual college course at his feet, and having read attentively all that has subsequently come from his pen, we may be supposed to have some insight into his character, the outline of which we have thought might not be an unacceptable offering to the readers of your journal. He was possessed of singular acuteness, and was no ordinary metaphysician. Critical acumen and power of analysis were observable in all he did. He accustomed himself to microscopic niceties of observation, and diligently gathered up all important fibres of thought,-weaving them together with remarkable exactness. He laid much stress on logical continuity, or orderly accurate conception, and had but little interest in writers who lacked this peculiarity. To a general observer of things, or to a reader more conversant with the comprehensive than the acute, there did appear a tendency to hairsplitting,-a profitless refining of thought. designated, "Subtlety attenuated into inanity." He was severely correct, but he had not unusual range and breadth of intellect. He was at home in struggling through the most tangled paths of metaphysical theology, and in concentrating the whole force of his mind on dark and difficult ethical inquiries. he were not so expansive in his modes of thinking, as to explore some unknown, far distant continent in the regions of thought, he had singular aptitude for doubling capes, and for sailing in safety amid rocks and breakers, where ordinary men would have been wrecked and lost. In this order of mental activity he found refreshment and repose; in rest from it he would have rusted away. On all the great questions which he delighted to ponder, he was not satisfied with the how, but was perpetually pursuing the preceding why. He had boundless ability for metaphysical criticism, and in promptly detecting the weak parts of an argument. He had many qualities in

common with Dr. Williams. He was a

formidable adversary in reasoning, and

shone in faithful searching reviews. His

Doctor's decease. Having sat during

fairness was equal to his formidableness. ' Apart from all moral considerations, his passion for sound logical statement was paramount to the power of prejudice; and he could more readily surrender an untenable opinion, than do violence to his understanding, by the admission of a fallacious argument. His philosophical and theological prelections afford ample illustration of his intellectual, metaphysical character. His course of mental philosophy is valuable, not because it is his own bold, independent system of philosophizing, but because it is an able defence of the system of Dr. Brown, and abounds with acute discriminations on the respective systems of Reid and Stewart. To any one having love for mental science, the Doctor's lectures were highly interesting, and thoroughly disciplining. We much regret he had not cultivated larger acquaintance with t1 e German philosophers, especially with Iregel and Kant. The native bent of his mind, and his thorough love to truth, fitted him for exposing clearly the multiform sophistries and plausibilities which distinguish much of continental philosophy, and for detecting the latent and insidious errors of continental theology, We cannot forget the deep interest with which we passed through his course of moral science, an interest awakened by the worth of the course, but deepened by the indefatigable industry, and the cordial gratification with which the Doctor led us on, step by step. We are familiar now, after a lapse of sixteen years, with his bearing then, pointing out our path in his own style, and with keen perception dissecting and differing widely from the system of Dr. Brown, and placing the whole doctrine of morals on a safe and stable basis. This part we deemed then, and still continue to do so, the most valuable portion of his philosophical teaching. It only required a learner's sympathy with it, and a kindling enthusiasm in receiving its lessons, corresponding with the teacher's; and it could not fail to beget accuracy of con-

comparison with other portions of his course, it was very brief,-the judicious jottings down of thought. It needed, as well as deserved, greater expansion.

The Doctor is best known to the Church as a theologian. We had the privilege of receiving his instructions in this department, when his lectures had been recast, and when they had acquired their permanent and most matured shape. In theology he belonged to the school of Hall, Wardlaw, Russell, and Fuller. Though differing in some respects from Fuller, we cannot but think him deeply indebted to Fuller, for some of those simple, conclusive scriptural illustrations on the cardinal doctrines of the gorpel, which distinguish the writings of that eminent modern divine. He summoned the full force of his mind, and consecrated the full vigour of his life to the working out of his theological system. He was sensitively alive to all doctrinal deligquencies, and intently looked at every phase of thought in the fundamentals of our holy religion. There is generally a reigning rectitude in his theology, beptized with heart-felt love to sound evan-With the general gelical doctrines. outline of his views we do for the most part accord,-there are opinions in it to which we take exceptions. The effects of his written theology were felt by us in its delivery from the chair. There was too much the appearance of analytical thinking,-an over-frequent recurrence to terminology,—and the whole possessing too metaphysical a cast for any popular purposes. The style is clear, simple, forcible, but cold. The Doctor was wanting in poetic power, and having starved his imagination by protracted intellectual effort, his trains of reasoning are not charged with the matter of passion; but to one of warmer temperament, appear to be worked in frost rather than fire. With all these deductions, however, he will long live by his writings. He was not distinguished for his varied learning; while he had passable attainments, he had nothing in the shape of ception and invigoration of intellect. In scholarly acquisitions. He was more

d for thinking than for learnill not be known to posterity of practical and pastoral theoan erudite biblical critic, refound polemical divine, valuable religious doctrinal e rising ministry, and to the tive portions of the Church

vivid recollections of him as especially as a teacher of le always showed lively intedelivery of his lectures,-an is-taking in illustrating and his views, and in trying to n deeply on the minds of He had great ease and his viva voce statements, and inmistakable earnestness in on the great truths of our By a vigorous but undislect,-to a mind with native indeveloped acuteness, and n of love for doctrinal diviuniformly successful in his By minds of a much lower character, his teachings were d not be appreciated. Hence through his philosophical cal course with much painful largely profited, because sympathy with his acutecrimination,-and could not tions which they deemed so ministerial vocation. His nking gave to his criticisms, the appearance of severity, severity of reasoning rather llog. Nevertheless, it proorbid impression on some operated, to some extent, in on of mental effort. The es of thought in a vigorous first unfoldings, were perhaps boldly; but in this there persuaded, nothing cynical Whatever imperfections have, he had fine, manly, encies. A generous-hearted ys found in him a generous-r. He had great honesty less of purpose. He abhorred all evasion and chicanery, and loved to see transparency of character. He was a stranger to parsimony and niggardliness. He had a benevolence painfully bounded by his means,—and his ability and benevolence could never walk hand in hand. To every appeal of Christian charity he loved to yield a hearty response. His piety in all the duties of life was prominent and healthy. Religion with him was a felt, living reality. However little affected a man might be with the force of his teachings, none could doubt the soundness of his principles. His whole demeanour was marked by a becoming gravity,—having in it a tinge of constitutional melancholy.

As a preacher, he did not generally excel; he was naturally wanting in the attributes of popular and effective preaching. His voice was unmusical and monotonous; his manner in the pulpit was not easy and free, but somewhat stiff and frigid. His preaching, whether it partook of the disquisitive description, or of the hortatory and practical, had no salient points in it,-no sudden strokes of pathos—no bursts of passion, breaking forth, like the jet of the Geyser, when the spring is in full play. We have heard him when there has been an exception from his ordinary style of address. Some of his ordination discourses were of great worth, abounding in weighty thought, in wise and rich counsels; and the whole freshened with tenderness and unction, so as deeply to affect the hearers. With such spiritual repasts as these the churches of the West of England have often been favoured. On the platform, when he suddenly caught inspiration from his subject and circumstances, he spoke with telling effect, and his speeches then were the gushings forth of thought and feeling.

In the domestic relations of life, as husband and father, he was unusually lovely. His was a happy home. We often felt, during our college connection with him, that few men were more favoured with "home-born happiness" and "fire-side enjoyments." When he

appeared in the midst of his household, he laid aside the character of the scholar, the philosopher, the divine, -and grae fully slid into all the feelings and nets that were delightfully homely. In this honoured dwelling there was a kindliness that soothed the soul -- a tenderness that melted,-a love that refined. The Doctor's first appearance in the morning was a signal for all his children to group and gather round him, -showing how much he loved them, and how much they loved him; and it required sometimes an effort to detach himself from these merning embraces. After dinner, he usually retired into the bosom of his family; and in the summer season he would sally forth, with a daughter on each side, with a boy on his back, and the youngest child in his arms: in this way, chasing away the cares of life,-unbending the mind,-stooping to the capacities, yielding to the wishes, and mingling with the diversions of his children. When duty demanded his absence from them for a few days, his return to them was quickened by strong parental love; and they also uttered many a hearty wish, and gave many an anxious look, to see his face again. As soon as he opened the gate, there was the rush of rivalry first to greet bins-and howes met with the glee of his little ones, and with the welcome of als whole hour. These scenes of family happiness, so fell of a truelness and love, we have often wire and, The enildren ware as ust need to first and to speak to each other or the kindliest manner; and the record of this household was seldent looken by 1.14 startling inquiries whole are some a where anger is absorbed, and top in strong and storing. To a firme part in

much fondness of affection for his family, how bitterly he must have felt the parting with his two eldest daughters at the same time, for missionary service,-the one to the East and the other to the West Lether; but how honourable to his posts! The fountain of his feeling was deeply stirred, the sluices of his sorrow were widely opened, when he was bereft of his claest son, -a promising youth, who died on a foreign shore. His beloved wife, so active and efficient in health, and who had long lightened his burdens and doubled his joys, was for many years before her death, quite an invalid and a great sufferer. In these and other ways the Doctor was sorely smitten with family trials. His last years were marked with much personal weakness and affliction,-and yet he was honoured to serve God in the gospel of his Son to the last day of his existence. On the evening of June 19th, he preached for Mr. Pyer, of Mount-street Chapel, Devouport, on a theme on which he detiglated to dwell, -" God is love;" and preached with remarkable solemnity and pathos. He reached home with some difficulty,-retired to rest,-and, amid the quietness of the night, he breathed out his spirit unto God. He had done his work, sobut the death of so great and good a man is a loss to the church. How grave like the world becomes by the reasoval of such friends,-but to survivos, overv such accession to hearen matters it were more endearing and denguital in prospect. In the present in trace, death is a surpassingly consalling the ideration -a sublimely grand and makent idea: "Absent from the with the Lord."

## HINTS TO MINISTERS OF TOONGMIZING THEIR STRENGTH. A LETTLE OF THE LATE RUN OF AGLES SIMEON.

Duan Sing of regret over digital had so many of the groupy, who wish to benefit their people, incapacitate them-

Almos figh by their imprudent exertions. I went an aithout stopping one single Sunday for twenty-four years; and lead

I been sensible that I was over-labouring I should have stopped in time. So far I see no reason for self-condemnation. But in the first year of my breaking down, I continued doing what I could. In that I was decidedly wrong: and in ostnequence I fixed my weakness, and did not recover at all materially for thirteen years. Had I been content to be silent, and to do NOTHING even in the family for one year, I now see that I should have perfectly recovered in that yeer.

I took into my hand physicians' receipts; but never swallowed one. My receipt for you, unless the tubercles mader your tongue are symptomatic of something that has no connection with reaching, would be-

"Twelve months of total silence :--as much travelling during that time as will agree with the pocket ;-temperance in t;-a holy state of nearness to God, and peace with him;—a special guard egainst sighing, and lowness of spirits."

A parable will best explain my mean-

A man wanted to set up in business for himself. He earned and spent a guinen a week. He asked advice, how to get a capital. He was told, If you

earn a guinca a week, and spend it, you will never be worth more than one guinea in a hundred years; but, if you earn a guinea a week, and spend only six shillings, you will one year save, including compound interest, nearly forty guincas; and in two or three years be in circumstances to take a little shop."

Application .- If when you have got a little strength by laying by, you will spend it, you will never be an efficient minister to your dying hour: but if, when you have got nearly well, you will still be content to do as little as when you were very ill, you will show more wisdom, ay, and piety too, if it be for the Lord, than falls to the lot of many. Not one person in one million has fortitude enough, and resignation enough, or self-denial enough to drink up this recipe to the bottom. But if you do for one year, you will have reason to bless me and to bless God also, I hope, for many a year. To be ill soon enough, and long enough, is a part of wisdom known to few. I thank God that the experience of sixteen years has taught it to

Your most faithful servant,

C. SIMEON.

King's Coll., Cambridge, Aug. 10, 1822.

### FURTHER CONTRIBUTIONS TOWARDS "MATERIALS FOR THOUGHT."

" MY BURDEN IS LIGHT."

A LIGHT burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I m to find a shadow of it in the wings of a bird, which are indeed borne by the contine, and yet support her flight towada heaven .- St. Bernard.

TAITH WITHOUT WORKS IS DEAD, BEING ALONE.

It is like a cipher in arithmetic, the, no matter how often it may be ted, represents nothing, "for it is is being alone;" but when added to is that which gives value to our works. -Bagot.

"GOD SO LOVED THE WORLD THAT HE SENT HIS SON.

WE should remember that the death of Christ did not produce the love of God, but only displayed it .- Ibid.

"THE CHIEF CORNER-STONE," 1 Peter ii. 6.

CHRIST was God, that he might be a strong foundation; he was mun, that he might be suitable to the nature of the stones whereof the building was to consist, that they might join, and cement together.—Dr. Leighton.

### "HE IS DESPISED."

The sun seems less than the wheels of a chariot, but reason teaches the philosopher that it is much larger than the whole earth, and the cause that it seems so little is its great distance. The naturally wise man is equally deceived by this carnal reason in his estimate of Jesus Christ, the Sun of righteousness; and the cause is the same—his great distance from him, as the Psalmist speaks of the wicked, Psa. x. 5, "Thy judgments are far above, out of his sight."—Ibid.

CHRIST'S INTERCESSION.

"In the hour of trial,
Jesus pray for me;
Lest by base denial,
I depart from thee.
"When thou seest me waver,
With a look recall;
Nor for fear or favour,
Suffer me to fall."

James Montgomery.

"IN HIM ALL FULNESS DWELLS."

HE on whom the sun shines is not without light, though all his candles are put out. If God be our God, he is our all. And if he is our all, we shall not, while he is with us, find the want of creatures.—Baxter.

" SUFFERING CONFORMS US TO CHRIST."

In the day of adversity the Comforter will show you that the rod in his hand is a pencil, by which he draws God's image in fairer lines upon your soul.—Rev. James Sherman.

"RECEIVE WITH MEEKNESS THE EN-GRAFTED WORD,"

So limited are the mental powers in our present state, that the moment we begin to criticise we cease to feel.—

Caroline Fry.

MEN think of sin as a succession of separate acts, rather than as a principle of action: of holiness as the adopting of certain maxims rather than a state of being. A man may deal fairly to-day, and fraudulently to-morrow; nay, he may, at the same moment, give the boon of charity with one hand, and grasp the wages of iniquity with the other; but he cannot be at the same time righteous and unrighteous; he cannot be at once an honest and a dishonest man. We do not say that a natural man never does right; never acts properly nor feels justly; but we say of his actions, the best and the worst, that they flow from a principle of earthliness, self-interest, and expediency, not from love of God, or love of holiness: they flow from the same principle that would have induced him, had it seemed desirable and expedient, or to his

"TO BE CARNALLY MINDED IS DEATH."

"I HAVE SET THE LORD ALWAYS BEFORE ME."

interest, to do the exact contrary .-

Caroline Fry.

TRUE religion is an habitual recollection of God, and intention to serve him, and thus turn everything into gold. We are apt to suppose that we need something splendid to evince our devotion; but washing plates and cleaning shoes is high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the part of prime minister, parisis minister, or watchman.—Neuton.

"CHRIST THE HEAD."

Christ is not the head of any one visible church, or of the whole visible church, in the sense in which he is the head of his body, the church of the first-born. Yet upon this confusion of things perfectly distinct, by good and able men under temporary delusion controversies have been kindled, separations created, and occasional excommunications fulminated worthy of the times of Hildebrand himself.—Dr. Cumming.

H. H. H.

### Noetry.

#### CHORUS.

rom the Rev. Samuel Spink's "Pharach," one of the most remarkable Poems of the Age.)

Hall to thee, God of Israel, Lord of might!
Throned on the car of clouds, and robed in light!
For thou art God alone;

And all thy numerous hosts obey
Thy sovereign sway.
Princedoms and powers on high
Stand bending round thine everlasting throne,

Or swiftly through the illimitable sky,
Heaven's winged couriers fly,
To make thy mandates known.
At thy command,
Famine, and pestilence, and war,
Dart their envenomed shafts afar:

Or sparkling fire,
The smiling image of its Sire:
That potent word
Which, by thy children heard,
Gently wins them to their duty,
And bids the holy tribes rejoice,
Is terror to thy foes,
And scatters through the nations plagues and woes.
Even so now,
Thou heard'st our cry:

Thou heard'st our cry:
Our wail of misery reached thy temple high.
Then shook the frightened earth beneath thy frown;

shook the frightened earth beneath thy fro
And thou didst bow
Thy heavens, and camest down,
Riding thy cherub steed
With lightning's speed
Borne on the wild wind's rushing pinions,
Through thy measureless dominions;
And in thy dreadful ire,
On every side,
Didst scatter wide

Didst scatter wide

Plagues, tempests, hailstones, coals of fire.\*

Lord of the skies,

Israel's Emancipator, hail!

Most wonderful, most wise!
Before thee bow
Thy foes, and at thy presence quail.
All glorious thou,
Leader of heaven's innumerable train,

More dazzling than the million million suns
That stud the midnight arch

Beneath thy feet,
Like dewy gems or drops of golden rain;
The glowing pavement of thy march:

More dazzling than the glorious ones
Around thy burning seat.

Hail to thee, God of Jacob, Lord of might!

Throned on thy car of clouds, and robed in light!

Psa, xviii.

### Review of Books.

AN PRIMEVAL: or, the Constitution and Primitive Condition of the Human Being. A Contribution to Theological Science. MAN PRIMEVAL: By John 112 "The Great By JOHN HARRIS, D.D., Author of "The Great Teacher," "The Pre-Adamite Earth," &c. &c. 8vo. pp. 510.

Ward and Co., Paternoster-row

Ir we do not greatly mistake, this long-looked for volume will create and sustain a deep impression in the more intellectual circles of the religious world. It is the circles of the religious world. It is the second of a series intended to comprehend the whole subject of Theological science. The principles or laws developed in the "Pre-Adamite Earth, and applied by the Author to the successive stages of principles of the successive stages of principles and the successive stages of principles. meval nature, before man was called into being, are here resumed, and traced, with admirable force provided being, are here resumed, and traced, with admirable force, precision, and beauty, in "their next and higher application to individual man." "In him," observes Dr. Harris, "all these pre-existing laws were recapitulated, and others were superadded. He himself was a system of moral acceptance. government. Not only was the grand pro-cess of the Divine disclosure to be con-tinued in man and by him, but he was so constituted that to him the entire mani-festation was to be made." This is a magnificent thought; and the elaborate Treatise, which we now introduce with great satis-faction to our readers, will abundantly verify the soundness of the principle upon which the author has constructed his theory of the relation in which man stands to the laws of the Divine procedure.

The distribution and arrangement of thought in this volume are such as to afford ample scope for the Author's remarkable powers of analysis and illustration. In looking with a keen and searching eye at the principles which regulate the conduct of God towards man, as the intelligent inhabitant of this lower world, Dr. Harris has laid down for himself three distinct but connected views of the Divine procedure: First, The End aimed at by God; Second, the Method of attaining it; Third, the Reasons for the employment of it.

In vindication of this outline of thought, we have the following very logical remarks.
"The grounds for the adoption of this threefold arrangement may be more explithreefold arrangement may be more explicitly stated thus:—Reverentially assuming, first, that every step of the Divine procedure is related and tending to an ultimate end: it may be inferred, secondly, that 'the only wise God' who 'seeth the end from the beginning,' pursues that end, not improvidently and uncertainly, but one way in the content of t

according to an all-comprehending method; according to an au-comprehending method; and, thirdly, that the method chosen involves special reasons why it has been preferred. For unless we can suppose the Divine Being to be coerced by a necessity superior to himself, or to be bound by the iron mechanism of fate, we must infer that he has intelligently devised, and voluntarily adopted the entire plan of his procedure; and if so, it follows that He has done so for rea-sons, or 'according to the counsel of his own will.' These three parts, though inse-

parably united, are essentially distinct."

The First Part of the work, which is devoted to the consideration of the human constitution and of natural laws, is a noble specimen of the Author's powers of abstrac-tion, and of his enlarged acquaintance with the ascertained laws of the material uni-We do not believe that in any treaverse. tise in our language man's relations to the aystem and order of things to which he belongs has ever been so fully and satisfactorily developed. In Eighteen chapters, we have a full account of "Man Primeval," in which all that pertains to his physical, mental, and moral being is brought out to view with a clearness and force equalled only by the vast range of knowledge which the author displays. The 1st CHAP. is author displays. headed Houness, because, though it unfolds all that pertained to the introduction of man to that seene which had been prepared for him, it relates chiefly to his constitution, as formed in the image of God. CHAP. II.
"THE PAST BROUGHT FORWARD," contains a reference to the Author's second principle, noticed in his "Pre-Adamite Earth," and beautifully illustrates the records of the Bible on the creation and position of the first happy pair. CHAP. III. is styled, first happy pair. CHAP. III. is styled, PROGRESSION; and contains the true philosophy of the human mind, in all that relates sensation and perception, understanding and reflection, reason, speculative and realand reflection, reason, speculative and restrict, imagination, man emotional, man voluntary, conscience, language and testimony, and man's primitive condition. Chap. IV. is on Continuity, or the serial character of the Adamite creation. Chap. V. is on Development, showing the superiority of man. Chap. VI. is on Activity, made necessary by man's constitution. Chap. VII. is on man's Relations. Chap. VIII. relates to Chap. VIII. is on the stop of the continuity of the chap. man's nature is placed under the law of. His power escape invasion from the uncompoligation. Chap. XII. refers to Uni-porarry; or General Laws. Chap. XIII. to Well-Being. Chap. XIV. to CONTINGENCE OF DEPENDENCE. CHAP. XV. to ULTIMATE FACTS. CHAP. XVI. to NECESSARY TRUTH. CHAP. XVII. to AMALOGY. CHAP. XVIII. to CHANGE.

But all these chapters must be read and ondered deeply, and richly do they deserve t, if their vast treasures are to be extracted.

The Second Part of the work, Chap.

KIX., is an inquiry into the "Reason of
the Method" which God has pursued in
elation to "Man Primeval." 1. The Reaтив Матнор" relation to "Man Primeval." 1. The Reason which belongs to man's constitution, and
involves his well-being. 2. The Reason which
relates to the Divine all-sufficiency, and
includes man's destiny. 3. The Two-fold
reason in relation to the first man.

The Third Part of the work, Chap.

XX., discusses "The Ultimate End, in
the display of power, wisdom, goodness,
and Holiness."

and Holiness.

As we have examined every page of this work, and put forth our best efforts to understand the full import of its varied and rich details, the resistless impression has some over our spirits, that the respected his laborious but successful undertaking.

May it please God yet to aid and uphold

him to complete his whole design; for we can now see, if we mistake not, that there is great unity, as well as originality and beauty, in the object which he is aiming to complish.

Our space will not admit of advantageous quotation; but we cannot forbear furnishing sample of the author's clear and enersalf upon a subject of acknowledged diffi-salty; viz., the human will. After adverting the arguments of the two main classes of Controversialists on this much-vexed quea, and indicating the leaning of his mind o that theory of the will which supposes the connection of motive with its decisions. we have the following very convincing

\*\* ave the following style and the street of acting from a motive compatible with the doctrine of acting from a motive compatible with the doctrine of acting from a motivation of fact that neither in the same will we think it may be then, as a matter of fact, that neither in the being of God, nor in the laws of Nature, and these are the only sources where exposition could come,) is there anything the matthing with the coexists.

Its power escape invasion from the ancompelled activity of the human will? That all beings are necessarily dependent of God - that their dependence is not an arbitrary arrangement, but the inevitable condition of their continued existence, is a fundamental truth; and the question is.—
Can man's personal freedom co-exist with
this state of dependency? Now, that freedom and law can co-exist is evident; for
the highest freedom and the highest law actually exist in perfect combination in the Creator himself. We behold it in that co-existence of voluntariness and appointment which constitutes the basis whole scheme of Divine manifestation. is recognisable even prior to that, in the order of thought, in the still more simple form of that Primary purpose by which the Self-sufficient bound himself to appear as the All-sufficient, and thus, certainly, for an infinite Reason, yet voluntarily, brought Himself under an obligation to do that which He will certainly, yet voluntarily be ever doing.

"But if such co-existence be realized in God, we can show next that a similar coexistence in man is not merely probable, but is even made necessary, by the great end of the Divine manifestation. Even if no such end existed-if the design of God no such ena existed—if the design of God in creation were simply to be known, the coincidence of law and will in man was necessary; for if this coincidence exist in the Divine Being, the only condition on which it would be possible for us to know it would be, that He wills the existence of the same in us. If his design were only to the same in us. If his design were only to be loved, this coincidence was still necessary; for none but personal beings-beings influenced by motives, and determined by will possess the capability of loving, as none but such are the proper objects of love. But the great and ultimate design of creation is the manifestation of the Divine All-sufficiency. The greater the Divine Perfection, the more certainly will that perfection be exhibited in the most exalted of His creatures. Now the co-existence of law with treedom in His own nature is the highest perfection of which a creature can conceive. It is that alone which makes a holy and a happy creation possible. Not to impact this perfection to a creature, is to leave His highest glory as a Creator unre-vealed. Destitute of this characteristic, man, so far from being in His image, would Him: for he would want be most unlike position could come,) is there anything the very perfection which distinguishes an the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the perfect of the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfection which distinguishes an include him to the very perfect on which distinguishes an include him to the very perfect on which distinguishes and include him to the very perfect on which distinguishes and include him to the very perfect on which distinguishes and include him to the very perfect on which distinguishes and include him to the very perfect on the very perfe important respect. But this is saying, in effect, that his particular will can co-exist with the Universal will. For the coincidence of law and freedom—of motive and volition—in God is the very thing to be manifested. As the coincidence of man's own individual will with the Divine will is essential to make the manifestation possible."—np. 121, 123.

sible."—pp. 121, 123.

From the whole of the author's remarks on man considered as voluntary, it will be seen by our readers how much importance he attaches to man's freedom, on the one haud; and to his conscious dependence, on the other,—finding in the synthesis of the two, his perfection and the glory of God. Nothing is more painfully obvious than that the course of humanity is marked by a perpetual struggle on the part of man to separate these two elements, and to attain to independence. We believe it to be the Divine purpose to afford man every opportunity for making the vain experiment, in order that he may ultimately be brought to the humbling but happy conclusion, as the result of his own experience, that "God is all in all."

In a very masterly way does our author grapple with almost every difficult and perplexing subject which comes within the range of his proposed inquiry into the constitution and condition of "Man Primeval."

NINEVEH and its REMAINS: with an Account of a Visit to the Chaldean Christians of Kurdistan, and the Yezidis, or Devil-Worshippers; and an Inquiry into the Manners and Acts of the ancient Assyrians. By Austen Henry Layard, Esq., D.C.L. Second Edition. 2 vols. 8vo.

John Murray.

Among the efforts of the age to bring to light the hidden things of the great nations of antiquity, the enterprising and enlightened researches of Mr. Layard will ever deserve to occupy a conspicuous place. Roused and encouraged by the discoveries and critical inquiries of the late Mr. Rich; and materially aided by the more recent labours of M. Botta, at Khorsabad, the Author of the work before us has been enabled, by a dauntless courage and perseverance, to advance far a-head of all his predecessors in exploring and deciphering the hitherto concealed antiquities of Assyria, and the great city Nineveh: so true is it, as Mr. Layard observes, that "Although the names of Nineveh and Assyria have been familiar to us from childhood, and are connected with our earliest impressions derived from the Inspired Writings, it is only when we ask ourselves what we really know concerning them, that we discover our ignorance of all that relates to their

history, and even to their geographical position."

As we have followed our enthusiastic traveller, but still sober-minded inquirer, in all his interesting and perilous wanderings, we have been struck to astonishment in observing his tact, his self-denial, his dauntless zeal, and his single purpose of mind, in penetrating the hidden mysteries of the Archaic regions, to which he had directed his enterprising steps. To the considerate and generous patronage of Sir Stratford Canning, our country is mainly indebted for the productive results of Mr. Layard's laborious excavations amidst the ruins of Nimroud; and for the rich treasures of Assyrian antiquities which they have added to the collections of the British Museum. But we do not allow ourselves to forget that no human patronage could have produced a man of the mental structure and tendencies of Mr. Layard. Divine Providence evidently fitted him for the work which he had to accomplish; and so assistance he could receive in carrying out his energetic plans could be deemed an undue sacrifice. To such men the present generation and posterity will owe a debt of gratitude, which it were difficult to repay; for whatever may be the amount of knowledge to be in future derived from the examination of ancient monuments embedded in those stupendous ruins which line the banks of the river Tigris, Mr. Layard must ever be regarded as the first great discoverer of their hidden treasures. Mr. Botta will, indeed, share with him the distinction which belongs to him; but even he will be the first to yield him the palm of victory and renown. Still we must thank Sir Stratford Canning for the facilities afforded by him to the enterprize of our distinguished countryman, who has so far surpassed all rivals and competitors, in dragging forth from their hiding-places the concealed monuments of a remote antiquity, some of which belong to a period of our world's history 2,000 years, at least, prior to the Christian era.

Those who wish to form some faint idea of the results of Mr. Layard's extraordinary efforts, must pay an early visit to the British Museum, where, if they feel as we have done, they will be impressed with gratitude to the man who has done so much to shed light upon the characters and scenes of a remote antiquity. The monuments rescued from long oblivion will, we doubt not, receive further illumination, as their inscriptions and hieroglyphics are more deeply pondered; and as they are compared with other monuments yet to be discovered.

The value of our author's labours, moreover, does not consist solely in the Assyrian antiquities which he has exhumed, and mported to our native country; but nearly qually in the knowledge which he has mparted to us of the countries in which has spent so much of his time, exercising, on all occasions, a quick and penetrating trivial or human character. He lived that the people of various tribes; acquired held dialects and modes of speech; concrued to their habits and usages as far as sible; conciliated their prejudices; because their friend and patron; and thereby equired a vast ascendancy over them. Hence we have, in these volumes, a better dea of the modern life of Assyria, and the diacent countries, than could be found in any similar production. We seem to feel unreleves in company with Turks and wantering hordes, and Arab Sheiks, and Nestman Christians. His accounts of the last of these Easterns is deeply interesting; and will oreate a powerful sympathy on behalf of an unoffending race of people who have uffered the most shameful and exterminating cruelties. How little in modern times the shield of British protection spread were those who have no power to help hemselves. It was not so in the days of the Commonwealth, when Cromwell made yrants tremble to the ends of the earth.

One brief passage will illustrate the spirit and real with which Mr. Layard prosecuted its noble enterprize:

"As for me," says he, "I rose at day-treak, and after a hasty breakfast, rode to the Mound. Until night I was engaged in leaving the sculptures, copying and moulding the inscriptions, and superintending

the Mound. Until night I was engaged in drawing the scalptures, copying and moulding the inscriptions, and superintending the excurations, and the removing and packing of the bas-reliefs. On my return to the village, I was occupied till past midaight in comparing the inscriptions with the paper impressions, in finishing drawings, and in preparing for the work of the following day. Such was our manner of life during the excavations of Nimroud; and I owe an apology to the reader for entring into such details. They may, however, be interesting, as illustrative of the character of the genuine Arab, with whom the traveller is seldom brought so much into contact as I have been."

Never did any traveller record so many remaindes and so many brilliant successes with so little of egotism in his details.

EXPOSITORY DISCOURSES on the BOOK of ROTH. By the late Rev. J. N. TOLLER; with a Preface, by the Rev. Walter COPT. Lording : John Snow, 27, Paternoster-row.

Was have much pleasure in introducing this little volume to the notice of our read-ers, as presenting a beautiful specimen of in-eractive and useful expository Discourses.

The late Mr. Toller, we consider, greatly excelled in this part of the pastor's work,—proving an eminent expositor of the word of God to his people. We shall not be understood to mean by this, that his expositions were distinguished by learned criticisms, or by anything profound or mystical,—they had a far higher character as pulpit expositions; they were, in the fullest sense, plain, popular and practical,—adapted to the circumstances of a numerous congregation in a provincial town. They deeply interested the assembly that listened to them. So much was this the case, that on many occasions, the intelligent and devout hearers felt that they could adopt the language of the disciples going to Emmaus: "Did not our hearts burn within us, while He opened to us the Scriptures?"

One of the peculiar excellences of the

One of the peculiar excellences of these expositions was, that, while they contained a concise and clear statement of the meaning of the sacred writer, they also drew forth and presented, with great simplicity, pathos, and beauty, the lessons of instruction each paragraph conveyed. There was nothing recondite or far-fetched,—all appeared to be naturally suggested by the inspired statements; yet much genius and piety shone through the whole. He was very much attached to the expository plan for the morning of the sabbath; and he caused many of his people to be equally in love with it. Such variety of scriptural instruction arose out of it; so much that was not generally introduced in sermons was presented; it led to such extended views of Divine truth; showed the connection, harmony, and fulness of the sacred writings; One of the peculiar excellences of these Divine truth; showed the connection, harmony, and fulness of the sacred writings;

it proved to be a course of instruction of the greatest value and interest to both pastor and people.

Another excellency in Mr. Toller's plan was, that he very frequently made the afternoon discourse a direct improvement of the morning exposition. If he had

afternoon discourse a direct improvement of the morning exposition. If he had expounded a historical portion of Scripture of a similar nature, for instance, to what this volume contains, the sermon that followed would often contain a special and more spiritual improvement of it, from a passage naturally suggested by what had gone before;—so that the attentive hearer was charmed and profited by the beautiful connection and harmony of the whole. On some occasions the sermon would be very impressive. His great strength as an impressive preacher was thus put forth.

This small work consists of four discourses on the Book of Ruth,—one on each chapter. They clearly present all the interesting points of the narrative, and illustrate and enforce the various and instructive lessons it conveys. They show a great into human character; a wise disciplination of the narrative, and illustrate and enforce the various and instructive lessons it conveys. They show a great into human character; a wise disciplination of the narrative, and illustrate and enforce the various and instructive lessons it conveys. They show a great into human character; a wise disciplination of the narrative and enforce the various and instructive lessons it conveys.

comment of providential events; a fine sense of the tender, delicate, and affecting; a high appreciation of the just, and honourable, and prudent, in human conduct. They set forth lessons of great importance to young persons; and present many important hints to the parents and guardians of

the young.
We scarcely know where to select from so much that is useful, presented in so small a compass. We have been much gratified with the lessons of wisdom and picty drawn from the touching narrative con-tained in the first chapter; and especially with the discrimination, faithfulness, candour, and judgment in the treatment of the circumstances recorded in the third chapter. As a specimen of the author's manner, we present the following extracts, The first relating to the characters of Orpah and

"Now, in this paragraph, we have a very striking and instructive instance of the distinction between more amiableness of natural temp r and religious principle. Forming your opinion of them from the whole of the former part of the history, you see nothing to choose between them. Both of them appear to great and equal advantage; most amiable and well-disposed young women, excellent wives, and kind and affectionate daughters-in-law. But when put to the test, you see the difference. Orpah appears to have had every natural excellence that Ruth possessed, but it was not grafted on religious principle. Rath was not only as annable as her sister, but the knowledge of the true God appears to have reached her heart. Naomi's excel-lency of spirit had gained Orpah's affec-tion, but Naomi's instructions, and religious character, had wrought upon Ruth's heart. The one was a lovely heathen; heart. The one was a lovely heathen the other, what we should call, in this day an amiable Christian. Hence it was, that Orpah all in tears, kissed her mother-in-law, and departed to her gods; but Ruth clave unto her, and nobly said: Whither thou goest I will go; thy people shall be my people, and thy God my God. Here is the difference, my young friends, between nature and grace,—between amiableness of temper without principle, and amiableness of temper grafted upon principle. Orpah was like the young man whom Jesus loved for his anniable qualities, but who went away sorrowful; Ruth was like Mary, who chose the good part,—that could not be taken away from her."—pp. 14, 15.

The following extract is from the third

Lecture, referring to the conduct of Naomi, as recorded in the third Chapter.

"We cannot wonder at Naomi, aor blame her, (far from it) considering circumstances, and her affection for tiuth, on account of her anxiety to seek rest and instructive volume to certain doubts

for her daughter-in-law, that it might be well with her; the thing itself is per-fectly justifiable, and even laudable. The only remaining question of importance is, what means parents are authorized to use and what means prudent and pious parents, under the influence of their principles, will use to secure this important end. And here, with the utmost stretch of candour, I cannot with the utilist stretch of candour, I cannot acquit this good woman of blame. Her intention was good,—and as to the substantial part of the measure, it was authorized by the law of God; so that there was nothing positively sinful in it; and yet, I do not think that Naomi's conduct was perfectly honourable and discreet included far too much of stratagem s cunning, and circumvention. She did not fairly and openly advance her claim; and she exposed an amiable young woman to one of the most powerful and dangerous temptations by which she could have been assailed, and placed her in very hazardous assand, and placed her in very inazarous and ensuaring circumstances; and if Boaz had been a different character to what he was, consequences might have followed that all parties would have had to regret to the day of their death; the results might have been dishonour, and reproach, and a biot which time itself would scarcely have been able to wipe away. To which we may add, that she manifested a culpable distrast of Providence, in not waiting for distrist of Providence, in not waiting for Divine intimations how she might, in the use of unexceptionable means, accomplish the end which she had in view. She took a kind of nearer road, a by-path to her object, in order to save the trouble of circuitously travelling in the fair and open way. Her conduct, and that of her daughter in-law, did not resemble the case of Rebekah and Jacob in obtaining Isaac's blessing, in flagrancy, in unscrupulous lies, in notorious fraud; but I think the two cases were too much alike as regards art and cuming."—pp. 46, 47. This is followed by a number of very instructive remarks drawn from the circumstances recorded.

In giving to this work our cordial recommendation, we must beg our readers to remember in its perusal, that it was not written for the press by its author, but that it has been transcribed from his shorthand manuscripts which were prepared for the pulpit.

The Earth's Antiquity in Harmony mult the Mosate Record of Creation, By James Gray, M.A., Rector of Dib-don, Hunts. Small Syo., pp. 230.

John W. Polker, West Strand

and perplexities which arose in the author's mind from some "startling statements made at a late meeting of the British Association respecting the Earth's vast Antiquity." It were well for the interests of truth if doubts arising from insufficient investigation were always disposed of as they have been by the writer of this Treatise. Be-cause he was anxious and perplexed, he began to search and inquire. He cagerly looked for some work that might "speci-Scally elucidate, in consistency with the Divine Revelation, the facts of an Archaic Earth; but no such work being found, a personal investigation of the subject was undertaken. This happily resulted in the removal of many doubts and scruples. It then was conceived that a course of argument, which thus had satisfied an individual inquirer, might also prove no less useful and satisfactory to that still numerous class, whose hesitating opinions, or unre-moved prejudices, yet cloud their percep-tion of those beautiful accordances ever August Source alike of the Word and Works of God."

There is something very ingenuous in these avowals; and they are the more velamble as they do not come from the pen f one who is either changeful or enthu-Ric. Indeed, for the instruction and the settlement of ordinary minds,—for the use strictly of the people,—we know of no work in the language so well adapted as

the Treatise before us.

"Many are the theories," observes the
Author,—"for the most part founded upon me compromise either on the side of Scripture or of Science—which have been put forth for the purpose of establishing this desirable accordance: its satisfactory solution, upon a basis preserving in their entirety the integrity of both Records—the Operated and the Written alike—would

be a result of no mean importance to the sacred cause of truth."

With his characteristic modesty, the author does not profess to have furnished author does not profess to have furnished such a desideratum; but we must say for him that he has made an excellent contribution towards it. Though he writes not for the professedly scientific, yet no well-instructed member of the scientific world can do otherwise than approve of this labour of his pen. It will dissipate the facts and scruples of many a devout and Christian mind, and lead to inquiries which will increase the sohere of human knowwill increase the sphere of human know-

PHARAOH: a Dramatic Poem. By the Rev. SANUEL SPINK. Reprinted from the "Metropolitan Magazine." 8vo. pp. 72. Kent and Richards, Paternoster-row.

WE have to express sincere regret that

this remarkable Poem has so long remained without notice in our pages. It deserved a very different fate. But as it is no ephe-meral, it can suffer but little from our temporary neglect. When we receive a book of poetry, especially on a scriptural subject, a certain feeling of misgiving and caution immediately seizes upon us. So many literary failures account in the control of t rary failures occur in this department, that we could wish many of our correspondents would not, without permission granted, lay claim to an acquaintance with the Muses. Many a good prose writer has thus been lost for ever to the Christian world. It is quite natural for every person of mind, at some period of his being, to attempt the sweet harmonies of verse; but it is greatly to be deplored when this mere rhyming propen-sity grows into a feeling of authorship. When Mr. Spink's "Pharaoh" reached us, we looked at it with feelings like these; but we had not finished the second page but we had not mished the second page before we were quite convinced that he had made good his acquaintance with the Muses, and that he was verily entitled to rank with the *first*—(we speak deliberately and advisedly)—poets of the day. No finer subject, perhaps, can be conceived of for a Dramatic Poem, than that of Pharaoh; and we are greatly mistaken if men of taste and genius do not agree with us when we say, that Mr. Spink has succeeded, to admirathat Mr. Spink has succeeded, to admira-tion, in embodying with poetic skill and energy the facts and scenes, many of them miraculous, connected with the history of Egypt's king, and the deliverance of the chosen tribes. We give it as our decided opinion, that Mr. Spink is not only a Poet, but one of an order far surpassing many who have acquired an English and Euro-mean reputation. His tastes are formed on pean reputation. His tastes are formed on our best models. There is a classical simplicity and majesty in his style of compo-sition which reminds us of our greatest poets, and which we are sure they would

have commended and admired.
"I have," observes the auth "I have," observes the author, "aimed at a simpler style of poetry than that which is popular in the present age, from a conviction that our modern poetry, however beautiful, is unuatural. The inflated diction, the exaggerated ornament, and affectation of sentiment, to be found in many of our most admired authors, are as far re-

our most admired authors, are as far removed from nature as the quaintnesses of the age of Waller and Cowley.

"The great authors of every age and country have been remarkable for their simplicity. If I have been able to imitate them in nothing else, I have at least tried to copy their plainness of thought and perspicuity of language."

The author adds, "I offer this as my humble contribution to Nonconformist literature. The importance of cultivative descriptions.

The importance of cultivating ele gant literature is beginning to be generally

American Scenes and Christian Stavery. By J. Davis, late of New Amsterdam, Berbice.

This work comes as a seasonable service

to the cause of negro emancipation, at a

John Snow.

time when, from a variety of disastrous events in our own colonies, it seems doubtful whether the trade in human beings is so near its termination as a few years back we sanguinely hoped it was. If any one questions whether the condition of the slave has been improved of late, we can only say read this book. As a literary work it is creditably got up; many scenes are vividly sketched, and calculated to make the blood of a free man, especially one who has taken an interest in the emancipation of the sons of Ham, boil with indignation, when he reads of such abominations as are recorded on page 81. The case of Mary Brown, 95,

and Amos Dresser, 115. and Amos Dresser, 115.

There is one melancholy fact distinctly brought out; viz., that the American churches, almost without an exception, are the main-stay of slavery,—the negro pew is to be found in every church of every denomination, save where they exclude the negro himself. It is clear that, at the present time the Abelition cause has greater sent time, the Abolition cause has greater need of the prayers and exertions of its need of the prayers and exertions of its friends, than at any period since the emancipation of our West Indian fellow-subjects. If any think this too sweeping, let him read the volume under review. The incidents related of American manners, both in the social circle and the public sanctuary, are no doubt correct, as far as our friend's intercourse enabled him to observe,—but we must not forget that he is only a tourist; and we fear that in some cases he has fallen into the not uncommon cases he has fullen into the not uncommon error of generalizing too fast. Still we thank the author for his contribution to our stock of knowledge on this interesting subject, and trust it will be widely circulated, and greatly advance the cause of humanity, by exciting the friends of emancipation to greater exertions both in England and America.

felt among us. I wish the work were more worthy of public notice; but I have done what I could. Should it meet with a tolerable share of success, it will probably be followed by some hymns, adapted for public and private worship, which may more directly contribute to the service and honour of God, and the advancement of religion."

We should be glad to learn that our notice had sent this interesting Poem into all our family circles.

The Mountain-Monarchies dissolved at the Presence of the Lord. A Lecture on the recent Revolutions in Europe, delicered at Claremuni Chapel, Pentonville; with an Historical Retrospect of 1848. By John Blackburn, Pastor of the Church, assembling in that place. 12mo, pp. 60.

This is a Lecture, containing many very instructive Reflections upon the events of the past year, and conveying an immense

This is a Lecture, containing many very instructive Reflections upon the events of the past year, and conveying an immense mass of statistical and well-digested informa tion, in reference to the countries which have been or are the scenes of revolutionary movement. We are glad to recommend a Tract to our Readers which embodies in sixty pages so much valuable intelligence on topics which now interest and agitate the public mind.

The Spirits of Just Men made perfect. A Sermon, occasioned by the death of the Rev. Alexander Creak, Pastor of the Independent Church, Great Yarmouth; and Preached to his Congregation on the Day of his Funeral, September 12th, 1848. By John Alexander, Minister of Prince's-street Chapel, Norwich. Accompanied with a brief Memoir, 8vo. DD. 30. pp. 30. Jackson and Walford.

This Discourse, like all the other productions of the Author, breathes a spirit of enlightened piety, devoted zeal, and melting charity and generosity. As a Theological composition it is highly creditable to the preacher's sound discrimination, and scriptural simplicity of faith. His text is, "The spirits of just men made perfect," from which he takes occasion to consider— Irom which he takes occasion to consider—
I. THE PERSONS TO WHOM WE HAVE ACCESS. They are spirits, the spirits of men;
—the spirits of just men; the spirits of just men made perfect. II. THE MEANS BY WHICH WE BECOME ASSOCIATED WITH THEM. WE come to them when we come to

Christ he Gith, we come to them when we come to THEM. We come to them when we come to Christ by faith;—we come to them in the participation of the heavenly state;—we come to them as we pursue our pilgrimage from earth to heaven. III. The instructions and influences which max be derived from our approach. The text affords evidence of the continued existence, and the immediate blessedness of all departed anords evidence of the continued existence, and the immediate blessedness of all departed believers; it shows the intimate relationship existing between the visible and invisible, the material and spiritual; it suggests the wretchedness and ruin which must be the condition of those who leave the world in a state of impenitures and whatise state of impenitence and unbelief.

Seldom have we read a more edifying discourse; and the tribute it contains, in the form of a remarkably well-written

smoir, to the personal and ministerial mracter of the late excellent Mr. Creak, (Yarmouth, will, we trust, secure for it a mulation proportioned to its high merits.

LEERLES on the GOSPEL according to LUBER. By the Rev. JAMES FOOTE, A.M., Minister of the Free East Church, Aberleen. Crown 8vo. 3 vols, Second Edition.

John Johnstone, 28, Paternoster row.

We had unfeigned pleasure in intro-lating to our readers the first edition of the very valuable Commentary on the

Gospel of Luke, which may be regarded as a standard work in Theology and Biblical interpretation. It would be difficult, in our language, to point to a work on the Gospel of Luke so ample in its details and illustrations, and, at the same time, so thoroughly to be relied on for its sound and orthodox views of Christian truth. Mr. Foote is one of those Theologians who may be trusted, and who is altogether lifted above those follies and conceits which weaken and corrupt much of our modern expositions of Holy Scripture. It is with sincere satisfaction that we commend this new and improved edition of his popular work.

### Obituary.

SWORT MEMOIR OF THE LATE BEV. WIL-LIAM JONES, BRIDGEND, GLAMORGAN-BRIDE, WHO DIED JUNE 5, 1847, IN THE ED YEAR OF HIS AGE, AND THE 37TH OF HIS MINISTRY.

The righteous will be had in everlasting re-

Among the people of God there are some who, on account of the excellence of their haracter, and the spheres in which they word, have a special claim to have their smory handed down to posterity. The abject of the following brief memoir was see of this class.

William Jones was born in 1784, at Bala, Merionethnire, North Wales—a place in the production of good men almost sacred. His parents were William and Elizabeth lenes, who were members with the Welsh calcinistic Methodists in that town,—the attent a leader in the church, and considered a very pious man.

Considering that little William had a sind as well as a body, his parents took great care to bring him up "in the way he would go;" they took him with them regularly to the house of God—even to their private meetings. He paid great attention as what he saw and heard. When only three years of age, he would frequently assemble children about him and preach to hem.

He was sent to school young, and soon howed a capacity better than common for string. When out of school, he would the preach to his schoolmates. When but twelve years of age, he frequently united aged people in the town, who were mable to go out to a place of worship, and reached to them in their houses. His after felt deeply concerned at this, fearing is sen made too free with the sacred mini-

stry, and corrected him severely for his presumption. At one time, when the good man was correcting his son for preaching, one of William's young friends went to a bell which the inhabitants used to ring in case of fire, and rang it. When the bell was heard, the people in all parts of the little town rushed out of their dwellings, and anxiously inquired where the fire was. The reply was, it was at William Jones' house. A great multitude hastened to the spot, could see no fire, but found William under a severe treatment for preaching. The father felt greatly ashamed when he saw the crowd, and William was no longer abused for preaching.

When about sixteen, he went to the Independent Chapel at Bala, to hear the late Rev. T. Phillips, Neuaddlwyd, D.D., preach. The text was Psa. lxxxiv.10—"I had rather be a door-keeper in the house of my God,' &c. His attention was soon arrested, and he felt convinced he was not where he ought to have been while out of the house of God. He afterwards attended the ministry of the Rev. W. Thomas, at the said chapel, sought a place in the house of the Lord, and was admitted a member of that Congregational church.

The following year, having gained the esteem of his pastor and the church, he was encouraged to preach—the work which had been so much his delight in his childhood; and his sermons proved very acceptable and profitable.

After he had received a tolerably good education he kept a said of the content of stry, and corrected him severely for his

and his sermons proved very acceptable and profitable.

After he had received a tolerably good education, he kept a school for some time at Pental Llyncynmant, near Bala. In the year 1806, being then twenty two years of age, he was admitted to the Independent Academy at Wrexham, then under the superintendence of the Rev. Jenkin Lewis, D.B., late of Newport, Monmouthshire, where he

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pursued his studies for four years with great diligence, and to the honour of himself and his revered and annuable tutor, with whom he maintained a close intimacy till that good and great man was removed to his Father's house.

A little before the expiration of his time at the academy, he was invited to come and spend some time on probation at the Tabernaele, Bridgend, and Brynnenyn, Glamorganshire. He complied, and came in the summer of 1810. The churches at the said places approving of his labours among them during the vacation, cordistly invited him to become their pastor. His time expiring at the academy, he came to stay among them the following Christmas, and was ordained to the ministry of the gospel the

following spring.

Mr. Jones had also to take charge of a small church at Coity, a village in the neighbourhood of Bridgend, where there was preaching on the sabbath and week evenings. In the course of some years, he had the pleasure of seeing there an active church, and a flourishing sabbath-school, which proved a great blessing to the place.

which proved a great blessing to the place.

In the course of some years, a few persons residing in the higher hamlet of Coychurch, not then connected with any Christian church, raised a sabbath-school in their neighbourhood, and invited Mr. Jones occasionally to preach there. He readily complied, and had afterwards the great satisfaction of seeing, in that benighted neighbourhood, a small church formed, and a chapel built, called Bethel; at which, in connection with the other places named, he continued to labour to the close of his life.

In thus passing rapidly over the first years of the ministry of this excellent man, as the writer is giving his history, he feels compelled to refer here to one unpleasant circumstance which took place in a few years after he settled at Bridgend: faithfulness requires that it should not be passed over altogether unnoticed. A domestic at the house where Mr. Jones lodged, charged him with having had an improper intimacy with her; but in a few days, when friends met in order to investigate the charge carefully, she confessed it was entirely without foundation, which, happily, was the general opinion before. It appeared soon that a plot had been formed by two or three individuals in order to remove him, and that this disgraceful step had been taken to effect their purpose. This attack upon Mr. Jones's character was so far from injuring his reputation, that, when the truth became fully known, it greatly increased it. As the public may have heard something about this circumstance, but have not had a fair representation of the case, it was thought necessary, in justice to the deceased, to place the affair fully before them.

In the year 1814, he married Miss Mary Tuberville, of Toocandy, who was a member at the Tubernacle, Bridgend, and possessed an amiable disposition. This valuable woman proved a helpmeet to him for many years. By her he had ten children, of which seven are now alive. Mrs. Jones studied how to make her husband comfortable in his family and in his connection with his churches, and was worthy of imitation in her constant endeavours to conceal from him everything likely to trouble his mind, which, to a person of his tender sensibilities, was a great mercy. Thus he escaped feeling many a pang which otherwise would have greatly distressed him.

Mrs. Jones had but very delicate health,

Mrs. Jones had but very delicate health, especially for several years previous to her death. Her removal, which took place sabbath morning. Oct. 23, 1836, proved a great trial to him, as he had left to her the whole management of his domestic affairs.

In the course of a few years, several of his daughters married. Being thus left alone, he found it necessary to seek another partner, and married Mrs. Howell, a respectable member of a neighbouring church, who very tenderly ministered to his comfort to the close of his life. May the Judge of the widow be her God!

Mr. Jones enjoyed tolerable health generally, though often complaining of slight indisposition. On the 30th of May, 1847, he had to preach three times and administer the Lord's supper twice. He generally preached four times one sabbath in every four. At the close of the day he felt unusually fatigued, but reached home with some difficulty. He suffered severely the following days from an affection of the liver, but enjoyed an undisturbed peace of mind, as might be expected from the tenor of his holy life. The latter end of the week he could converse but little, but was entirely resigned to his heavenly Father's will, and enjoyed a sweet foretaste of that eternal joy into which, on the Saturday evening, June the 5th, it is firmly believed, he entered.

On the following Wednesday, his mortal remains were interred at the Tabernacle, Bridgend. A great many of the ministers of the county were present, and engaged in the services performed on the mournful occasion. The appearance of the vast assembly present testified they had lost one they greatly esteemed.

they greatly esteemed.

As a Christian, he was eminent for his genuine and unaffected piety; very humble; taking great delight, as a sinner and as a Christian, in reading and studying the Scriptures. The better he was known, the more highly he was thought of. Sincerity characterized all he did, and an evident unconsciousness of his greatness. He was one whom all about him believed to be "an

Israelite indeed, in whom there was no guile."

As a preacher, he had a great many excellencies. There was something noble in
his appearance; his action in the pulpit
was natural and graceful; his voice, when
young, clear and pleasant; and his delivery
ulerably free. Soon after his ordination,
hot ministers and people perceived he was
likely to become an able minister of the
New Testament. His sermons proved, to
every attentive and intelligent hearer, he
possessed a mind of no ordinary cast, that
had undergone an unusual degree of cultivition, beginning to show signs of no common greatness. At quarterly and yearly
meetings, a prominent place would be
saigned him; and thus he soon became
greerally known, and as generally remeeted.

He never paid any particular attention to the management of his voice,—perhaps in this he was negligent to a fault. He always took care to have his sermons full of useful matter, ingeniously brought out of his texts, and in such a natural manner, that many good preachers felt surprised they had not seen the same things before in the same passages.

When treating the leading doctrines of the gospel, he always drew from them practical lessons calculated to awaken and natural. Once, at a public meeting, that popular and pleasant speaker, the late Rev. Receiver Jones, Pontypool, when hearing Mr. Jones preach, said, "It is well God fill not give that man a pleasant voice, therwise it would have been no use for the wind the world with the mass of useful matter Mr. Jones had in his arrange at.

That talented man was struck with the mass of useful matter Mr. Jones had in his arrange at.

He was a realous and consistent Noncon-

He was a zealous and consistent Noncontraist. He read and studied the New Testament carefully, in order to ascertain the nature of the kingdom of Christ; dislinear and support of Christianity, as unjust to san and support of Christianity, as unjust to san and dishonourable to God. He was very diligent as a minister, labouring in these were fervency and solemnity, proving the sincerity and deep sense of the majesty of the Being he addressed. He had the happhess of seeing several powerful revitial in his churches, which greatly encouting and delighted his mind. During the light and delighted his mind. During the the being he addressed in the bride the light and delighted his mind. During the

being upon his labours, others came in supply their places.

Motwithstanding his powerful mind, he seems defective in self-possession; hence send not speak in public upon any sub-

ject scarcely, with comfort to himself, without having previously studied it well. And however well prepared he would be for speaking, a very trifling circumstance happening either immediately before commencing or while enaged, would greatly disconcert him. Not being free from tautology, and having such an abundance of matter, he was often considered too long in preaching—a fault more easily noticed than avoided, but still remains a fault.

avoided, but still remains a fault.

In his connection with his brethren in the ministry, he carried his humility to excess. They would gladly have given him the lead in all their conferences; but seldom could they prevail upon him to take a prominent part in their proceedings. He possessed advantages to do good as a public man, which but few besides in his county enjoyed. His acknowledged superiority in learning and knowledge, his standing in the ministry, with other considerations, all tended to give weight to his opinion and secure acceptance to his advice. His younger brethren would have been greatly encouraged had he been bold enough to go before them.

It would have been well, perhaps, had he given himself more to visit his people; his visits would have been very acceptable, and might have proved very beneficial. Had he paid more attention to this when young, when he could have turned his mind in conversation to things within the range of ordinary capacities, he might have done much, under the Divine blessing, to advance the cause of his Divine Master in his neighbourhood. He had, at different periods of his ministry, many respectable persons about him that greatly revered him, who, in all probability, would have joined his churches had they had a little more of his society. But he, dreading to be troublesome, in avoiding that, went to the other extreme, and associated too little with his people. But for the last twenty years of his life, he confined himself so much to his study, and dwelt so much upon the great things of Christianity, that he actually unfitted himself for a free and casy conversation about common-place things. His friends will find in this some excuse for what some of them called his distant manner, and the attentive among his hearers were abundantly rewarded for this apparent deficiency in the good solid matter with which his sermons were replete.

He did lasting good to Wales through his writings. Many excellent letters did he write to the Welsh periodicals; he published

He did lasting good to Wales through his writings. Many excellent letters did he write to the Welsh periodicals; he published several valuable pamphlets; a volume of sermons ou John xiii, 11-21; a sermon on the Divinity of Christ; another on the office of Deacons in the Christian church; all of which are highly valued. But his principal work was his Theological Die-

secution through which he has passed, and is still called to endure. If there be any insurmountable legal difficulty, however, in the way of his availing himself of the Insolvent Debtors' Act, then the sooner the necessary funds are raised so much the better. There is no time to lose. Our Christian Brother must not be suffered to lie in prison.

HERBERT'S GREAT PICTURE OF THE WEST-MINSTER ASSEMBLY OF DIVINES.

This magnificent work of art, the memorial of a great event in our national history, is now in the hands of the public. It will more than realise the expectations of the most sanguine. The immediate design of the painting, from which the rich line engraving before us has been taken, is to represent The Independents asserting Liberty of Conscience, in the Westminster Assembly of Divines. The men who took upon them to do this were such a noble band that they are deserving of everlasting renown. They advocated principles which the light and experience of more than two hundred years have only tended to confirm. Such chambars only tended to confirm.

advocated principles which the light and experience of more than two hundred years have only tended to confirm. Such champions as Jeremiah Burroughs, Philip Nye, Dr. Goodwin, William Greenhill, Sir Henry Vane, Vane the younger, Oliver Cromwell, and John Milton, can never be forgotten while religious liberty and Nonconformity

have any sincere advocates in our country.

Never was finer theme selected for the pencil of an artist of genius; and never was any conception of a master-mind spread out on the living canvas with greater effect than the painting of Herbert. He has shown himself equal to his subject. He has embodied the great lessons of history, so as to make them impressive, in all time coming, on the youth of our country, especially our Nonconforming youth. The moment seized on by the artist, for what we may term the soul of his picture, is that at which Philip Nye uttered the golden sentence: "That by God's command, the magistrate is discharged to put the least discourtesy on any man, Turk, Jew. Socinian, or whatever, for his religion." They were for union in things necessary, for liberty in things un-

We cannot but express a fervent hope, that every Dissenter who can afford to purchase this telling memorial of our ecclesiastical ancestors will make a point of duty and conscience of doing so. It will be a silent but effectual instructor wherever it finds a place.

necessary, and for charity in all.

THE REV. W. LEASK'S FORTHCOMING WORK ON THE SYSTEM OF REDEMPTION.

We have read the syllabus of this work, just issued, with much satisfaction, and

augur great things from the author's mode of handling his subject. There is much sound philosophy in his plan; while it presents a correct outline of the system of Redemption as it appears in the Book of God. Under the heads—Introductory—Antiquity—Sovereignty—Completeness—Adaptation—Freeness—Efficacy—and Design, the whole subject is laid out in a very masterly way. As the author intends publishing by subscription, we cannot but express a hope that he will meet with the encouragement he deserves. We shall have pleasure in receiving names from our friends and readers. The work will occupy one thick octavo volume, and will cost subscribers only ten shillings.

SITTING DURING PUBLIC PRAYER.

To the Editor of the Evangelical Magazine.

SIR,—Will you kindly give me permission to draw the attention of the readers of your excellent Magazine to one irreverent habit so common in many of our churches, of sitting when prayer is being offered to the Divine Being?

the Divine Being?

It has often given me pain to observe this, and I have lately been particularly struck to witness at least four-fifths of a large congregation seated during prayer. This practice may probably arise from the want of proper accommodation for kneeling, and no doubt the absence of such accommodation is frequently felt and lamented. Still, Sir, I think people might stand for a few minutes when addressing the throne of the heavenly grace. It would surely be more devout than sitting. We never presume to sit either at private or family prayer. How, therefore, the practice of sitting at public devotion can be reconciled with conscience I am at a loss to divine.

to divine.

It would be deemed highly disloyal and indecorous, on presenting a petition to an earthly sovereign to sit down while performing the important ceremony; but how incomparably more disloyal and irreverent must it be to do so in the sacred presence of the King of kings in the sanctuary?

Many congregations stand to sing: but the moment the time arrives for prayer—a more solemn exercise—they are at once in their seats. I think, Sir, this ought not to be: it is incompatible with true devotion. I have ventured to intrude these few

I have ventured to intrude these few remarks upon your notice, in the hope that some one more able than myself to deal with the subject may be disposed to take it up. Should you think this brief note worthy of a corner in your admirable periodical, it may lead to the speedy dis-

On Thursday, March 1st, the Rev. C. I. Howell, of Hackney College, was or-ained to the pastoral office over the church and congregation assembling in Robert-treet Chapel, Grosvenor-square, London, rendered vacant by the resignation of the fiew. W. B. Leach, through physical de-bility, after twenty-one years' useful and homourable labour.

Rev. W. B. Leach, through physical debility, after twenty-one years' useful and honourable labour.

The Rev. Jas. Stratten commenced the solemn and interesting services by reading the Scriptures and prayer; the Rev. John Leifchild, D.D., delivered the introductory discourse, on the nature and constitution of a Christian church, in which the principles of Nonconformity were stated with great clearness and force; the Rev. John Morison, D.D., L.L.D., asked the usual questions; the Rev. E. Mannering offered the ordination prayer; after which the Rev. John Watson, Resident Tutor of Hackney College, delivered a most judicious and affectionate charge to the newly-ordained minister, founded on 2 Tim. i. 6, "Stir up the gift of God which is in thee."

After the morning service, about one handred ministers and friends partook of a cold collation; when appropriate addresses were delivered by the Rev. Drs. Leifchild and Morison; and the Revs. C. Harrison, Bichards, and Howell.

At five o'clock, upwards of two hundred friends took tea in the school-room; after which they retired to the chapel, when a most appropriate discourse was addressed to the church and congregation by the Rev. S. Martin, of Westminster, (Mr. Howell's pastor.) from Phil. ii. 29, "Receive him therefore in the Lord with all gladness; and hold such in reputation." At the close of the service Mr. Martin presented Mr. Howell with a beautiful copy of Hagster's Comprehensive Pulpit Bible, as expressive of his own and his people's succere affection and real sympathy towards him. The Revs. C. Harrison, Scaborne, Galloway, Davies, and Richards engaged is the other parts of the service. The day throughout was one of hallowed pleasure; and it is hoped the pledge and the carnest of great prusperity and happiness both to paster and people.

PESTIMONIAL TO THE REV. T. TIMPSON.

Ow Thursday, January the 11th, a large impuny, the descous, church-members,

with Christian regards,
I am, Sir, yours truly,
Z. W. D.

Prob. 28th, 4849.

ORDINATION OF REV. C. R. HOWELL.
ON Thursday, March 1st, the Rev. C.
L. Howell, of Hackney College, was orained to the pastoral office over the church and congregation assembling in Robertand congregation assembling in Robertand congregation assembling in Robertand congregation assembling in Robertand congregation took tea together in the school-room of Union Chapel, Lewisham.
After this entertainment, a public meeting was held in the chapel, at which the Rev.
G. Verrall, of Bromley, presided, and, in the name of the deacons and other friends, presented the Rev. Thomas Timpson with a most elegant purse, wrought with extraordinary ingenuity by some young ladies of the congregation, and containing seventy sovereigns. This handsome present was a testimonial of affectionate attachment to Mr. Timpson on having completed the Mr. Timpson on having completed the twenty-fifth year of his pastorate as a faithful minister of Christ. Mr. Timpson acknowledged this valuable offering as the acknowledged this valuable offering as the expression of confidence and love; and gave a pleasing history of his call to the ministry, of his settlement at Lewisham, and of the progress of the cause of Christ under his pastorate, expressing his gratitude to the God of all grace for the numerous conversions of souls, and for unbroken harmony and peace continued in the church to the God of all grace for the numerous conversions of souls, and for unbroken harmony and peace continued in the church and congregation during this entire period of a quarter of a century. The chapel being free from debt was also a subject of thanksgiving. The Rev. Dr. Carlisle, Rev. J. Pulling, and Rev. Mr. Maysey addressed the meeting, congratulating the minister in a truly fraternal spirit on his receiving such a pleasing testimonial of respect and attachment from his people, thus manifesting the fruit of the Spirit of God. Letters expressing fraternal regard and regret at absence were received from the Rev. H. B. Jenla, Rev. J. Russell, and Rev. S. A. Ray. It is believed that many will remember that meeting as a lovely manifestation of the grace of God among his people.

> RODBOROUGH TABERNACLE, GLOUCESTER-SHIRE.

The recognition services in connection with the settlement of the Rev. Samuel Thodey, late of Cambridge, over the church and congregation assembling at Rodborough, commenced on sabbath, 28th January, 1849; when two sermons were preached at the Tabernacle to the church

preached at the Tabernacle to the church and congregation, on their mutual privileges and duties, by the Rev. Andrew Morton Brown, A.M., of Cheltenham.

On the evening of Tuesday the 30th, a large number of ministers and friends from the adjacent congregations in the county assembled at a public tea-meeting, to welcome the new pastor to his very interesting and important sphere of laboar; after which the Rev. Mr. Maud, of Stonehouse, opened the religious services of the occasion by reading the Scriptures and prayer. A deeply affecting address was then given to the minister and people, by the Rev.

Joseph Hyatt, of Gloucester, characterized by much pathos and spirituality. The Rev. William Wheeler, of Stroud, in the name of the ministers of the county, expressed the most fervent desires for the prosperity of the church, and congratulated them on their speedy choice of a minister so well known and so highly esteemed. Mr. Thodey then signified his acceptance of the call which had been given to him, and took occasion to state his views upon the leading doctrines of the gospel, his adherence to the great principles of our Protestant Nonconformity, and his desire to co-operate with his brethreu of every Christiau communion in the furtherance of the gospel at home and abroad. The Rev. Thomas Nicholas, of Strond, commended the pastor and people to God in solemn prayer. Addresses were then delivered by Nathaniel Marling, Esq., of Stanley House, who declared the cordial unanimity of the church and congregation in their choice of Mr. Thodey; by Wm. Marling, Esq., of Upper Gannicox; by Mr. White, of White's Hill, one of the oldest members of the church; and by Mr. Francis Holmes, of Fir-tree House, a member of the Wesleyan communion. The entire services were then concluded with prayer and benediction by the Rev. Mr. Yeats, Baptist minister, of

We trust that this union so anspiciously commenced, and which has already been attended by many encouraging signs of progress, may yet more abundantly exhibit the proofs of the Divine presence and sauction. The congregations on both occasions were large and deeply interested in the services.

#### WINDSOR.

On Sunday, February the 18th, 1849, two powerfully impressive sermons were preached in William-street Chapel, Windsor, by the Rev. John Stoughton, of Kensington. In the morning the subject was the comprehensiveness, harmony, and love displayed by Divine Providence in elucidation of the text, "All things work together for good to them that love God," &c. The sermon in the evening was delivered from the words, "Abstain from all appearance of evil:" when some striking ideas were developed as to the various phases of evil in regard to thought as well as action. The attendance was exceedingly numerous.

On the Monday evening following, a tea-meeting was held in the school-rooms beneath the chapel, for the purpose of presenting two elegant time pieces, by Thompson of London, to Messrs. Woold-ridge and Harris, as tokens of esteem for their unwearied exertions in maintaining

the cause of God amid much trial, for three years and a half, in the Old Chapel in the High-street. Resolutions were proposed by the Rev. Messrs. Hall of Poyle, Tester of Datchet, Messrs. Baker and Atkins of Windsor, and other gentlemen, and carried unanimously. The beautifully appropriate remarks of the Rev. John Stoughton, who presided on the occasion, added to the harmonious feeling which pervaded the assembly, and left an impression not to be easily effaced.

#### A TRUE PICTURE OF IRISH MISERY.

THE following most distressing statement has lately been received by the Rev. Charles G. Townley, LLD., residing at 3, 8t. John's-terrace, Stockwell Park-road, London:

"G\*\*\*\*\*, County Limerick. My Dear Dr. Townley.—You, no doubt, will be much surprised to hear from us, who by this, we are sure, are almost forgotten by you: but the direst distress has compelled us to do so. Words could never express to you the poverty and distress we have endured for the last two years. Our father is not receiving one penny out of any land he has, between the tenants not paying and the country so highly taxed. On Christmaseve, everything we possessed was sold for the rent of our little cottage, and on the following happy morning we had to face a cold empty dwelling, without either food or fire. But we are sure, dear Doctor, our merciful God is chastening us for our profit; for he does not 'afflict willingly, nor grieve the children of men.' We are thankful to tell you, our dear father, though bowed down with sorrow and want, is walking with his God; a murmur never leaves his lips; he is, under all his trials, resigned to the will of his Heavenly Father. Believe me, when I tell you there have been days, during the inclemency of the winter, that we had neither a spark of any kind of fire in any room of our house, or one morsel of any kind of provision, or one farthing of money. We get up in the morning, not knowing where to turn for a meal of the coarsest flour, and when we can procure that we are quite contented. Every little small article, including some of our clothes, is sold and pledged. What grieves us more than all is, our dear father had to pawn his only covering, a warm cloak, for a meal of the coarsest bread. We are a large family, ten in number, to provide for. We are all unmarried, except my eldest sister, who is in America, struggling with a young family. Two of my sisters are governesses, one for £10 a year, and the other £5—they gave us their all; but it appears now as if every

ried up on us. My youngest been laid on the flat of his back mth of August last, and would sines, but for want of a little

His chief support lately was
d and a turnip, which we begged
hen the Lord raises him up, he r brother will endeavour to get ice as common policemen, as out of the question these hard r, dear Dr. Townley, knowing ian and benevolent character, us appeal to you; and if you a little relief, you would have though unworthy prayers. Per-the Lord who put it in our ite to you. We hear the Enaritable; perhaps you might be e a collection in our behalf donation would be a help to us ent circumstances. There are ent circumstances. rees out against the person of He was robbed of the two ent by his tenants, who fled to king with them our chief supan get no person to take up the to tilling it ourselves, my papa a possessor of one halfpenny year, but trying to exist. As nentioned to you, we failed in uation as governess; this coun-stocked with them, and many were well off had to part with g it enough to provide for their Now, dear Dr. Townley, we your forgiveness for troubling our wants and sorrows; but, g the many families you re-imerick, induced us to do so.

we spent under your ministry at Bedford-row Chapel, both in the Sunday-schools and at your private meetings; but those days are no more. We often are tempted and at your private meetings; out those days are no more. We often are tempted to think hard thoughts of the Lord, and, perhaps, the next minute, we see His hand of love coming in to us with some relief; and, if we had not Him to pour out our hearts unto, we would be truly wretched. nearts unto, we would be truly wretched. Do something for us, or we will perish from hunger, cold, and want. T\*\*\* is within three miles of us, and, if you could send us any assistance, you could do so by an order on that post-office. Again, forgive this long, tedious epistle, dear Doctor, and believe us to remain, your years sincered. believe us to remain, your very sincere friends, " The Misses J-

Will any kind friend respond to this appeal?—The smallest donation will be thankfully received, and appropriated to the object.

Subscriptions for this very afflicted and large family may be left at Ward's, 24, Paternoster-row, or Rev. T. James, 4, Bloomfield-street; or, if over £1, to Dr. C. Townley's Account, at the Bank of England.

Dear Christian Friends,--Remember the oor, especially those of the household of faith; bear in mind the verdict of eternity —"I was an hungered, and ye gave me meat."—Matt. xxv.

('HARLES G. TOWNLEY, LI\_D.,

March 9, 1849. 3. St. John's Terrace,

Stockwell Park-road, London.
Post-office Orders on Clapham, or Kennington-cross, payable to the Rev. Charles G. Townley, L.L.D., would be a saving of in forget the many happy hours time, and esteemed a favour.

#### General Chronicle.

PROPOSAL IN REFERENCE TO Y AND TRACTARIANISM.

e of the Evangelical Magazine.

articles which have lately apour Magazine relative to the empts that are being made in sarters to unprotestantize the f our beloved country, cannot, have awakened in the breast aking man who has read and hem, a sense of the obligation he lies to do what he can in interact so pernicious an in-

It myself strongly impelled to with reference to a suggestion, est as it appears, of much importance for this purpose; but the disinclination which, I doubt not, prevails with many others, to obtrude unnecessary matter on your notice, has kept me back from so

doing.

The strange disclosures, however, which are daily taking place in confirmation of what has been stated in your pages; the revival of obsolete laws of a bygone age for the violation of religious liberty; and, above all, the odious system of Jesuitical artifice and deceit, which is manifestly being brought to bear upon many of our

countrymen; constrain me to waive all further scruple.

I have always thought that an appeal might be most safely made to the sound common sense and plain honesty which

Guardian.

scene,"

distinguish the English character, and that if the truth were but fairly and dispassion-ately laid before Englishmen, there would be no fear as to the result; but if we

quietly suffer men's minds to be prepossessed with specious error, and their principles undermined by Jesuitical sophistry, we shall soon have, I think, a far worse danger

som nave, I think, a far worse danger to deal with than at present, and lose ever wery much of the advantage of the points of character referred to.

Suffer me, then, in a few words, to offer my suggestion; it is intended only and in entire subordination to the grand duty of diffusing the Holy Sevintures and of odder.

entire sucordination to the grand duty of diffusing the Holy Scriptures, and of educating the rising generation in the principles of the same;—objects these of paramount importance, and which, I trust, will receive a tenfold greater degree of attention than heretofore.

attention than heretofore.

My idea is,—that there might be written by suitable persons, subject perhaps to revision by a Committee, a few tracts of the SMALLEST SIZE (say of not more than three or four pages), each on some main, distinctive, and admitted point of Popish or Tracturium distrine, in which, in plain Saxon English, and with pithy point of language,—free, however, from all taint of party, personality, exaggeration, or angry invective,—the Truth concerning these doctrines, especially their inevitable tendencies,

trines, especially their inevitable tendencies, might be, as it were, turned out and exposed to the view of every thinking, ordinary-minded man. If such were but

prepared, I feel assured there would not be wanting those who, like myself, would gladly join to raise a sufficient fund, in order to the distribution of the same throughout the length and breadth of our The following are some of the subjects

which may indicate my ideas more fully:
The withholding of the right of private judgment on matters of religion. The allowing of a right to visit with temporal pains and penalties supposed errors of faith and conscience.

The denial of the free use of the cutire

Bible. The system of auricular confession; and,

last but not least, The odious and abominable doctrine which holds that the end justifies the means.

I cannot help thinking that if such a course were AT ONCE adopted, under the guidance and blessing of God's Spirit, a most effectual check would be given to the progress of Satan's kingdom. I am Sir.

Your humble servant, LAICUS. PROGRESS OF MISSIONS.

last twenty-eight years, taken re rank among civilized Christian and have now a well-organized civi ment, numerous schools and semi which three hundred young meing for stations of influence, and and churches, which have received twenty thousand regular comm And it is stated that there are amo And it is stated than a now solemnized more than a marriages. With such ample before the eye of Christer people surely need ever again be of, however perverted by supers degraded by ignorance or vice.

THE Sandwich Islands have, w

#### SERENITY IN DANGER.

In rounding Cape Horn, a few

ago, a vessel, whose passengers a amounted to fifty persons, were into circumstances of extreme pe irresistible gale, which had been for some days, was driving them the shore, and at eight o'clock in t ing the captain's computations assu that about three in the morning would strike, and all aboard desc the watery grave, he thought it inform the passengers of their dan own heart was heavy too: he had friends in England, of whom he with emotion, while all on board wa and the wind continued to bl unabated fury. "Never shall I fe

A—, one of the caoin-passenger her children before they were put then turning to me, with tears in I said, 'Captain, shall I ever kiss the children again?'" He had no encouragement to offer; the prespectly death to all on board seemes but the language of the psalmiet. but the language of the psalmist to his mind,—"Though I walk thr valley of the shadow of death, I no evil, for thou art with me; and thy staff they comfort me."

his cabin, he sat down and wrote as

he writes, "when at nis one of the cabin-passenger

"Shall I fear when I am dying?
Shall I shrink from death's cold
Hark! an angel voice replying,
Jesus Christ is at thy side;
Evil from thy path shall flee;
He is here to comfort thee.

"In my heart his love I'll cheriah,
Sinking in the swelling sea;
Father! shall thy children periah,
Who have put their trust in the
No; thy Son has cross'd the fic.
And will bring them home to

If my hope my strength shall rally, When I yield my farewell breath: rough the gloom of that dim valley, barken'd by the shade of death, Bothing shall my heart then fear, thras, ny Lord, is ever near."

hout eleven o'clock however the the; the wind shifted, and now the made to avoid the shore proved al, and gratitude succeeded to fearmorning," says the captain, "when the lines I had written the night I was led to shed tears over them: the Lord had indeed been with me, answered my prayers."—Halifus in,

#### A STRIKING LESSON.

LEON's career was providential; no name in history, whose whole bears so palpable a proof of his been created for a historic purpose. in the partition of Poland, had ed a great crime. France, in the of her king, had committed a great The three criminal thrones, and icidal republic, were alike to be a Napoleon was the appointed at for both purposes. He first the democracy, and then he broke agth of the three powers in the let thrice conquered the Austrian he turned Prussia into a province; march to Russia desolated her most provinces, and laid her Asiatic capises. But France, which continually all these fearful triumphs with her as still to suffer a final and retribusthment. Her armies were hunted visuals to the Rhine, and from the othe Scine. She saw her capital aptured — her government twice tray—her conquest lost—her pluntered by its original possessors, and itory garrisoned by an army of subtrarmy disbanded—her empire in to the limits of the revolution, of the of the democracy, and of a quarter may of wretchedness, fury, and in Napoleon himself fell the heaviest all. All the shames, sorrows, and to of France were concentrated on the saw his—military power his last army shaughtered—his last army shaughtered—his last erilicd—his family fugitive—his lynasty uncrowned—and himself in prisoner to England, to be sent logish dungeon, to be kept in hands; to finish his solitary and tistence in desertion and disease, and in a English grave—leaving to

mankind, perhaps, the most striking moral of blasted ambition ever given to the world.

—Blackwood's Magazine.

#### A GREAT MAN.

No one should desire to be a great man in public estimation who is not prepared for great sacrifices. The great man of the public is one who encounters great abuse, great malignity, and is the object of great envy, with its attendant annoyances. Great things are always expected of him, and great disappointment felt if he does not satisfy these extravagant expectations. The pardonable faults of ordinary men are in him great faults, and are greatly blamed. His great celebrity is purchased at a great price, and often at a great sacrifice of social comforts. Every one considers it his privilege to criticise all his movements, and at all times to intrude upon his privacy. In fact, it is a "great annoyance" to be a great idol in any department of greatness; for the capricious multitude, who shout while they place their idol on the highest pinnacle, shout just as loudly when the time comes to harl it to the ground. To preserve the character of greatness for a number of years is a great achievement, and, so far as the world goes, the finale, under the most propitions circumstances, is a great funeral.—Presbyterian,

#### PERSIA.

WORD OF GOD AMONG JEWS.

Our readers will be glad to learn, from the subjoined communications, the great openings which present themselves for the circulation of the word of God in the East, through the instrumentality of our missionaries.

aries.

Rev. P. H. Sternschuss writes (Nov. 22):

—"I am sure you will be glad to hear of
the remarkable appreciation and love for
the word which the Jews of this place have
lately evinced. Ever since the arrival of
the books shipped by the Apprentice, which
took place on the 18th instant, the doors of
my house could not close from morning till
evening, during which time I have been
actively engaged in preaching, distributing,
and selling the word of God to Arab, Persian, and Cardish Jews.

took place on the 18th instant, the doors of my house could not close from morning till evening, during which time I have been actively engaged in preaching, distributing, and selling the word of God to Arab, Persian, and Curdish Jews.

"But besides the missionary labours in Bagdad, we have also the means of extending the same in an indirect manner, to the most distant parts of Persia, and even Bokhara. Through the help of God, we are now well known to many of the Jews in the surrounding countries, on account of our missionary journeys. We are also enabled

to send the word of God to the most inaccessible parts of the world—the wilds of Curdistan, the deserts of Khorasan and Turkistan, and into Persia, which is now in revolt. I have been enabled to circulate upwards of 150 copies of Scriptures, either in whole or part. Some Bibles have also been taken for those Jews in Meshed, the capital of Khorasan, who have been compelled to embrace Islamism. Their brethren do not look upon them as apostates; on the their welfare, and suppose that they could not do a greater favour to them than to afford them an opportunity of procuring a Bible for a small sum of money.

" Nor ought we to be less grateful for the means afforded us in the distribution of the Scriptures in Hebrew. We have thus been Scriptures in Hebrew. enabled to furnish many a poor son of Abraham with a copy of the Old and New Testaments, who was too poor to purchase them, especially in the country alluded to, where their poverty is beyond the power of description, occasioned by the severe op-pression which they suffer, both from the people and the government.

"But to suppose that the operations of the Society's Mission here are merely con-fined to the above general statement would

by no means be correct.

We have, by the help from above, been enabled extensively to circulate the Scriptures in six different languages-Hebrew, Syriac, Arabic, Persian, Turkish, and Ar-This circumstance cannot be too highly appreciated by those who endeavour to imitate our Divine Master in what con-cerns the welfare of immortal souls. Let the intelligent travellers, who may chance to traverse these countries, converse with the literary Arab, Turk, or Persian on the subject of religion, and he will now find many of them more or less acquainted with the contents of the sacred volume.

"It was a gratifying sight to me, when I

lately happened to visit a Turkish gentle-man, to find him reading the Bible in the Turkish language, with which I some time ago presented him; the individual is an old venerable-looking man, who in his former days held the office of a pacha in the

Turkish empire.

"When we first came to Ispahan, we found the Armenian schools at Julfa sadly destitute of the Scriptures, and we had thus destitute of the Scriptures, and we had thus the privilege of furnishing them with a liberal supply of the word of God in the Armenian and Persian languages. And although our difficulties and perplexities are of no ordinary kind, and indeed sometimes embarrassing to the extreme, yet this should not make us weary in well-doing; and the very trials to which this mission is often subject should only tend to

excite the Christian sympathy of its friends and patrons, and thus the appeal for their special prayers on its behalf becomes the more urgent." — Jewish Intelligencer for March, quoted in the Bible Society's Er-tracte tracts.

#### PENANG.

#### CRINESE FEMALE SCHOOL

Extract of a letter from Mrs. Bann Miss Poppy) to a friend in London.

This valuable Institution was formed by the late devoted Mrs. Dyer, and continue to enjoy her fostering care till the period of her lamented decease. Mrs. Bansum, who her lamented deceas ner tamented decease. Mrs. Hansum, who has succeeded to this interesting charge, is well known to many Christian friends in the metropolis, having formerly been engaged as one of the teachers in the Girls' Mission School at Walthamstow, whence she proceeded to the East, for the purpose of promoting Christian education among the deceased degraded multitudes of her own sex

She writes as follows:

"My Girls' School has been supported
by an Association in England, which, however, was dissolved just before I came here,
and I am compelled to become a beggar for my dear girls, or else relinquish my school; the latter alternative I cannot think of until I have tried my utmost. We cannot expect the people at Penang to do more for this Institution than they are at present doing,-I must therefore look to England; and if the Christian friends there knew of this establishment and its present circus stances, I believe they would give of the abundance towards its support, and I a sure their bounty would be most economically and usefully employed. I have not thirty boarders, and I have no doubt that I might considerably increase their number if I had but funds at command. All the new pupils I have received have come uninvited and I dare not admit any more und I hear that their support can be guaranteed."

Donations in money, or in any of the following suitable articles for sale for the benefit of the school, will be most gratefully received:—Children's frocks, of all sizes; children's caps; lambswool shoes; frock-hodies; jean dresses for boys; ladiesladies slippers: pins, and needles in books; habylinen (not for the poor); lace tippets, collar, and gloves; toilet-cushions, stuffed with wool; emery cushions; dressed dolls; pes-wipers, cutlery, and stationery; strong reticules.

Contributions in aid of the Female Chinese School at Penang will be kindly re-ceived at the Mission House, Blomfeld-street, if addressed to the care of the Bev-Arthur Tidman, Foreign Secretary.

THE

# Missionary Magazine

AND

CHRONICLE.



ORSHIP OF THE ANCESTRAL TABLET IN CHINA.- Vide p. 210.



#### WORSHIP OF THE ANCESTRAL TABLET.

From the valuable work of the Rev. George Smith (now Bishop of Hong-Kong), containing the result of his observations during a residence of three years in China, we extract the following passage, explanatory of the origin, character, and effects of this superstitious practice:—

At the close of a religious service, held by the Missionaries at Amoy, two questions were submitted for discussion, in reference to the putting away of idols and ancestral tablets from the house of every candidate for Christian Baptism; viz.—

- 1. Could an open renunciation of idol-worship, although the idols remained in the house out of compliance with the superstitious fears of relatives, be deemed a sufficient test of Christian sincerity?
- 2. How far was retaining the ancestral tablets permissible, as mere tokens of respect for the departed dead, without any worship being offered?

In regard to the first question, it was the unanimous opinion of the Missionaries, that, wherever the convert had authority in a household, idol-worship must not only be renounced, but that the emblems of idolatry must be destroyed or expelled from the house.

In regard to the second question there was more difficulty, although on this also there was unanimity of opinion, in making it incumbent on every candidate for baptism, not only to renounce the worship of the ancestral tables, but also to remove it out of sight, from its usual place of juxta-position with the idol.

The following facts will afford help to the reader in understanding this latter subject. Popular superstition assigns three souls to each person, one of which, at death, passes into the world of spirits. The second dwells at the tomb of the deceased, into which, as its new abode, it is formally inducted at the funeral, by the ceremony of drawing some little ribbons, or a flag, at the end of a stick. The third is supposed to occupy the ancestral tablet. This consists of an erect wooden plane, about twelve inches in height, fixed on a stand, and ornamentally inscribed with the names and date of the deceased. It is carefully treasured in some common temple of ancestors, in those cases in which a family possesses sufficient wealth to have such a temple, or in the family-dwelling in the case of poorer families. In the latter case it is placed in juxta-position with the household-gods, and receives the offerings of incense, eatables, gilt-paper money, and miniature garments, in common with the idols.

One of the first acts of promoted scholars is to re-visit these symbols of ancestral worth, and to adore the spirits of the departed dead (page 49). The worship of the ancestral tablet is the only custom of a strictly religious kind universally observed by the literary, as well as by the uneducated, portion of the community. It forms also one of the most formidable barriers to the progress of the Missionary work. The Jesuits foresaw this difficulty in former times, and endeavoured to render the transition from Confucianism to Christianity as easy as possible, by tolerating the adoration of these tablets as a purely civil rite, destitute of religious meaning. The Dominican and Franciscan Missionaries, who subsequently arrived from Rome, exposed the flagrant inconsistency of amalgamating Paganism with Christianity.

The flame of discord raged so fiercely for nearly a century, between the rival sects of Popish Missionaries in China, that successive Legates were sent from Romes

to allay their fends, and mediate between the conflicting parties. One Pope reversed the decrees of his predecessor; and his Bulls were again, in turn, stultified by his successor. At last the influence of the Jesuits at the Papal Court failed to avert the unfavourable decision of the Pontiff. They now excited the Emperor Kang-he to resent the supposed interference of the Pope with his own imperial authority in the government of China. The Papal Legate was insulted and imprisoned. The Jesuits were his appointed keepers at Macao: and as long the name of Cardinal de Tournon stands on the page of history, so long will the unparalleled dissensions of the Romish Missionaries in China belie the pretensions, and expose the theory, of a visible unity of the universal Church centering in a Sovereign Pontiff enthroned on the Seven Hills.

Kang-he's successor, Yung-ching, deemed it expedient to terminate these dissensions by banishing all the sects of Romanist Missionaries alike. Thus, after nearly a century of religious feuds, they were expelled from the scenes of their former influence and power; and the native flocks of Roman-Catholic Converts have since been sustained by European Missionaries entering the country in

The propriety of permitting the retention of ancestral tablets, as mere memorials of the dead, was, on this occasion, [the meeting of Missionaries at Amoy] decided against, for the following reasons :-

1. Even among the old Romish Missionaries only the Jesuits would allow the worship of the tablet to be retained as a mere civil rite.

. The Chinese pay to the tablet more reverence and worship than to the idol.

3. Its retention would open a door for the too easy admission of converts, and the admixture of Pagan superstitions with Christian doctrines.

4. Its retention would also afford an occasion to the heathen Chinese of taunting the converts with insincerity—their usual weapon of offence.

5. The Chinese, after hearing the declarations of Missionaries on the sin of idolatry, frequently ask questions respecting the lawfulness of worshipping ancestral tablets, as if a close connexion bound the two acts together in their mind.

6. The unsparing denunciations of the Old Testament against every species of Molatry - the breaking of idolatrous relics in pieces-the destruction of the very tres of the groves-the beating to powder of the materials desecrated by idolworship-allow no compromise with this superstition, which of all others is most analy enthroned in the national mind-the demonolatry of ancestors.

#### BAPTISM OF A CHINESE SOLDIER AT AMOY.

Our friends will rejoice to learn that another witness for Christ has been raised up among the Chinese, under the ministry of our brethren at Amoy. The conat, whose public baptism is reported in the subjoined communication from Mr. Alexander Stronach, dated Dec. 6, has exhibited in his conduct an example of Christian decision worthy of any age or nation, and far surpassing what the minacy of the national character might lead us to expect. Happily, however, his is no solitary instance of the force of moral principle which the Chinese are apable of displaying when brought under the influence of Divine grace; and, in he to come, we trust it may often be our gratification to record cases equally encouraging and decisive in that respect with the present. The youth, intelliics, and zeal of this new convert, combining with the noble superiority which he evinces to all earthly considerations, lead us to hope that he will long appear as a burning and shining light among his countrymen, and, in his example and his testimony, prove to many a savour of life unto life:—

In the month of March last, (writes our brother), a soldier in the Chinese Army, named Tan-tai, offered himself as a candidate for the rite of baptism, stating his full conviction that the Gospel which we preached was, indeed, divine; and expressing the hope, that, when he should become more enlightened and confirmed in the faith, we might baptise him. Tan-tai has continued to attend earnestly to our preaching ever since, and has been very often with us at our houses for private religious conversation. He became more and more fervent in his desire to be admitted to the Church by baptism, and to "walk in all the ordinances and commandments of the Lord." After advising together, and also consulting the Chinese members of the Church-all who know him testifying to his irreproachable moral conduct-we felt satisfied that he was truly devoted in heart to the Redeemer, and that he ought to be received into our Christian fellowship. We appointed Lord's-day morning, November 26th, for his baptism. On acquainting our American brethren with the arrangements, they kindly promised to be present on the occasion, and to bring as many of their Chinese friends as they could induce to attend.

At the appointed time, being the first day of the eleventh Chinese month, our chapel was crowded to the door by Chinese, eager to witness the baptism of Tan-tai. Mr. Pohlman commenced the Service by giving out a Chinese hymn, reading Acts viii. 26 to the end, and afterwards offering up prayer. Mr. Young then preached from 2 Cor. vi. 17, 18. Tan-tai then stood up before the large congregation, ready to profess his faith in Christ and his devotion to His name. Mr. A. Stronach began by alluding to a remark just made by Mr. Young,—that this candidate for Christian Baptism was about to profess before God and the Lord Jesus Christ, before angels and before men, his rejection of all idolatry, and his faith and obedience towards the Lord Jesus Christ as his Supreme Lord and his Divine Redeemer.

Tan-tai was then asked, Why he wished to be baptised, and thus become one of the avowed disciples of the Lord Jesus? In a distinct tone of voice, and with a holy boldness, he answered—

"Because I believe that Christianity is the only true religion, and that Christ is the Divine and Only Saviour of a lost world. I

therefore wish to live all my future days as his devoted disciple.

- "You believe that mankind are lost, and must perish, unless saved by the Lord Jesus?
- "Yes, I believe, that unless Jesus had pitied us, we should all have sunk down into hell.
- "What has Jesus done to save us?
- "He left His throne of glory in the highest heavens, and 'came into the world to save sinners." For us He lived, and toiled, and suffered death on earth; He was buried, but rose again; and He lives in glory now, in order to 'save to the uttermost all who come unto God by Him.'
- "What is the difference between those who are in their natural state and who do not obey the Gospel, and those who have been enabled to believe and love the Lord Jesus Christ?
- "There is a very great difference. I feel as in an entirely new world: 'old things have passed away, and all things are become new;' and now my desire is to be entirely cleansed from my old iniquities, and to walk henceforth in newness of life.
- "What changes the wicked heart of man, and inclines him to return to God?
- "The power of the Holy Spirit alone changes the heart, and opens the mind to discern 'the glory of God in the face of Jesus Christ,' and so teaches us to love Him.
- Christ,' and so teaches us to love Him.
  "You used formerly to worship many idols: now how many gods do you believe there are?
- "I believe that all idols are vanity and lies, and that there is only one God—one living and true God."
- "How many persons are there in the Godhead?
- "Three,—the Father, the Son, and the Holy Spirit; yet these three are but one God.
- "You know that the Chinese generally are very greedy after worldly gain, and the honours and the pleasures of this life. Do you expect that, by joining the Church of Christ, you will secure for yourself any worldly advantage?
- "No, none! I expect only to suffer reproach and persecution for the name of the Lord Jesus.
- "Since you do not expect any worldly advantage, what sort of happiness do you hope to attain?
- "I look for happiness only from God, and hope to be admitted at last, through the

merits of Christ, into His glorious and hea-

Mr. A. Stronach then baptised Tan-tai, in the name of the Father, the Son, and the Holy Ghost; and concluded the service with

prayer.

The answers of the convert were given with such evident truthfulness, modesty, and feeling, that he was listened to by all present with intense interest; and afterwards all the members of the united Church at Amoy, both foreigners and natives, came forward publicly and gave him the right hand of fellowship, thanking the Lord for having given him grace courageously to confess His name before men.

Tan-tal is, as before stated, a soldier in the Chinese Army; but on account of his having, fully a year ago, distinguished himself by his hrave conduct during a contest with pirates, in which he lost the use of his left eye, he is now ranked among the Hau-yiong, or men who, for merit, are entitled to future promotion as commissioned officers, and who are honoured to wear caps surmounted by a gold button. He is about twenty-six years of age, tall, and strongly built, yet he is distinguished by much simplicity and mildness of demeanour, and is a diligent student of the Word of God.

Since his baptism, Tan-tai has become the abject of persecution and reproach before his whole regiment. One of his relations is a Mandarin, now acting as Secretary to the Colonel of his Regiment, who is exceedingly

angry with him for professing himself a Christian; and who, after seeing all his "strong reasons" proved futile, became so enraged that he publicly reviled him in the fiercest manner. This caused many others to mock and shun him, as an apostate from the religion of his country, and a follower of the religion of foreigners. Tan-tai sustains the trial nobly, and assures us that he is more and more deeply resolved, in the strength of the Lord, to continue faithful unto death. Some of his companions have told him that he may now give up all hope of being made a commissioned officer. To them he replied, that "promotion cometh from the Lord;" but that he was not much concerned though he should not be promoted at all. To those who revile and abuse him, he "answers not a word."

Our other Chinese members continue to afford us much joy, through the grace of God manifest in them. Go-t'o is now employed as a colporteur, in connection with the Religious Tract Society; and, in his present duties, he engages with his whole heart. From his evidently sincere desire for the welfare of his countrymen, his glowing piety, and his sedate demeanour, he commands the respect of the people generally, and is almost always welcomed into the houses of the Chinese whom he visits, both in town and country. He has already distributed hundreds of tracts and books, and has brought several persons to our chapel, who are now constant hearers of the Gospel.

#### THE SECRET DISCIPLE.

While the visible triumphs of the Gospel among the heathen far more than repay the labour bestowed in their acquisition, there is reason to believe that the truth has won many a trophy which only the great day will reveal. The following impressive circumstance, related by Mr. Cleland, and which transpired during his raidence at Hong-Kong, supplies a strong argument in support of this view. Our brother, writing from Canton, on the 29th of October, observes:—

While thankful for the opportunity afforded to of proclaiming the truth, we rejoice in being able to state that this proclamation has not been without its due effect. Some, Christian already, rejoice that ever their steps were directed to the Sanctuary; some have tome to know their need of a Saviour; and others, doubtless, of whom we may never had, have received good to their souls. That the belief of this last result is not founded upon mere supposition will be evicant from the following circumstance:—

It happened, in a part of the island adjoin-

ing the town, that some Chinese, with a view to plunder, set upon three others passing near the place, wounding two severely and the third mortally. Two of the highwaymen were speedily captured, and taken to the police-station, being afterwards recognised by the three wounded men. While at the police-station, the serjeant of police perceived one of them beckoning to a man standing outside the house; and, conceiving that this man had also been implicated in the matter, he made him prisoner. Now, two of the wounded men declared positively that he had nothing to do

with the assault—in fact, that they had no knowledge of him at all; while the third, who was mortally wounded, and now in the agonies of death, swore that he was one of the murderers.

Upon such evidence the three men were condemned to die. While lying in prison, under sentence of death, some of our Chinese Christians were sent to read and converse with them. They found the one last captured fully acquainted with the leading doctrines of Christianity. He had heard and knew about Jesus. He had often attended the preaching, both at the Hospitals and our Chinese Chapels; and declared that he believed in Christ as his only Saviour. He adhered firmly to this confession up to the morning of the day which was fixed to be his last. He declared that the bitterness of death was passed—he feared it no longer.

In the meantime, the Authorities, app rently re-considering his case, concluded that the evidence was not sufficient to condemn him; and, at the hour which he was thinking would be his last, a reprieve came. He received the news in peace. He was thankful that his life was spared; and yet, in that trying moment, emerging from a felon's death to life, his professions were the same, and have continued to be the same day after day. He has been kept a prisoner: why, I cannot conceive; for if the evidence were insufficient to hang him, so assuredly was it to keep him in chalns. This, then, shews, that, in the preaching of the Gospel, more good may be done than comes to our knowledge here; for it was only the peculiar circumstances of this case that brought it to light; otherwise, in all probability, we should have remained in ignorance of it to this day.

#### THE CLAIMS OF INDIA.

#### MISSIONARY JOURNEY FROM ALMORAH TO BENARES.

Almorah is the principal town in the Province of Kamaon, and situated about 500 miles to the north of Benares. Our brother, Mr. Watt, now in England, spent some months there previous to his return, being joined, for a part of the time, by Mr. Kennedy, of Benares. Early in November, 1847, our brethren set out on their return to the latter station; and the following statement from Mr. K. contains an interesting, though very painful, account of the character and condition of the people in the countries which they traversed. The field they surveyed is but little known to the friends of Missions generally, and many will hear, for the first time, of the magnitude and urgency of its claims. But this is no rare case. India presents many similar spectacles of spiritual desolation, and, on every hand, the cry of the perishing is still heard,—"No man careth for our souls." In the several facts adduced by Mr. Kennedy, a solemn voice is heard reminding the Churches of duties yet to be fulfilled, and sacrifices still to be made, and no language can add to the power with which they speak:—

Our journey (writes Mr. K.) extended to nearly 800 miles, and occupied fully two months and a half. During the greater part of the time we lived in tents. Throughout this long journey the weather was most favourable, and we had reason to be thankful for many mercies. No harm occurred to us; although, at the outset, we met several inconveniences, which travellers must make up their minds to bear. We all enjoyed excellent health. Our route lay through Miradabad, Merut, Delhi, Aligurh, Agra, Mynpoorie, Cawnpore, Allahabad, and Mirzapore. At these stations we had the privilege of meeting Christian bre-

thren, who gave us a kind reception. We had daily opportunities of preaching the Gospel to the inhabitants of the towns and villages through which we passed. The contrast between the thinly-populated country we had left, and the densely-peopled districts which we traversed, was very striking. We had seldom to walk above half a mile, and often not so far, to get an audience. Our congregations, of course, differed greatly, both in attendance and attention. We scarcely ever failed to obtain hearers, though on some occasions we had many more than on others; and, though we could not always congratulate our—

selves on having secured attention, we had very seldom to complain of disrespectful de-

But we must have been blind indeed had we attributed the respect, which we almost invariably received, to a regard for our mesto us only as Europeans, we had reason to nsider it an advantage in the prosecution of our work, for which we ought to be grate-We were in the midst of idolaters-often at a great distance from an European stationand yet we were not only in perfect safety, but had entire liberty to declare the truth, and exse the false confidences to which the people have so long clung. In this respect our position in India is peculiarly advantageous; and we trust the day is not far distant when the Church will avail itself of this circumstance, to an extent and with an effect in some ree commensurate with its importance.

Over a great part of the route we followed, Missionaries have very seldom travelled; and all the knowledge of Christianity possessed by most of the people is, that it is the religion of the English, which a few of their number wish to be adopted by the people of this country, but which is considered by them to be unadapted to their state. Though Missionaries have very seldom travelled in some of the districts through which our route lay, yet, as the people of those parts crowd to the great annual festivals of Hurdwar and Gurmucktesar, which are generally visited by some of the up-country brethren, they thus become acquainted with the fact that we wish Christianity to spread.

Of the immense multitudes that assemble at these places, only a small proportion listen long enough to the statements of the Christian messenger to have any comprehension of his doctrine; and of these it is to be feared but few acquire even so much information as is needed to shew the infinite superiority of Christianity to the idolatry which they have as long practised. They hear words by which they may be saved—they are pointed to the only Saviour; but they hear these words perlaps only once, and are then left exposed to the lies in which they have been brought up. Can we womder, then, that the impression sweetimes made is soon effaced, and that they yield themselves anew to the soul-destroying system which maintains its sway around them?

It may be said, that, although the people have not the Gospel preached to them by the living voice,—on their return from these festitals to their homes, they are accompanied by

the substitute of the preacher, in the shape of tracts and Scriptures, which are distributed with a liberal hand. Our acquaintance with the people will not allow us to place so much dependence on these as some are inclined to do. We must have Scriptures and tracts, and we ought to distribute them among those who can be reasonably expected to profit by them; but we know that in Europe they do not accomplish the work of the living preacher, and still less in India can they be considered as filling his place.

We travelled through an extensive region, teeming with a vast population, in which not a solitary Missionary is found to warn them of their danger and invite them to the Saviour. It was saddening to see such multitudes living without God and without hope - satisfied with the lies which are drawing them to ruin; without any to witness against their delusions, and point them to the true refuge, except a solitary Missionary at a festival, and travellers like ourselves, at long and uncertain intervals, who speedily pass on, and leave none behind to sustain any interest which may be excited. It is saddening to think, that, while so many of our fellow-creatures, who are likewise our fellow-subjects, are in darkness and in the shadow of death, with only a faint and transient ray to point them to the kingdom of light, which, in their deep slumber, is disregarded, the Church of Christ halts in its course, and, instead of advancing to occupy these important fields, with difficulty maintains the posts it has established.

The very limited agency for the evangelization of this vast country which the Christian Church provides, on the one hand; and its immense extent and fearful spiritual destitution on the other—are facts well fitted to humble us, and lead us to place all our dependence on Him whose unfailing promise secures the establishment of His kingdom over the whole earth.

So far as human means are concerned, the prospect is dark and discouraging: it is no wonder that those who see only these means consider the work to be hopeless; but it is our joy to know, that, for the final and complete success of our undertaking, whatever may be the temporary reverses it may meet, we have an assurance founded on the unfailing word of the living God. We dare not doubt the result, as we would be thereby doubting infinite power, wisdom, and goodness. The prospect of the final result, on which it would be most sinful to let the shadow of a doubt rest, ought to cheer us amidst much that is fitted to dis-

courage, and chase away the gloomy thoughts which the present condition of this immense country often excites.

Our labours during this long journey much embled those reported on former occasions. Hindooism and Mohammedanism presented the same features to which we have been so long accustomed. The remarks of the people, their questions and objections, had a striking resemblance to those which we so constantly meet at Benares. The most deadly error of the Hindoo, and the most deeply lodged in his mind, is the identity of God with Nature, and the consequent absence of all proper responsibility. Often this error assumed its boldest form, maintaining that only God exists, and that it is mere illusion to suppose that we have a separate existence. At other times God was spoken of as entirely distinct from his creatures; but then He was conceived to use them as the workman uses his instruments—the doer of their actions, and the speaker of their words.

It is unnecessary to mention what havoc of every right and noble feeling such sentiments make. Man is considered a mere machine impelled by another, and no place is left for the idea of responsibility. I have often been surprised that, with such views, the Hindoos do not break down every barrier, and indulge in a wantonness fatal to the very being of so-

ciety. We see in the restraint which, not withstanding these views, they, in many things, impose upon themselves, the working of the natural feeling of responsibility implanted in the human mind, and practically opposing the mischievous doctrine which would lay it entirely aside. We see still more strikingly in this restraint the wisdom and goodnes the providential government of God, setting bounds to the workings of human depravity, and maintaining a degree of order among a without which the earth would be filled with confusion and despair. These erroneous views of God we met everywhere, and to their refutation we had daily to apply ourselves. persons who advanced these views often shrank from acknowledging their consequences, but it was too evident that they remained attached to them. We had, at different places, a good. deal of intercourse with Mussulmans, whose we found ready with their usual objections and cavils.

We arrived at Benares on January 22nd. It gave us no small pleasure to rejoin our old Mission. We have had our trials here, and some of them have been of a severe kind; but we are assured, that this is the path of duty to which our Heavenly Father has appointed us, and I trust we are not only content but rejoiced to occupy it.

#### MISSIONARY LABOURS IN THE TAMIL COUNTRY.

On no class of natives in Southern India has so large an amount of Christian labour been bestowed as upon the Tamil population; yet our Missionary brethren frequently remind us of the mournful fact, that there are thousands of this more favoured portion of the Hindoos scattered among the remoter districts and villages of the country, the great majority of whom yet remain utter strangers to the salvation of God. The condition of these idolatrous masses, lost to the sight of Christian benevolence, and perishing in their own corruption, is portrayed, though not in its darkest features, in the following passages of a Missionary Journal, recently received from our devoted brother, Mr. Drew. The only relief to this scene of spiritual desolation is the knowledge that it offers no barrier to the entrance of the Christian husbandman, but, on the contrary, entreats his presence, and promises to repay a hundredfold his largest efforts. May the great Lord of the harvest, who is able to impart the willing mind and the liberal hand, speak in power to the hearts of His people, and speedily send more labourers into His harvest!

#### The neglected Harvest.

In March last, (writes Mr. Drew), I made a tour of about 150 miles round, from Tripassore to Nagary, Pulicat, and home. Many circumstances of deep interest occurred to

shew how accessible the country is to our efforts, how strongly it needs them, and how urgently its neglected villages and towns, with their teeming thousands of immortal souls, call upon the churches to send them

help. But, alas, the Church of Christ is salesp, and must be awakened. Her ear is heavy—she will not hear their calls. She has done, is doing, much; but, alas! what a mass of urgent work is she leaving undone. When will the coffers of our rich men be opened? When will the soldiers of Christ, the young, the ardent, and the brave, be as ready to peril themselves in the high places of the field, as the sons and daughters of fortune? Oh, for at least one, two men, to be perpetually sounding the Gospel trumpet in these crowded and untouched villages.

#### The Price of Hindooism.

We began our labours at Poonamallee. While the Catechist was reading a tract, several of the Brahmins moved off with at contempt, some going into the temle through its great door-way; but when they were addressed, about twenty of them, ith some other persons, gathered round, and listened with attention. One of them said, We do not know what is wisdom, nor what is folly. You must teach us-give us ten rupers a month, and we will come over to you." -A strange but true confession of their ignorance, and the magic power of gold over them—they cannot resist it. Talk of Hindoo prejudices leading the people into revolt-we might buy them all, if it could do them any good, and if we were able. Long ago a man aid to me in my preaching-place, in Salaystreet, in the city, " Give us four pagodas a month, and we will all become Christians, Money is the best god you can give this peo-

#### The Hindoo Ascetic condemning Idolatry.

The Teacher Nathaniel went to visit his Caste-people, in Tiruvaloor, a holy place with a large temple, near Tripassore. They havind him not into their house, but into a lort of small entrance-room. They pressed him much to eat, but he declined. Many persons came and upbraided him with having broken their Caste, apparently with the desire of testing the sincerity and earnestness of his machinent to Christianity.

While they were thus urging him, a Sunysticame to his aid, and maintained that he (the teacher) was right in the course he was puruing. The name of this man is Ayarakan, "the thousand-eyed." He has been a devotee for twenty years, having renounced the world at the death of his wife. His friends have

pressed him in vain to marry. His brothers are inhabitants of Tiruvaloor, and wealthy. He has given up all his property, and has nothing to call his own but the cloth that covers him. He lives by alms, which are freely given to him; and passes his time in studying the philosophical systems and religious treatises, of which he has read a large number. These are in poetry, and he quotes them largely. He said to Nathaniel, as the people were opposing him, "You are quite right, yon have done as I have done, you have laid fast hold of the one Supreme God. I look only to Him. My mind is fixed on Him. I never worship any lesser god. I use no Vibuthi\*, I wear no Ruthuratsham†: we were not born with these; why should we wear them?"

It is an interesting thing to see such a man defending a Christian. It is natural religion, though perverted, coming to the aid of revealed religion.

#### Desire of the Heathen for Education.

A deputation, consisting of the principal chitty, a schoolmaster, and some others, came from one of the quarters of Tiruvaloor, to request me to establish a school for their children. They said they were willing themselves to build a school-house. I had a long and interesting conversation with them, and availed myself of the opportunity to set before them many of the evils of the Hindoo system, and the great truths of Christianity. Outwardly, at least, they assented to what I said. The chitty has long seen the folly of idolary. He told me that he had not worshipped in a temple for twenty years. A school has since been established there, and 49 boys are reading in it.

#### Idolatry exchanged for Deism.

We were much interested in some persons who came to converse with us during the day. One was a potter, a man of remarkable intelligence. He quoted from the works of Vemana<sup>‡</sup>, and other poets, with great fluency. He condemned the Romanists very much for their use of images, &c., and expressed the most thorough contempt for idolatry. When Nathaniel had read a part of one of our tracts to him, he said,—

- "Why, your religion is the same as mine."
- "How is that ?" said the Evangelist.
- "Why, you worship one God, and so do I.
  I have not entered an idol-temple, nor worshipped an idol for fourteen years—not since

I first read the poems of Vemana." He then retired, expressing his regret that some duty, which he had to discharge for the Rajah, would not allow him to stay as long as he desired.

#### Natural Gifts devoted to Evil.

After him came an intelligent Moodelliar, a landed proprietor, residing in the neighbourhood. He conversed with us a considerable time. He had evidently read much in the Hindoo Shasters, was a man of discernment, and withal remarkably fair and good-looking. He sang some Teloogoo verses beautifully, in a sweet, subdued, chastened voice, with more taste than is usually displayed by a Hindoo. He was evidently not an inquirer after truth, but was merely actuated by the desire to confuse and overcome. I made two or three solemn appeals to him, which had the effect of He afterwards heard altering his manner. some statements of Christian Truth, especially a well-drawn outline of the history of the Redeemer by Nathaniel.

#### A Field of Promise.

At Poothupettah, near Nagalapooram, met a most extraordinary reception. On riding into the midst of the large Bazar-street, about seven in the morning, I found myself suddenly surrounded by a large number of persons, with intelligent, smiling faces, all eager to know what could have brought a white man there. As soon as they discovered my object, they seemed delighted at my coming, and I realised something of good Rowland Hill's idea of "a village in an uproar." They brought me milk, and furnished me with a bench to sit on. All this attention seemed to arise from their long and earnest desire to have a school established for their children. "We have been waiting twelve years," said they, "for a Missionary to come here; and now you have come, we will not let you go until you promise to establish a school amongst us." It was a day of incessant talking: every one came, and every one had some question to ask. Many of the conversations were very interesting. As an Englishman, I was a perfect lion among them-a white

face is rarely seen in this neighbourhood. I was off the high-road of travellers.

#### The Fruits of Tract Circulation.

Some of them were evidently interested in Christianity. They had formerly received tracts, which they had read with attention and profit. One handsome chitty greatly interested me. He conversed with me for a considerable time, and manifested much candour. Speaking to him of the forgiveness of sin by Jesus Christ, his mind struck in with great eagerness, and he said, "What is that you say? Tell me that again. Explain that to me. I want to hear that repeated."

Another old chitty, who seemed the acknowledged chief among them, I was surprised and pleased to find, had read with interest some of our tracts, and asked me eagerly for one which he himself named-"The Trial of the Gods"-a tract for which I was often asked with much earnestness. It had evidently made a considerable impression on his and many other minds.

#### The silent Believer.

I was also greatly interested in a young man, living in this idolatrons place, who professed in heart to have received Christianity. He said he had no connection with idolatry but the mark on his forehead; that he prayed every day to the true God, using the language of a book of Christian prayers which he has in his possession; that he had taught his wife to use the same prayers; and that he had done all this for twelve years. At first he began to speak to the people against their idolatries, but it seems he was subsequently silenced by their ridicule, and that he does not now speak to them of his feelings, though these remain unchanged, and the people know it. The old chitty, on my first arrival, to my surprise, led him forward, and introduced him to me as one of my disciples. What is to become of this interesting young man? -- of the desires of this village?—of their intelligent and awakened minds? Shall nothing be done for them? Nothing has yet been done!

#### JAMAICA.

#### VALUE OF MISSION-SCHOOLS.

Mr. Jones, of Chapelton, writing on July 6, relates the following facts, as illustrative of the value of Christian Education in relation to the prosperity and extension of the Church of Christ:-

I rejoice to state that God is employ- ing souls into submission to himself .-- At ing our feeble instrumentality in bring- our last church-meeting four persons were

preposed as candidates for membership. Two of these are young persons who have been educated in our schools. One is a youth, twenty-two years of age, whose first introduction to us, nine years ago, was by no means calculated to give us a favourable impression of him. One Sabbath-morning, just before the service commenced, his mother dragged him into our house by the collar, exclaiming, "Now me got you here at last. Minisher, me bring dis boy to you—he will not come to chapel, so me collar him all de way, and now me wish him to come to school."

A few kind words soon subdued the boy, who appeared half wild; and the next day he strended the Mission-school with more willingness than we had expected; and, although he had no great capacity for learning, he became civilized, and, in a few years, learnt to read and write. After leaving the school, he was apprenticed to the trade of a

carpenter, and brought into association with wicked company: "he cast off fear, and restrained fear before God." When his sins were brought home to his conscience, he was overwhelmed with shame, and bitterly repented. He was in deep distress for some months, and could obtain no comfort; until at length he found peace through believing in Christ. Now he has true enjoyment in prayer, in reading the Scriptures, and in religious exercises, and is as one alive from the dead.

The other young person is a black female, about nineteen. She was in the school for some time; and, since leaving it, has been carefully preserved from the vanities and pollutions of the world. She has read several interesting devotional works and periodicals, and by these means has profited her parents, who are unable to read. These fruits of our labour greatly encourage us in the midst of many trials and difficulties.

#### KURUMAN.

#### THE BECHUANA CHRISTIAN IN DEATH.

Our esteemed brother, Mr. Moffat, writing in July last, gives the succeeding secount of the last illness and happy death of an exemplary Christian Native who was converted under his ministry:—

The following sketch not only exhibits the wer of the blessed Gospel in the conversion of a sinner, but the soothing consolations it affords under circumstances the most afflictive. The untutored heathen dies as the beast dies, without those emotions of terror or remorse which not unfrequently mark the death-bed senes of those who have been brought up under he sound of the Gospel, and have gone on sinming, and resolving and re-resolving. till death them in the face. The heathen in this had, even those of them who have been often warned, when they come to die, with few exptions, maintain profound silence. A sullen gloss pervades the countenance. The thought as never to arise, at least they never ask the question, "Whither am I going?" Those om I have put that question have either remained silent, or replied, that perfect darkmes lay before them. The feelings of the aged are so obtuse that it seems an utter imsibility to produce any impression on their ds. Being considered no longer good for mything, they seldom receive those tender attentions which they so greatly need, and are some denied the tear of sympathy, to alleviate the gloomy forebodings of annihilation that within. But they are nurtured from early years to hate sorrow. The hourse voice of the

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war-song, and the sound of the dance, are the only soothing accents the dying Chief requires. "Why so merry," I asked a dancing party, "and your Chief so ill?" "He likes it," was the reply.

But those who embrace the Gospel, and live in the hope of immortal life, (their minds having never been exercised with opposing theories and conflicting sentiments, but relying with a simple faith on the Word of God), when death comes, depart without any appearance of regret, and with the full assurance of hope that they go to dwell with the blessed.

Andria Serétse, whose brief history I now present, was the son of a chief man, who, when the Gospel was first introduced in these regions, gave good promise of becoming one of its earliest converts. But time has not realised our hope, and he is a heathen to this day. The late Mr. Campbell was charmed with the prospect of his one day becoming a pillar in the Church. The mother of Andria, a woman who always ridiculed the Word of God and advocated heathen customs, also continues the dupe of ignorance and the slave of sin.

Not as the stock so are the branches. Andria had two brothers and four sisters, all of whom are distinguished by a larger share of

their countrymen. Of the seven, one only, the youngest daughter, is not a member of the Church. The daughters are the wives of intelligent and good men. Andria, the third son, possessed abilities, both natural and acquired, and an ardour of soul, beyond his brethren. When young, observing his anxiety to acquire knowledge, I received him under my immediate care, taught him to write and read his own language correctly, instructed him in Dutch and English, and employed him occasionally as an amanuensis. Some portions of the New Testament, printed in England, were copied by him.

Andria accompanied me to the Cape, and would gladly have gone with me to England, but feared to do so without the sanction of his father. During my long sojourn in England he corresponded with me, and I was wont to receive his letters with no common joy. Before my return he married : his wife soon after died, and he joined the Church. His walk was consistent, though at that period several events occurred to exercise his patience and try his faith; but he was stedfast, and exhibited in his experience a deep sympathy for his perishing brethren around him. He thirsted to be engaged in any way in which he could better the condition of his fellow-men, and especially in leading them to that Saviour whom he had found and loved.

When about to commence a course of instruction to prepare him for future usefulness, an affection of the spine commenced its slow but fatal attacks. He died in April last, after having been a sufferer for three years, the greater part of which time he lay in infant helplessness. All the means within reach were employed for his restoration, but without producing the slightest improvement. As our medicines had failed, his heathen parents wished that a native doctor might be tried. One having been procured, the sufferer was removed to the dwelling of his parents at one of our out-stations, about twelve miles distant. Of this we disapproved, but the parents would have it so. The operations of the doctor were as follows:

A hole was dug, like a shallow grave, and, being filled with fuel, was thoroughly heated.

intelligence than is possessed by thousands of The fire being extinguished, a kind of built their countrymen. Of the seven, one only, was laid over the hollow, on which the sick m was laid, covered up with karon skins). The object was to remove the di by causing the most profuse perspiration; verily, if this could have been of any avail, he would soon have taken up his bed and walk But, as we foretold, the process not only proved futile, but served to aggravate the disease; and, at our earnest request, he was conveyed back to the station, where he was kindly nursed by an affectionate sister, and constantly visited by many who loved him.

As he could read and understand English he spent much of his time in perusing s books in that language; but the English Bible was his daily companion. So long as he could use his fingers, he was in the habit of writing letters on a slate, first to one and then to another of the members of the Mission-families, and especially to Mrs. M., to whom he seemed to feel an affectionate obligation as esteem. But long before he left his frail tabernacle every limb was powerless: he bee incapable of moving a single muscle, and the tongue ceased to articulate. His eyes alone retained language, and these told eloquestly the emotions of his mind.

When he lost the power of articulating, he spent most of his remaining time, which w more than a year, in reading the Bible. Mr. Hamilton made a stand, on which to lay the book: he was daily raised upon his couch, and there he would sit the live-long day, perusi the pages of Divine Inspiration, which co tained all his hope and all his desire. When he wished a leaf to be turned, or to read in another place, he gave a sign with his eyes, which retained their animation to the last. He evinced a lively interest in the progress of translation, and eagerly read every new production from the Press.

Though the progress of the disease was sometimes painful, his countenance never less its wonted smile; while it would brighten. = if a ray of Divine glory had fallen on it, when a Saviour's love became the theme. When seized by the last paroxysm, which loosed the silver cord, a peaceful smile triumphed over the mortal grasp, and he calmly fell saleep in Jesus.

#### DEATH OF THE REV. M. HILL.

Ir is with the deepest regret we announce the decease of our esteemed and devoted brother, the Rev. Micaiah Hill, on the 3rd of February, on his way from Calcutta to Benares, whence it was his intention to proceed to the Hills for the benefit of his health. We hope to communicate the particulars in our next number.

\*\* The Directors respectfully request that, during the absence of the Rev. J. J. FREEMAN, the Home Secretary of the Society all letters connected with the business of the Home Department, be addressed to the Rev. EBENEZER PROUT, Mission House, Blomfield-street, Finsbury.

#### MISSIONARY CONTRIBUTIONS.

From the 16th of February, to the 15th of March, 1849, inclusive.

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Miss Moore and Miss S.		v	٠,	Miss Proceer, Esq	••	D	ŏ	Collected by Miss Needham 0 5
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Moore, for the Native Teacher, John Hickes	10	0	0	Union-street, Southwark,	• '	•	٧,	Devololy of our ship-
Mis 8. Moore, for the Na-				Sunday-school	1 4	Ð	o	Buckinghamshire.
tiveGirl, Catherine Lovel	13	0	0	Westminster Chapel, E. F.	ĭ	Õ	ö	North Auxiliary Society:-
307, 2+.			-1	Westminster Chapel, E. F. Biggleswade, Mrs. J. N.	- '	-		
Mrs. Williams and Mrs.			ı	Foster Newbury, Rev. W. Dry-	1 (	0	0	A Friend at Lower Hay-
Potter, for the Native			1	Newbury, Rev. W. Dry-				ford4
Teacher Edward Cook.	10	0	0	land		0	0	Public Meeting
		-	"	Mrs. Sewell		0	Ō	Collected by Miss Seri-
Ligney of late Mrs. Jane	1			Reading, Mr. J. S. Randell Mr. Wellsteed	= '	Ŭ	ŏ	Collected by Miss Scri- vener 0 13
Teacher, Fdward Cook Lency of late Mrs. Jane Dugard, reduced by defi-				Mr. Wellsteed		0	ŏ	Ditto Mrs. Brown 0 8
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For the College at Calculosha Wilson, Esq. Mr. Jere, Smith	6 utta 10 5	<u> </u>	0 0	Windsor, J. Ray, Esq Buckingham, collected by Mrs. Allen and Mrs.	2 (	•		Miss Bricknell 0 9 Miss Smith 0 5
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Table, January, 1848, and January, 1849 · · ·				collected by-	•	_	_
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## FOR APRIL, 1849.

## After Sermons	6 6	Miss Pooks Miss Hill Master Harvey	<b>8</b> 6 0	8. 19 3 14	1
Public Meeting	6 6 0 1	Miss Fonks Miss Hill Master Harvey Miss Fox	8 6 0	3 14	7
Missionary Boxes   6 2 0   Alford, Public Services   13 15	0 0	Miss Hill	8 6 0	3 14	7
A Family Thank-offering   2 10 0     A Family Thank-offering   2 10 0     Collected by Miss Billings   2 10 0     Juvenile Association, for Native Girl, Mary Marth Sawbridgeworth   3 1 1     Less Expenses   1 2 6     111 15 10     Baldock   16 18 11     A Family Thank-offering   2 10 0     Miss And Standard Boxes   2 14     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Welton-le-Marsh, Mission ary Boxes   0 10     Collections   2 8     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collections   1 2 6     Ditto Pig   5 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     Collected by Rev. W. Rose, for the College at Calcutta   1 0     College at Calcutta   1 0     College at Calcu	0 1	Miss Fox	0		
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tha Sawbridgeworth 3 1 1 Swaby Temperanee Society 0 10    112 18 4   Swaby Temperanee Society 0 10   Welton-le-Marsh, Mission-ary Boxes 0 4   Ditto Pig 5 0   Collections 2 8   Swaby Temperanee Society 0 10   Online Pig 5   Online P	Ó	Ì	36	15	-
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111 15 10 Collections 2 8	0	tures, by Rev. W.			
		Acknowledged last Month		7	6
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	4		15		-6
Hertford, Subscriptions 18 6 0 32 10	3	Less Expenses	ő	14	
Mr. W. H. Hucks, Sun- day-school 4 2 0 Spalding, per Mr. E. P.			14	17	0
Mr. T. S. Jackson 1 10 0 Maples 12 6	3	Surray		÷	_
Miss M. Jackson · · · · 0 10 0 Norfolk.		Richmond, on account	11	0	0
24 8 0 Burnham 2 0	0	Warwickshire.	_		-
er, for the Fletcher School,		Erdington, Subscriptions Collected by—	3	16	0
94 4 0 Kat River 10 0	0	Miss Fowler	3	1	4
Huntingdonshire. Norwich, per Miss Davey, for Children in Mrs.		Mrs. Spawforth M. W	9		6
Anything Society per My Mault's School:-		Miss Doggett's Box	Õ	6	ŏ
T. Coote:—  St. Neot's, Half Collection 9 4 4  The Old Meeting and Prince-street Congre-		Knill, (less expenses)	8	11	6
gations 3 3	0	Stratford-on-Avon, Rev. M.	_	-	_
R. Lewis		Caston and Mrs. Cas-			
Girl at Nagercoil, Mary ciety, one Child 2 5	0	ton, second annual pay- ment, for the Support			
Sole 3 15 0 Collected by Miss Tame 4 10 0 Northamptonshire.		of the Chinese Student, Song Hoot Keem	•	^	^
A Friend, for Mrs.  Yelverloft, Subscriptions 2 2	0			<u>-</u>	<u></u>
Mault's School 0 10 0 Missionary Boxes 4 9	3	A Friend	2	0	0
Child's Missionary Box, for ditto 0 4 10 Collection by Rev. R. Knill 9 6	0	Ditto, for Schools in India	2	Ö	
By Misses tallp and Oliver, for the Colonies - 2 10 0	_	Highworth, Collected by— Miss F. Fawkes			_
St. Ives, Mrs. Beetles 2 0 0 Northumberland,		Mrs. Gilbert	1	8	6
Mr. T. Coote 210 0 North Shields, United Mr. Potto Brown 10 0 0 Presbyterian Church 1 1	0	Mrs. Gilbert Miss S. Matthews Miss Jones T. Angell, Esq. Young Friends	Ĩ.	Ò	Ü
A Missionary Gift 10 0 01	-	T. Angell, Esq	ő	18	0
A Friend		Sunday-school Children.	0	14 14	6
Spaldwick	0	Public Collection	4	13	ĕ
Wordhurst	6	Carlos and	18	0	10
Bluntisham 24 16 1 Bamsay 6 2 0 Outbrishire.		Less Expenses	0	8	10
139 10 8 Summertown, near Oxford 3 16	6		11	12	0
Less Expanses 1 17 3 Witney, Subscriptions 5 3	0	Worcestershire.			_
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Missionary Boxes 0 4		nese Mission	1	2	6
• Including &M. acknowledged in December last.  Collected by— Mrs. W. Collier 0 8 Miss E. Collier 0 19	8	Yorkshire.		_	-
Miss E. Collier 0 19	6	West Riding Auxiliary, per			
Iste of Wight.  Master Collier 1 5 Miss James 1 2	4	J. Crossley, Esq.:— Pontefract, Collections	9	2	7
West Cowes, Mrs. Doming's Miss Long 0 6 Miss Long 0 6 Mrs. M. Toser 1 3 Mrs. M. Toser 1 3 Mrs. M. Toser 1 3 Mrs. Theobald 0 12	3	Collected by Miss Barker and Mrs. Wilmot, for Native Teacher, Ebe- nezer Pontefract			
Sabbath-school Children, Union-road 0 18 1 Miss Umney 0 14	0	Native Teacher, Ebe-	10	,	
11. 16a. 4d Mr. Warner 1 11	ō	Public Meeting	6	4	7
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S. Fletcher, Esq., on account	_		24	0	0
Commercialine		Wakefield, The Third half year's Subscription	-		
Middleton, Mrs. Ashton - 1 0 0 Ditto, for Native Bishop's Hull 6 8	10	of the Juvenile Associa-	_	• •	
Teacher, Jas Ashton 10 0 0 Bruton 15 14	_	Ossett Balance			
Ditto, for Native Girl, Yaovil, Collections 11 0	6		_		_
Ann Ashton 3 0 0 Subscription 6 2			<b>63</b>	17	

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Bradford District, per J.	. £ 4	d.	United Presbyterian Con-	£ .	. 4.	Per Rev. Dr. Bates, a	2	, ,
Garnett, Esq. :			gregation, Bridge-street, Musselburgh Johnshaven, United Pres- byterian Congregation			Thank-offering from a Friend to Missions		. 4
Allerton-	6 12		Musselburgh	2 (	0	Friend to Missions	PO 0 0	, ,
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437, 104		_	Insertile Association	1 0	0	Church	9 13 6	1
Leeds, Legacy of late J. Tay lor, Esq., duty paid, per Messrs. Wade and Jowett						Peterhead, Windmill-		
lor, Esq., duty paid, per			Argyle-square Chapel P Donation from Friends	9 10	ö	for the Missionary Shi	A 10 A	. 1
Executors	500 0	٥	Mrs. Mullons' Female		, ,	tot the Missionary Sin		
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leverley, for the Widows	•		James Young, Esq		0	School, Upolu:-		- 1
and Orphans' Fund	1 1	0	H. M. Gibb, Esq	5 (	0	Mrs. A. MacDowall Miss Stewart	1 • •	١.
•		_	James Young, Esq H. M. Gibb, Esq A Friend, per Mr. William			Miss Stewart	<b>0 10 0</b>	, 1
uisborough:-		_		0 (	0	Miss MacClymont · · · · ·	0 10	, 1
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Missionary Boxes Proceeds of Missionary	0 10	8	Collected by Mrs. Dr.	•	' ''	poses		
Basket	10 0	۸	Collected by Mrs. Dr. Simpson, for Mrs. Lew-			Portobello, Mast. R. Stew-		
DEREC	10 0		is's Female School, Na-			art, for the African Mis-		
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THE

# VANGELICAL MAGAZINE,

# Missionary Chronicle,

FOR MAY, 1849.

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#### TO CORRESPONDENTS.

Communications have been received during the past month from Drs. Runder and Townley; and from her they a Mesers, Lying, Pront, Wallace, Heighton, Mulr, Veruss, Hill, Jones, Day, Levyley, Moss. Pritchett, Yonge, Long, Omnth, Weston, Walker, J. Lyon, and Walkins.

Also, from Sir John Birkerjon Williams; Speciator; A Prestyterian; An Evangelical Georgeon; A Sabbeth school Teacher; A Member of a Public Controlline; Geo. Elgar Slaper; G. S.; Mrs. C--: H. H. H.; James Ridley; G. R.; W. Yarneld; Cyres Offer; H. H.; W. G. Gillert; V. D. M. of its State Church; Philalethes; Sense; and, An Octogenation.

We shall be glad to see Mr. Priizhett's paper; though we fear we cannot make more for it before the month of August.—Let George Pacy go on with his work nothing dannied.—The first James Lords emmonimisation came to hand too late for insertion for the greatest month; the lath is the latest period to be calculated upon.—Mrs. Chapman's paper, for which the impulses, will be inserted in the June Magnifest it was mislaid.

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## EVANGELICAL MAGAZINE

AND

#### MISSIONARY CHRONICLE.

FOR MAY, 1849.

### A MEMORIAL OF THE REV. HENRY JOHN CRUMP, M.A.,

Late of Lechlade, and formerly Chaplain of the Protestant Dissenters Collegiate School, Mill Hill, Middlesex.

In the course of five-and-twenty years how often are we called by the Divine Disposer of all events, in connection with the kingdom of providence and grace, to record the decease of valuable, holy, and eminent ministers of Jesus Christ; many of whom are removed from the spheres of their pastoral labour and usefulness, in the very prime of their days, in the full and vigorous possession of their energies, and at the period when they were giving promise of benevolent and progreesive effort, during a long, a happy, and most prosperous career. In reading the list of departed ministers, furnished by the Evangelical Magazine during the last quarter of a century, what a catalogue is presented before us, and how many of the number were taken away from the scenes of their respective labours in the church below, and translated to paradise, to possess the spotless purity, and realise the ineffable bliss of the glorified church above, prior to the arrival of their fortieth or fiftieth year, - and thus lessons have been inculcated which will never be forgotten; -- impressions have been made on some which will never be effeced! To this list we are now to furnish an additional example, and one, too, unfolding the superiority of literary and intellectual accomplishments,—the

modesty and beauty of the domestic character,—the sterling excellence of Christianity.

The Rev. Henry John Crump, M.A., was born in the city of Coventry, on the 15th of March, 1803. He was the son of a truly pious mother, who was removed to her rest above when he was only nine years of age. He was naturally of a quiet, studious, inquiring disposition, and these were his characteristics during life. He was remarkably delicate from childhood, and from very early years suffered exceedingly from depression of spirits,evidently occasioned by constitutional delicacy; but when a moderate degree of health was afforded him, he was most cheerful and buoyant. The mother of our departed friend was most anxious for his youthful consecration to the Redeemer. When, however, she was taken from him by death, his excellent and beloved sister, who was removed to the kingdom of God only a few days after her brother, and who was eminently pious, devoted much time to little Henry, and especially in leading his mind to the contemplation of the Saviour, and the holy subjects of Christianity. The result of these maternal and sisterly counsels, efforts, and prayers was, that Henry soon developed a love to religion, and chose

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the people of God for his companions in early life.

At the age of sixteen he was received as a member of the church at Carr's-lane, Birmingham, under the able and devoted ministry of the Rev. John Angell James. He derived peculiar benefit from the ministrations of Mr. James, and he often conversed with the writer on the impressions which were produced by many of his discourses, and the seasons of high : and almost celestial enjoyment which he realized at Birmingham, in communing publicly with the children of God. He was devotedly attached to his honoured pastor,—and his pastor was his steady and undeviating friend. When converted to the faith of Christ, he was anxious to | be useful to the young, and for some period he was most happily and honourably engaged at Birmingham, as a sabbath-school teacher. For this employment he was admirably qualified, by his fondness for children, his tact, his affectionate manner, and the persuasive style he adopted. It is not every pious person who is qualified to become an efficient Sunday-school teacher. There are qualities of a peculiar kind requisite, to be at all useful to the young in our sabbath-schools. Mr. Crump possessed and exemplified those qualities. In the course of time he expressed to his beloved pastor : a strong desire to become himself a servant of the living God,-"a workman who would not need to be ashamed, -rightly dividing the word of truth,"and his desire was gratified. By the kind and cordial recommendation of the Rev. J. A. James, he was introduced as a student for the ministry at the old college, Hoxton, in the year 1822, under the able presidency of the late Rev. W. Harris, LL.D. Having enjoyed, previously to entering the college, superior educational and classical advantages, he went with his beloved friend, the late Rev. T. C. Everett, who settled at Reading, into one of the more advanced classes, and remained only three years in the institution.

As a student he was much valued; he was very amiable, regular, and happy.

His diligence was marked; his progress, especially in the languages, was decisive. His consistency was undeviating, and he was universally beloved by his fellow-students. He was a correct and superior classical scholar, and passionately fond of Cicero, and the Greek tragedians,—still he wished all his learning to be sub-ordinated to Christ. He said to the writer, on one occasion: "My brother, what is Cicero, when compared with Paul? what is Euripides when contrasted with David? I value more than ever the word of God,—the bread of life,—what are the classics without Christ?"

At the termination of his academic career he again secured the recommendation of his honoured pastor, who introduced him warmly to the Congregational church at Nicholas-street, Weymouth, from which society he soon received a unanimous and pressing invitation to preside over the people in the Lord, which invitation he accepted; and his ordination took place on March 21, 1846. The Rev. J. A. James delivered to him a most solemn and impressive charge on the occasion.

To his flock at Weymouth Mr. Crump became strongly attached, and the attachment was reciprocal. The church had been long unsettled, and he found the people in a very disjointed state, but his spirit and general conduct were invaluable; asperities were softened, and harmony was restored. He was universally estcemed in Weymouth. Here was developed, most strikingly, that feature in his character by which he was ever distinguished-the love of peace. His temper was that of true Christian gentleness. There was no noise, nothing clamorous, nothing violent,-but calmness, amenity, and love. The beatitude of our Lord was enjoyed by him: "Blessed are the peace-makers, for they shall be called the children of God.'

He laboured faithfully and successfully at Weymouth during twelve years; his ministry was peculiarly blest. Three sisters were brought to Christ through his instrumentality, and very many were

added to the church. His memory is the beloved widow of Mr. Crump, we cherished by his first flock with emotions of deep sacredness. He left Weymouth with much regret, but deemed it his incumbent duty, with a view to the better education of his family. On taking leave of one of his deacons, so much delight had been awakened by his amiable and gentle dealings with his charge, that he said: "Farewell, Mr. Crump; I never look at you, but that sentiment of Scripture occurs to my mind: 'Thy gentleness has made thee great." On retiring from Weymouth, Mr. Crump was presented with a very handsome service of plate, and a testimonial of the most gratifying kind, from his people.

Our departed friend undertook the chaplaincy of the Protestant Dissenters' collegiate school at Mill-hill, Middlesex, in the year 1838, and for this important station, in our judgment, he was peculiarly qualified. His fine accomplishments,his gentlemanly address and bearing,his bland and persuasive manner, and his scholastic habits, --- pre-eminently fitted him for this arduous undertaking. The young, and especially intelligent youth, were always particularly dear to him; and much interest did he feel, in entering on the new sphere of labour opening before him, to which comparatively few ministers would find themselves equal,—not so much from the want of learning, and diligence, and piety, as from the want of tact, skill, forbearance, wisdom, and kindness, blended with firmness. In his important station at Mill-hill his gentle and amiable spirit was peculiarly displayed. He endeavoured to conciliate all parties, and the beneficial result soon appeared in the prosperity of the school: for on his leaving, the number was exactly doubled from his entrance on the post; and so affectionate was Mr. Crump to all the young persons educated in the institution, that they not only recognized him as their instructor, but also as their friend.

"The Boy's Friend," was the title by which he was designated. From an interesting and touching letter penned by

extract the subjoined passage: "As I look around my drawing-room, there is hardly an article in it which was not a token of the love of his pupils. His easy chair, his reading-stand, cheffioneer, inkstand, sofa, books, and other things innumerable, besides a chain and seal to a handsome watch,-this was the last expression of their regard." How beautiful this is! How it displays character! How it evinces a high order of excellence! How it reaches the heart of the Christian educator and parent!

In the year 1817, our valued friend removed to Lechlade, in Gloucestershire, a retired and beautiful neighbourhood, where he arranged to maintain a superior educational establishment. Divine Providence prospered his undertaking. pupils so increased, that he must have declined the reception of many. God, also, greatly succeeded his ministry here, and rendered him a blessing. In the first instance he opened his school-room, which would hold about two hundred; this was crowded to excess. Then came the demand for a chapel, in which numbers now bless his name, as the instrument of bringing them under the sound of the gospel. His mourning widow observes, and what incident can be more impressive,-" The first sabbath sermon I ever heard in that much longed-for little chapel, was his funcral sermon!"

Mr. Crump experienced, during the spring of 1848, two very severe attacks of influenza. The first day after his illness, on taking a walk in May, he accompanied his pupils to bathe. One of his own children, a lively and somewhat venturesome boy, swam off with great glee, and soon got beyond his depth. The father watched, and heard the cries of his son, till he could endure it no He threw off his coat and longer. plunged in, and caught his son by the arm, as he was sinking for the third time. On standing him upright, the child said : "Papa, dear, I was just gone!" He brought him to the bank, with much effort, and walked home in his wet

clothes. On entering the house he called Mrs. Crump, and observed: "I fear, my dear, I have injured myself." He then detailed what had occurred, remarking prophetically, that he had sacrificed himself for his child. On his boy coming in, he threw himself into his beloved father's arms, and they wept together. The child was saved: "But," observes Mrs. Crump, "in my own mind the father never recovered from the shock he had experienced, and the effort he had put forth, especially in his delicate state." It was feared that he would have sunk in the autumn of last year; but, to the surprise of his family, he rallied, and to such an extent, that he appeared to enjoy something like his usual health for two months. Prior, however, to leaving Cheltenham, where he and Mrs. Crump had been spending his vacation, he was again seized with illness. It seemed to be a bilious attack,—but in spite of all medicine it ran its course; and it is supposed that a slight cold taken brought on bronchitis, which terminated his life. It was, however, his firm belief that he should recover, and his family had the same impression. His affectionate widow, in a letter before the writer, observes: "I used to pray for his recovery; and one whole night I did so, without rising from my knees; I could not bear to sce him suffer." This is indeed true Christian affection.

Our departed friend suffered exceedingly from depression of spirits, and even extreme mental anguish, in the early stage of his illness, from the high state of fever under which he laboured; but he was patient as a lamb, -and perfect quiescence was discovered in relation to the will of God. He had frequently to contend against the dread of death; "not," as he would say, "of the actual giving up of life, but of that which follows-the Judgment." He often deplored his want of faith, and expressed strong desires for strong reliance on God's promises. During the last day or two of his illness, he was heard to exclaim, "I am a sinful man, O Lord!"

At the commencement of his illness, when able to sit up, Mrs. Crump said to him, "My dear, here is your Bible; will you not read and pray?" "My Bible," he would reply, "is in my memory. I know much of it by heart; and as for prayer I live upon it. Do not imagine, because you do not see me kneeling often that I do not pray. God Once, does not regard the attitude." when engaged up stairs, Mrs. Crump heard deep groans, as if he were suffering greatly; and running to his room, on entering, he said: "I did not think you could have heard me. It is not pain of body, but anguish of mind, lest I, who have preached to others, should myself be a cast-away!" How striking and be a cast-away!" beautiful this is, and how powerfully should it impress the ministers of the word! Here were the deep humility, the profound self-examination, the holy jealousy, the inexpressible solicitude, of the faithful servant of Jesus Christ. No hypocrite could have thought, felt, and acted in this manner.

Until he departed to glory he said but little. Almost incessant delirium, and a continual impression, even to the last day of his life, that he would recover, were prevalent. All was calm and quiet, so far as nature went,—still there was no development of Christian triumph. This, however, is quite immaterial—all was right for eternity. The lamp had long been trimmed, and was burning, and he himself was ready when the bridegroom came. His character, his principles, his life, the foundation on which he built,—these were all in all.

He had always said, when well, that "at the hour of death, he hoped to be resigned, but that to rejoice, at so awful a time, would be to him impossible;"—a singular impression, but one which the most eminent Christians and ministers have felt and realised.

He breathed out his spirit into the bosom of his Redeemer, at Downington House, Lechlade, on the 14th of February, 1848, at the early age of forty-six, leaving an affectionate and almost inconsolable widow, one little girl, and five sons, who we hope will live to comfort their mother, exemplify the character, and develop the beautiful temper of their departed father. His prayers will be heard on their behalf. The children and widow of a servant of God can never be forsaken. It is delightful to contemlate, that, during his last illness, our beloved friend was visited by the respected incumbent of Lechlade, who affectionately prayed for him, and his lady has sympathized, like a true Christian sister, with the bereaved widow. This is the exemplification of the spirit of Christ, and is as rare as beautiful. It does the heart good to dwell on it.

Dr. William Smith, of Highbury, the Rev. Philip Smith, B.A., of Cheshunt College, and four neighbouring ministers, attended the funeral of our departed brother. The chapel was crowded to excess, and the liveliest demonstration of grief was furnished,-all felt that "a man of God" had left them. An eloquent and deeply impressive funeral discourse was delivered, by the Rev. Spedding Curwen, of Reading. The death of Mr. Crump was also specially improved by the Rev. John Smith and William Smith, of Weymouth, and by his attached friend and fellow-student, the Rev. T. Wallace, at Bridport, from the words of our Lord: "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep."

The character of Mr. Crump was one of singular excellence. There were no strong points, nothing startling, vehement; nothing which struck you at once, producing a quick, deep, vivid impresrion; but it was one which interested and charmed you, as you became growingly acquainted with it. Its marked development was that of quiet and unpretending beauty. There was the gentleness of the gospel, the winning amiableness of the Christian character, the loveliness of real piety,-the modesty and retiredness of the superior mind,-" the violet-like humility" of the true Christian.

As a hasband he was one of the most Barnabas, rather than those of Peter; attached and devoted; living to promote the spirit of John, rather than that of

the happiness of her whose interests were identified with his. May his widow be divinely consoled, when recurring to his unfaltering fidelity and attachment!

As a father, he was one of the kindest, —awakening and preserving the love and obedience of his children.

As a friend he was enlightened, faithful, and constant. His manners were bland, his deportment courteous and gentlemanly; and his general conduct calculated to secure respect and confidence.

As a *Christian*, he was kind and conciliatory; there was no dogmatism, no sectarian roughness or asperity. He loved all who loved his Lord.

Mr. Crump, as a scholar, was a man of fine accomplishments. His acquaintance with the languages was accurate, varied, and extensive. There was nothing superficial in his acquirements. classical and philosophical studies were pursued with diligence and delight. How he revelled in the great productions of the master-spirits of ancient Greece and Rome! On leaving Mill-hill, his pupils presented him with Baxter's Polyglot, worth 151., with a handsome inscription on the volume in gilt letters. With the eleven languages of the book he was acquainted. The charm, too, of all was, that there was perfect modesty,-no boast of scholarship.

Mr. Crump's name, as a writer, will long be preserved, by his beautiful memoir of that superior and incomparable young minister, the late Rev. Thomas Chivers Everett, of Reading, a bosom friend of Mr. Crump, and one of the holiest and loveliest of men with whom we have ever met. Everett and Crump were like David and Jonathan,—and there was great similarity of taste and character between them. We advise all young ministers to read Crump's Memoirs of Everett. The volume ought to be reprinted, and circulated at half its former price.

Mr. Crump, as a preacher, was much csteemed; he displayed the qualities of Barnabas, rather than those of Peter; the spirit of John, rather than that of

Paul. He was calm, intelligent, affectionate, persuasive. There was no noise, no vehemence, no rant,-but all the characteristics of the cultivated and enlightened mind were furnished; and all the tenderness and love of the Christian minister were unfolded by him. His preaching was rendered very useful, and he was sure to be appreciated by the judicious, the reflective, the pious, and, especially, by the young. The Rev. G. H. Davis, of Bristol, residing at Weymouth when Mr. Crump died, observed, at a public meeting, after his removal to Mill-hill:

"He was a man of the most lovely spirit,meckness and humility grew together in his breast. He bore injury without retaliation, and insult be endured in silence. He was ready to make every sacrifice for peace a tender conscience would permit. The union of Christians was the object of his carnest desire and active exer-tions. Hence, during his residence among us, the utmost harmony prevailed between the tree denominations, and the world saw that, bearing distinct names, we were yet one in interest and heart. His talents for public business were of the first order. To him our Bible auxiliary is indebted for its efficiency, and our British School owes its protracted existence. While others received the praise, the real labour was discharged by him. His manners were in the smages by ann. Als manners were in the highest degree attractive, for his soul was penetrated with benevolence. His countenance expressed his sympathy,—the law of kindness was upon his lips."

His fellow-student and beloved friend, the Rev. W. Wheeler, of Stroud, bears testimony, equally strong and beautiful, to the high Christian and ministerial excellence of the deceased.

When such men die, how they are missed by their acquaintances, their beloved friends and connections! The vacuum created by their death is rarely filled up in this world. Their modesty and gentleness,-their intelligence and wisdom,-their urbanity and affection,their devotion and benevolent temper,their anxiety to glorify the Saviour,are continually dwelt on by bereaved relatives. Their memory is ever fresh and fragrant; the tear often falls, the sigh is often heaved; a desire to imitate them is powerfully awakened, and an intense longing to meet them in heaven, before "the golden throne,"-the seat of celestial radiance and love,-is spontancously cherished.

"Happy spirits, ye are fled Where no grief can entrance find; Lull'd to rest the aching head, Soothed the anguish of the mind.

" Every tear is wiped away, Sighs no more shall heave the breast; Night is lost in endless day, Sorrow in eternal rest?"

T. W.

### MEMOIR OF THE LATE REV. GEORGE JONES,

Minister of Highbury Chapel, Portsmouth.

Concluded from page 173...

As a Christian, to use his own lan- ture attended his dismissal,—but, with a guage to an intimate friend not long before he died, he "was never one of the very confident." His faith was simple, his hope steadfast,-but while ignorant of the pangs of deep despondency. he appears to have been a stranger to ecstatic joy. This equanimity seems to have been enjoyed from the time when he first "found joy and peace in believing," to the hour in which he finished his course. Through all his closing hours

grateful smile, he calmly and peacefully entered "the swelling of Jordan."

As a friend, Mr. Jones was most affectionate, frank, disinterested, and unsuspecting. If he were slow in forming intimacies, he was slow to break them off. He was too noble-minded to be influenced by the change of prospects, or circumstances by which any might be tried whom he had before esteemed and confided in. His soul was too big, too generous to do of weakness and suffering the same holy ; anything little or mean. No man had tranquillity prevailed. No fear, no rap- | greater firmness in adhering to what he knew to be just and right, either in the circle of his friends or in matters pertaining to the peace and prosperity of the church and the institutions connected with it: and few indeed there are who, with the same firmness, possess and exhibit the same measure of meckness, courtesy, and love.

With regard to Christians of other deseminations, it may be fearlessly asserted, that the late pastor of Highbury Chapel was "a lover of all good men." His catholic spirit, with holy elasticity bounded over the lines by which bigotry and sectarianism have ever sought to exclude Christians of one communion from fellowship and co-operation with those of another. He thought for himself, -he allowed his differing brother the same privilege. "The faith once delivered to the saints," was by him regarded as a sacred trust; and for its maintenance, extension, and defence, he was prepared to "endure hardness as a good soldier of Jesus Christ." He could give up anything, and all things, but "the truth as it is in Jesus." He could resist the smile. despise the frown, count the gain however great "as loss," and break the tie, however tender or however strong, when conscience whispered, "This is the will of God,"-"this, the mind of Christ."-Hence the reader of this sketch will be prepared to hear, that, while this "beloved disciple" could say, with all the catholicity of the Apostle: "Grace be with all them that love our Lord Jesus Christ in sincerity;" he was as far from latitudinarianism in his views of the conatitution and government of the Church of Christ, as he was in reference to the grand fundamental doctrines of the gospel. The following sentiments in his own words will confirm the foregoing remark.

"It is with peculiar joy that 'I commend to the word of his grace' my dear friends; houses it is my firm and increasing belief, that the doctrines you hold, and the form of church-government adopted by Congregational Dissenters are in perfect accordance with the directions and example of that blessed Volume. Every day I live I see more and more the importance of raligion being supported by

voluntary contributions,—and that if left to anything elso it would speedily become corrupt and die. I see more and more, also, that the simplicity of our church constitution, consisting of pastor, deacons, and members, is just that which answers to the pattern of the New Testament,"

His inquiry on all points of controversy was, "What saith the Scripture?" and his unflinching demand was, subjection "to the law and to the testimony." He strenuously urged upon his people a prayerful and carnest study of the sacred Scriptures.

"Be Bible Christians," said he, "and you will have nothing to fear. It is filled with Divine comfort and light: it will engage your affections in subjects of eternal interest. It will lessen in importance the brief affairs of human life, and it will exalt the realities of Heaven. \* \* Oh, read your Bible day by day; and may the Spirit who indited it seal its important doctrines on your hearts. If, my beloved brethren, you keep closely 'to the word of his grace,' it will prevent you from embracing unsound doctrine, and from falling into unholy practice. It will unite you together in harmony and love. It will make you pant for immortal souls, 'as those who must give an account,' and it will in all respects add to your joy, your honour, your prosperity, and your usefulness, as a church and congregation."

But it may be desirable to assign some reasons for introducing so many extracts into this memorial of ministerial diligence and worth. The motive for so doing was to present the Christian and the minister in his own dress before his brethren and the churches; to express in his own language the sentiments of his well-cultured mind, and the solicitudes of his affectionate heart; to convey, as by a voice from his grave, counsels of wisdom to his sorrowing people, with other communities in the same destitute circumstances; and to excite in the minds of his brethren in the ministry a holy ambition to "bc followers of him, even as be followed Christ.'

We now come to the circumstances immediately connected with his dissolution. His last illness was not of more than about three weeks' duration. Previous to this he had for a considerable time enjoyed almost uninterrupted health.

So little did he or his now mourning friends anticipate its lamented termination, that he walked out within five or six days of his decease. His disorder was brought on by cold, which un-happily he neglected. At length his medical adviser, struck with his languid appearance and concerned for his safety, without consultation, insisted upon his confining himself to the house, and submitting to the proper treatment. This was alas! too late! Inflammation had commenced; and, notwithstanding all that skill and kindness could do, made irresistible progress. About the time of the commencement of Mr. J.'s last illness, he was deeply affected by the death of Mr. Welsh, the late venerable and highly respected postmaster of Portsmouth, and a highly esteemed member of the church. It had been arranged that on Lord's-day, October 29th, Mr. Jones should preach a funeral sermon for this excellent man; but for some days previously his health was in such a teeble state, that all his friends, including the bereaved family and his deacons, earnestly entreated him to spare himself, and to resign a duty which, however important, would, in their judgment, be far too great a tax, both upon his feelings and his strength. But his love to his pastoral work, to his departed friend, and his sorrowing family, was stronger than his love for himself, and the arguments of his now anxious advisers.

During the service referred to he manifested great physical weakness, yet the sermon, founded upon the words: " Precious in the sight of the Lord," &c., was delivered with great energy. It has been observed, that "many of the observations then made were strikingly applicable to his own case:"-"that it was his own funeral sermon." When speaking of the death of those saints "who have long walked with Christ,-who have worked for Christ,-who have suffered for Christ, and who have lived for Christ," there was a remarkable applicability to his own "manner of life," and peaceful death.

During the sermon, "the perspiration, (to use the words of Mr. Coles, his highly esteemed senior descon, and highly valued friend,) rolled off his face like pearls into the pulpit." After the service he felt chilled, "He was greatly excited and complained of his head." He was far from well all the evening, and the chilliness continuing, he tried various means to remove it, but in vain. the following day he was somewhat better, and was able to preside at the evening prayer-meeting, at which he expounded the last Psalm. This was his last public service; and it is remarkable that when Mr. Jones commenced the Monday evening prayer-meeting, he began the exposition of the Book of Psalms, and with the concluding Psalm he finished his public labours. On the day following he became so much worse, that he wa earnestly entreated to have medical aid, but could not be prevailed upon. He replied to his friend: "I know my disorder, and shall be better in a day or two." This hope was not realized. Three days afterwards he saw his physician, who told him that he had allowed the disease (which he had by no means rightly understood) to gain ground, and that he must "lay by at once." On Saturday, Nov. 4th, he took to his room, which, "till his voice was lost in death," he left no more. During the first visit of his medical friend he was greatly affected, and spoke with tears and strong affection of his aged and venerated mother. In the former part of the week in which he died he was able to converse a little, -and all he said in reference to himself indicated the most perfect calmness and resignation to the will of God, He was "willing to live or die as it might please the Lord." He did not enter much into his own religious experience. This was in harmony with what he often said in reference to death-bed feelings, on which he placed "not much dependence in themselves. The testimony of a holy life is the only one that can be depended upon." When able to bear it, he found great pleasure in having one or other of his kind friends about him reading aloud. The Holy Scrip- were numbered, and that the sun just tures, especially the Epistles to Timothy, and Owen on the 130th Psalm, he greatly enjoyed. On several passages he made impressive comments, as suited to his own case, or demanding the serious attention of those near him. Meanwhile the disease (peritonitis) rapidly progressed, and he was soon unequal to converse with his friends. Many were anxious to visit him, when the alarming nature of his illness became known,-but erfect quiet being enjoined, he saw no friends during the last few days, until a short time before his death, except the friends with whom he resided, and now and then a deacon.

To one of his deacons, Mr. Coles, whose great and kind attentions greatly comforted him, and in whose family circle he was never looked upon as "a stranger or a guest, but as a child at home," he said, among other things shortly before his death: "My love to yex,-my love to your family,-my love to your wife, -my love to the church,my love to all." It was not until the day fore his death (Thursday, Nov. 9th,) that our friend and those around him realized the prospect of an early and fatal termination of his then augmented sufferings. He received the intimation with perfect composure, - neither fear nor doubt appeared to agitate his mind for ene moment. His hopes were fixed on the only sure foundation; and in spiritual Thirs he had "nothing to do but to die." Without delay he began to "set his suse in order" as to things temporal, saying, "I have not a moment to losefetch me my papers." This was done: then, being raised up in his bed, he proceeded, with surprising energy, to strange them for preservation or destrucdeciding on each parcel by simply wing it on the right hand or the left, and mying, "This, keep," or, "This, has:" till the task was ended. The cha Christian dignity and perfect comwith which this his last work on was performed will not be soon

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forgotten. While he felt that his minutes then setting would rise on him no more, he yet continued his arduous task of arranging his affairs; and having dictated to a friend his last will, he sank exhausted on his pillow. After a short time he revived a little, and grasping the hand of his friend, said, with a look of ineffable sweetness, "Thank you, thank you for all your kindness to me." friend having remarked that he would "be the first to welcome his aged and beloved mother to heaven," he said, "Yes! yes! she will feel this deeply." The dying minister then took leave of the daughters of the friend just alluded to, (from whose communication to the writer many extracts are inserted in this paper,) affectionately exhorting them to "live to Christ." Life then ebbcd very fast, and he was only able, from continued sickness and pain, to utter a few sentences at intervals; and at length was able only to express his sympathy with what was addressed to him by the uplifting or pressure of the hand.

The faculties of our dear friend were unimpaired to the last, and it was evident, from several of the last words he uttered, that the beloved people of his charge were on his heart, when on the point of winging his happy flight to "Glory! glory! glory!" After lying in a state of unconsciousness for some time, he suddenly rallied, looked at the friends watching around his bed, and said, "Good bye! good bye!" He then closed his eyes, and fell asleep in Jesus, at four o'clock in the morning of Friday, 10th Nov., in the tenth year of his ministry, and the thirty-sixth year of his age.

The sabbath immediately following the decease of Mr. Jones was one of peculiar solemnity, and will long be remembered, as exhibiting a deeply affecting proof of the sorrow which filled the hearts of all who were accustomed to hear his voice. The psalmist said he was "so troubled that he could not speak," and during the morning service of the sabbath referred to, the songs of praise were cele-

brated by scarcely any except those in this affliction, and personally ponder two the organ-loft,-while almost all the congregation, oppressed beyond expression, bowed down their heads like bulrushes. Our lamented friend was interred in the Portsmouth cemetery on the following Friday; and it was calculated that not less than 2,000 persons assembled on the occasion. May all who knew him, and especially all who were accustomed to hear his voice, profit abundantly by

of his last selected texts, which were very remarkable: "My life is as the wind, "-and, " Remember how short my time is." The Rev. Thomas Adkins, of Southampton, preached the funeral sermon of our late friend, on the evening of the day of interment, to a deeply affected and overflowing congregation.

I. I.

Mont Repos, near Southampton.

### MINISTERS AND MISSIONS.

No. III.

### THE MISSIONARY PRAYER-MRETING.

So obvious is the practical value of missionary prayer-meetings, and so rarely are they omitted by Christian societies, as to render any defence of them quite superfluous. But the cold neglect with which they are frequently regarded presents a sad contrast, a painful contradiction to the general admission of their wisdom and worth. Judging by the attendance at these services, it might be supposed that few exercises were deemed less obligatory or equally unattractive; and, to say the least, it demonstrates but too clearly the low estimate which many have formed of them, and the slight hold they have taken upon their hearts.

Now this state of things, with the causes to which it may be traced and the means of its correction, demands the careful consideration of Christians and ministers; for it is, doubtless, one that dishonours God, and misrepresents the dispensation of mercy which he has established; one that indicates most affectingly the weakness or the want of religious principle and feeling in many professed followers of Him who was "full of compassion;" and one, moreover, of evil augury to our country and to the heathen, to the Church and to the World. So long, indeed, as it continues, our hope of any great increase of religious power at home, and, as a consequence, of the spread of Christianity

among all nations, must be languid and remote.

But, however disposed we may be to yield to this depressing conviction, when we consider how many seem to restrain prayer before God, who might have such power with him and with man, as to prevail in obtaining his interposition, and thus in making Jerusalem a praise in the earth, we have at least this one encouragement, that, to a considerable extent, the remedy is in our own hands. This is especially the case with Christian pastors, who, more than any other class, may contribute to a result, so anxiously, so intensely to be desired.

This conclusion may be established both by general reasoning, and by numerous facts.

It is very evident, that, under God, the attendance at missionary prayermeetings, and the interest felt in these services, will materially depend upon the views previously formed by those who engage in them in regard to the world's salvation, and the strength of their desire to promote it. Hence, as a general rule, the preparation of the people for these devout engagements will accord with the spirit and instructions of their pastor. Let that spirit, and those instructions be such as we have described in former papers, and there will be no lack of right principle and feeling in

our churches. For is it conceivable that Christians could come into close and frequent contact with the ardent zeal, the cogent reasonings, and the stirring appeals of a pastor, sincerely concerned and earnestly endeavouring to awaken in their hearts a love to the missionary cause as intense as that which glows within his own, and not be thereby prepared and prompted to pray and work and give for its promotion? To a minister thus labouring,-to people thus influenced,-the place where prayer is wont to be made for a dying world will have a peculiar interest and an attractive power. Both, desiring a common end, and conscious of a common dependence. will be constrained to approach together the God of the whole carth with the importunate cry, "Thy kingdom come."

And to prove that this state of things, so inconceivably important, is attainable, we need only refer to facts. And whatever explanation may be given of them, certain it is that there are cases in which ministers have succeeded in securing a large, constant, and deeply-interested attendance at these devotional meetings, and, moreover, the instances of this kind are sufficiently numerous to sustain the belief that, by the use of similar means, ethers might ensure the same results.

In confirmation of this conviction, nothing more is necessary than to trace the proceedings of such pastors with a view to ascertain the secret of their secons.

Now this will not be discovered in mare talents or remarkable tact. On the sentrary, individuals might be named who, though eminent for their intellectual endowments, and their influence over other minds, have utterly failed in creating amongst those to whom they minister that ardent desire for the world's entration which is necessary to the full preced of their ministry, and to the consistent development of the Christianity of their flocks. And why is this? The emplanation is at hand. The evil has agissen mainly from the absence of those manifestations, and the neglect of those

means, which have secured the success of less gifted brethren, and which are absolutely requisite in all.

But while such cases are extremely painful, and should constrain some ministers to institute the inquiry why their superior endowments and much-admired productions have effected less for the cause of Christian evangelism than the ministrations of other men of inferior mental power, they suggest to all this encouragement,—that spiritual success is far less dependent upon intellectual superiority than upon the faithful use of means which any devoted minister may employ with comparative ease and the best results.

What, then, it may be asked, are the methods by which ministers may best create and sustain among their people such a devout interest in Christian missions, as will draw them together in greater numbers, and, with enlarged hearts, on those hallowed occasions, when the cause of unenlightened and unsanctified millions is to be presented before God. These inquiries should deeply interest, as they materially concern, every man who has consecrated himself to the service of the sanctuary. But, however important, they are easily answered. And what has already been stated on these points will sufficiently show that the reliance of the present writer is not upon any extraordinary methods. Efforts of this class seldom succeed. Generally speaking, they are the resort, and the indication of weakness, and serve rather to increase than to obviate the evil in which they originate. Nor need we tax our inventive faculty, or deviate from the beaten path to discover a more excellent way than that which some are now pursuing with success. No special means, no high pressure, no unnatural strain, no eccentric course is requisite to render the missionary prayer-meeting what it ought to be. Ordinary means are amply sufficient. The machinery is good: its only want is moving power. The body is well formed, and were it but animated by a quickening spirit, its motions would be marked by energy and

Now that this may be done is evident from the fact that it has been done. Of this we shall now furnish one instance. But this is selected from others, chiefly because the circumstances in which it occurred, and the means which proved successful were marked by no speciality. In these respects the case was altogether an ordinary one. It is that of a moderatesized congregation, in a small country town, where neither the minister nor the people were characterised by any very striking peculiarity. Ile was not wiser, nor were they better than their brethren. Nor was there aught in the position which could be deemed unusually favourable to the development of a missionary spirit. On the contrary, the congregation had, for a long course of years, been singularly deficient in missionary zeal, and, judging from the past, the soil appeared to be as hard to break up, and as bad to cultivate, as could be found in the same section of the church. But a missionary prayer-meeting marked, and indeed formed an era in the history of that people, alike important to themselves and to the cause of the Redeemer. This was a service which they expected with pleasure, which they frequented in numbers far exceeding the usual attendance at week-day worship, and which proved the means, not merely of bringing forth silver and gold to more than thrice the amount previously contributed to the missionary cause, but of remoulding the character of the congregation, and constraining not a few, who had previously done little for missions, freely to give and to labour in crery good word and work.

Such a case deserves investigation, because it is believed that similar means will almost invariably secure similar results.

Here, then, it must be premised that the attractiveness and efficiency of these meetings were not produced by any deviation from the order generally observed on similar occasions. Short and appro-

priate prayers, hymns, and selections from Scripture constituted the staple of the service. Whence, then, did it derive its interest and its influence? reply is, in the first place, from the previous endeavours of the pastor to form those principles, and to foster that spirit in his flock which would call forth their deep commiseration for the heathen, and their devout desire that they might be saved. Missionary subjects were not unfrequently discussed from the pulpit; and on such occasions it was his carnest aim to set the condition of mankind, and the claims of Christ, largely and luminously before his people, and to form their characters upon the evangelical model, by wakening up in their hearts that compassion for dying men, and that concern for the honour of God, which could not but constrain them to pray and strive for the world's conversion.

But, in the second place, he did his best and his utmost to render these services instructive, impressive, and useful. Convinced that dulness does not aid devotion, he aimed to infuse spirit and life into all their parts. With this view, he selected suitable passages of Scripture and hymns, and inculcated upon those who were the mouth of their brethren to God, the necessity of point and brevity. And, generally speaking, they were too wise and well instructed to be diffuse and wearisome. Satisfied that such sacred exercises brought their minds into that state which rendered them peculiarly susceptible of the best impressions, it was his fixed purpose to avail himself, as fully ss possible, of so favourable an opportunity for imparting that knowledge, and inculcating those obligations, which might best foster the zeal, and increase the devotedness of those present. Of course, he was rarely absent on these occasion No cause less urgent than that which would have kept him out of his pulpit, detained him from this prayer-meeting And, in this respect, his example h considerable influence. It was a consi evidence of the high estimate in which he held this service. But he was not

ealy present at it; throughout the pre- | consists of missionary intelligence, and ceding month he kept it in view, and did what he could to collect such intelligence as would interest his people in missionary work, and thus promote his object. But, if other sources failed him, the Annual Report and Missionary Magazine were generally found sufficient. These, however, were not merely read. Had no more been done than this, it is certain that the result would have been widely different. He, therefore, carefully considered, and, in some instances, closely studied the communications in those important but oft-neglected publications; and from these stores he was generally able to select ample material for an instructive and stirring address. But these selections were not presented in a bare and bald form. They were interwoven with facts and sentiments calculated to render them more interesting and effective. Generally, they were precaded by some remarks respecting the cople to which they related, or by a rapid sketch of the history of missionary eperations amongst them, and, while lengthened comments were eschewed, brief amplifications, deductions, and enreements were interspersed with and followed these readings. Such remarks were not only indications of the carnest interest which the minister took in missions, but they were the conductors of his ewn emotions to those who heard

In all this there was nothing remarkalle or difficult. But the result was in a high degree beneficial. It informed minds of the people, fed their derotions, quickened their zeal, and de them liberal. And it is believed hat, whenever ministers earnestly endescent to make the missionary prayeresting attractive and influential, similar will result from and reward their deris,

The preceding remarks show that the wher attaches considerable importance What is usually termed "the address," hich forms a part of these engagements. and this is true, when its substratum

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the spirit which pervades it is such as accords with the object and the occasion. The plea is sometimes urged by pastors that the Missionary Report and Magazine, to which they are not unfrequently shut up for the information they desiderate, are already in the hands of so many of their flock as to preclude them from its use. But, however plausible this objection, it is without force. For, in the first place, the number in any congregation, of whom this statement may be made, is comparatively small, and were it therefore true that this minority were previously familiar with the published communications from our missionaries, surely this is no reason why the less fortunate majority should be deprived of the same privilege. But the supposition seldom applies to more than a mere fraction of those who attend these services. And the few who have seized the earliest opportunity of ascertaining what God is doing amongst the heathen, show, by their eager interest in this great subject, that they will not object to the repetition of what they had previously read.

But here it is necessary to repeat that mere selections, if simply, still more if coldly read, will not sustain the interest of the people, or leave upon their minds any deep and durable impression. The varied, and many of them most instructive, scenes and sketches contained in the published correspondence of our missionaries, deserve a different mode of presentation. They are worthy of being fitly framed, and so placed before the people as to bring out not merely their general subject, but all their most striking and effective features. They should, moreover, be illuminated; not, indeed, with false or fancy colouring, such as would have suited the monks and missals of a mediæval age, but with Heaven's own strong and truth-disclosing light: And moreover, the objects brought into view ought not to be allowed to glide rapidly away, like April shadows across the plain, or moving figures on the disk of a camera obscura; but they should

they have been sufficiently surveyed to enable the spectator clearly to understand, and correctly to appreciate them. This requires no artifice, not even artistic skill, but simply the exercise of sound sense, and "the word spoken in season." Nor is it unworthy of remark, that, while the effect of the selections will be very much owing to the elucidations and inferences which accompany them, something, at least, will depend upon the manner in which they are read. This, undoubtedly, may be so done as to destroy their interest, and to neutralize their force. But while, on the one hand, meaningless mouthing or dull monotony will have this effect, on the other, the tones and pauses, the emphases and spirit may be such as to vivify the communications to commel the hearers to realize the ingularly embody, and to make them and, jud/heir understandings

and hearts. tred to Here we night conclude our remarks upon missionary prayer-meetings, were not the question likely to suggest itself to some, whether the full benefit of these services may best be secured by the combined or the congregational plan. But this is an inquiry to which it is not possible to return an answer applicable to every case, since much must depend upon the character and circumstances of the people, and the manner in which they are conducted. Still it is believed that, with some happy exceptions, the united meetings have not realized the hopes of their originators, nor fostered a missionary spirit to the extent which might have been reasonably expected. Indeed, many have become so convinced of this as to resume "the separate system," and others would have pursued the same course, had they not been restrained by the apprehension that, in taking the initiative, their motives might be misconstrued.

Nor need we be surprised at such a result of this well-meant device. The causes are sufficiently obvious. Perhaps the most potent of these has been the

be detained before the mental eye, until | delivery of addresses, if not devoid of interest, to say the least, deficient in intelligence. These, too frequently, have consisted of mere sentiment, delivered without careful preparation, and sometimes of nothing better than the disjects membra of an old sermon. Thus expectations have not been realized. Disappointment has produced dissatisfaction, and, as a natural consequence, the attendance has declined, until what is considered an aggregate meeting has numbered few, if any more than would have assembled in each sanctuary, had separate services been simultaneously held. In every such instance of failure the necessity for some change is clearly indicated. Either these united exercises should be vivified, or, if that seems impracticable, replaced by Congregational meetings.

But is this plan so calculated to sustain and spread the love of missions as that upon which it is a supposed improvement? That it is not so, as it regards attendance, is certain. But what can be said of its effect? Is it not, to say the least, probable that a pastor, in the midst of his own people, where be would feel himself at full liberty to restrict remarks pretty much to the operations of that society with which they are me closely connected,-to read its records, to celebrate its successes,—and to enfor its claims, -could accomplish much me than most other men, or than even 🕻 himself, when compelled, by associati with brethren of other communities occupy more general ground? Nor m we be surprised to find that the peop who hear so little of the operations the society to which they belong greless ardent in its support. Where, the these united services supersede the o gregational missionary prayer-meeti our belief is that they are comparativ inefficient means for the attainment their professed design. The Wesleys who so well understand the meth which are best adapted to sustain ' missionary spirit, rarely commit 'practical mistake. If they join the ge-

acert for prayer, they supplement fects to which we have alluded by rate service of their own, at which ts are read from their Missionaru es, and special supplications are ited for the missions and missionof their own society. And, apart

the employment on our own part illar means, we cannot expect any lerable increase of right feeling gst our people, or such an enlarge-

of their hearts and contributions

claims, or to bring about the world's deliverance.

Our missionary prayer-meetings, then, may be and should be a source of power. and by the employment of the means they possess, ministers can make them so. Upon them, therefore, rests the obligation to do this. Brethren! the prospect of success more than warrants-it demands the attempt. And it will not be a mere experiment. It has been done, is being done by many now, and it may essential to meet the Saviour's be done by all.

### HE SPIRIT WHICH SHOULD PERVADE OUR ANNIVERSARY MEETINGS.

DIALOGUE BETWEEN A COUNTRY PASTOR AND ONE OF HIS MEMBERS.

" Oh! these are feasts of love indeed: Seasons when the soul mounts up to heaven! Times of pentecostal might, when the stream Of influence comes down! Here the cold are attend of Of influence comes down! The selfish wide expand—the dead thomselves we seized Are made to feel."—Nuja Canora. nining v

tor .- Do you purpose giving your ance at any of our great anniversavices, of a benevolent, and, espeof a missionary character, held in etropolis, during the spring of the it year? I think you are generally sndant on some of the most interand important of the meetings are then convened. mber.-Yes; I consider it my duty, rible, to mingle with the ministers rist, and the people of God, in the y city, on these memorable occa--to listen to the reports of our great ce-to attend to the eloquent and sive appeals which are addressed the pulpit and the platform, at periods—and to hear what God is for the extension of the kingdom ist in various parts of the globe. I I feel it, too, to be a distinguished ge to be present. I never regret leed, I invariably recur, with ininterest, to the subjects which I ad submitted to my understanding apressed on my heart, and to the

stirring scenes which I have wit-

P .- You may well say, " s' irit-stirring scenes." I confess, I know none, to an enlightened, a benevolent, a truly Christian mind, more sublime, awakening, or To see the multitudes coninspiring. vened, on these occasions, from all parts of the empire; to observe the number of able and distinguished ministers collected some whose names and writings will never be forgotten by the churches; to perceive thousands of the people of God, of all communions, meeting in one place, baptized into one spirit; to hear the glowing missionary discourses delivered, or the thrilling oration, full of love to God and love to man, pronounced by some devoted missionary, or by some revered and honoured minister of Christ; to mark the intense interest excited, and the powerful impressions produced; to reflect on the noble contributions poured into the missionary treasury, given freely, and from love to Jesus Christ, as the Head of the church, and as the Redeemer of sinners-are so many circumstances which I never contemplate without feeling my spirit warm within me. I am all animation, energy, and love. I pour

forth the fervid prayer; I embrace the world; I at once exclaim, " Let the people praise thee, O God; yea, let all the people praise thee!"

M .- I fully coincide with all your observations, and I sincerely hope we shall have refreshing, delightful, and stimulating meetings during the present month, and that those meetings will be characterised by much of the right spirit -the spirit of the gospel of Jesus Christ, our one Lord.

P .- I feel, dear friend, precisely as you feel. I want the right spirit to pervade all our great anniversary services, during the month of May, 1849. There must be nothing wrong in our temper. As ministers and Christians, anxious for the illumination, the conversion of the world, and the unlimited glory of Christ, we must "purge out the old leaven." Everything that is erroncous must be corrected, everything that is deficient must be supplied, everything that is beautiful must be displayed, everything that is pure and ennobling must be exemplified; then "God, even our own God, will bless us."

M.—What spirit do you consider should characterise and distinguish our missionary services, to be in unison with the gospel of Christ, and to draw down the Divine, and, consequently, an effectual blessing?

# P .- I answer at once,

A spirit of devotion—pure, enlightened, intense, impassioned devotion. All is defective, all is wrong, all is powerless, without this. There must be devotional feelings cherished, devotional wishes breathed, devotional purposes formed, devotional sentiments expressed, devotional worship offered. Nothing will compensate for these. Nothing will be, in the best sense, effective without these. Nothing will secure the Divine benediction, without these. The meetings must be anticipated with much prayer; they must be prepared for with much prayer; they must be proceeded with in connection with much prayer; they must close auspicious, blessed, inspiring meetings indeed. An "unction from the Holy One" will descend and rest on the ministers and people, on the speakers and their audiences; but if this spirit of prayer, of warm, fervid, enlightened devotion be wanting, all will be, in the highest sense, flat, cold, dead, and valueless.

Then, the spirit pervading our great anniversary services must be one of deep humility, of extreme prostration of the soul before God. We must humble ourselves at the feet of the Lord Jesu because we have done so little for the diffusion of his gospel, the enlargement of his empire, the conversion of sinners to himself. There must be no inflation, no self-conceit, no self-complacency, as though we had accomplished great things for God. Self-annihilation should be the feeling for us to cherish, because we have done yet, for Christ and his kingdom, comparatively nothing. And, in connection with the various

religious and missionary services, there must be no parade, no ostentation, no meretricious display. We must meet as humble Christians, that Christ Jesus, our Divine Lord, may be exalted. We must not attend on the various meetings, and listen to the various discourses, in order merely, or principally, that we may be delighted with human eloquence, or impressed with the power and brilliance of mind; but that we may fall low at the feet of our Saviour, exclaiming, while clothed with humility, and deeply sensible of our deficiences, "May thy kingdom come, O Lord, and thy great name, as the Redeemer, be everywhere magnified!"

A spirit of liberality, too, at our missionary anniversaries is peculiarly important, and always most beautiful. The motto of those attending must be,-"Freely ye have received, freely give." There must be no niggardliness, no paltriness, no unwillingness to consecrate the gold and silver to Jesus Christ; no doling out the smallest sum for the conversion with much prayer;—then they will be of sinners, the enlargement of the church

generation of the world. How can We have not "fall out by the way." our little distinctions and peculiarities; ngdom of God come?-how can urch break forth on the right hand still, looking to Jesus, obeying his will, the left ?-how can the islands of anxious for his glory, we are brethren! outh be evangelised? — how can be won to Christ? — how can Let the thousands of professing Christians assembling in the metropolis, in opia stretch out her hands unto the month of May, feel and manifest this; let them exemplify it, as it has " if opulent Christians do not come d, and dedicate a large portion of been rarely done before. property to that Saviour, who The spirit of these anniversary services, also, should be one of lively grati-

s and enables them, by his Spirit,
"For us to live is Christ." The
t time is a crisis in the history of
reat missionary institutions, when
and augmented efforts must be
by those who love Christ, in order
heir resources may be increased,
hat their efficiency may be susAre any doors to be closed?—
hall not fresh doors be opened?

All not fresh doors be opened?

Christians, in possession of ample ty, ponder these questions. virit of love,-holy, generous, serave, at our great religious anniveris of the utmost moment. Supreme, aded attachment to the Saviour; love to all the Christian brothren; g compassion towards the poor, ed heathen; in a word, to perishners universally. At these meetf religion and philanthropy we inter into the spirit of love, and e no other temper. The reports ! societies drawn up, must be full of the prayers presented must be sions of love; the sermons delimust be dictated by love; the es pronounced must be prompted :: and the contributions tendered

God will bless.

it is of peculiar importance, at meat anniversary services of a mis
mad philanthropic character, to sothing that is waspish; to avoid hing like splenetic feelings, or un
suppressions. If we cannot see o eye," let us not quarrel; let us

e bestowed under the influence of This is the true missionary spirit.

s the temper in consonance with

admire. This is the disposition

жpel.

This is the spirit which

wrought already. What clouds have been dispelled! What enemies have been subdued! What ground has been broken up and cultured! What mighty forests What lofty and gigantic mountains have been reduced to the level of plains! What missionaries have been sent forth! What Bibles have been disseminated! What tracts have been dispersed! What volumes have been circulated! What translations have been effected! What schools have been founded! What converts made! churches formed! What deliverances achieved! What priceless blessings imparted! Who can recur to these things without being filled with wonder? Who can look, with a Christian's eye, to the

praise? The spirit of our missionary services, moreover, should be one of fixed determination with regard to the future :-- a calm, culightened, deeply-rooted determination not to draw back,-not in the slightest degree to recede. When the fields of labour are multiplying, when demands are made on us increasingly for help,-when thousands, and even millions are crying, "Come over and help us!" are we to turn a deaf ear, or merely reply: "We do not intend aiding you at God forbid !- This is not the spirit of Christianity: this is not the disposition of real philanthropy; this is the selfish, cold, sordid, unfeeling temper, which would bring a withering

east or west, to the north or south, with-

out being dissolved in thankfulness and

curse. Say, rather, British Christians,

with so much pathos and power: "We have opened our mouth to the Lord, and cannot go back." We are resolved to do what we can for Christ, and that resolution shall be adhered to, there shall be no coldness; no trimming; no deviation from the missionary path; no wish to abandon our ground, - to violate our vows, - to dishonour our Saviour,-to prove recreants to his cause. On the contrary, we now determine to be more vigorous and concentrated in our efforts than ever, in order that Christ Jesus may be increasingly honoured by the enlarged multiplication of his converts, and the constant augmentation of the trophies of his power and grace, until the auspicious era, the bliss-inspiring period shall come, when his namis above every name, shall be un known,—his matchless beauty universally unfolded,—his gracisence shall be universally enjoy Divine glory, as the God of shall be universally beheld, ce and adored:—that "latter day" cand harmony, and love, so joyo pected, so ardently desired, where "As the waters the depths of the l

cover,
So fully shall God among n
known;
His word, like the sunbeams, shall
world over,
The globe his vast temple, and
throne!"

April 2.

### THOUGHTS ON SABBATH SANCTIFICATION.

To the Editor of the Evangelical Magazine.

DEAR SIR,-I have read with much , pleasure "The Pearl of Days," which ! has obtained a very rapid and well-deserved circulation. This essay on the temporal advantages of the sabbath, which is the production of a labourer's daughter, is highly creditable to her, for the good sense and piety which pervade it, and the attractive manner in which it is written. I rejoice in the favourable reception which it has met with, as an indication of a prevailing respect for the sabbath; and as the means, I hope, of spreading it more widely. The author has prefixed to this essay a sketch of her own history, which presents an interesting family picture, that the heads of many families may contemplate with advantage.

If the temporal benefits connected with the observance of the sabbath are a presumption in favour of its premanent obligation, this especially applies to those which are spiritual. The pious Israelites regarded it on this account, as including not only a duty, but an eminent privilege,—for God appointed it "as a sign between him and them;" or as a token of their love to God, and his love to them. From its first institution it was

connected with a blessing on t observed it; and this has been in the experience of his peop every dispensation. Whether both of the Lord was kept in the of the Israelites or in the san was honoured with his special Hence those who were truly the of God," called it "a delight:" they enjoyed nearer intercourse and richer manifestations of his

Now if the sabbath was suc lego before the coming of Christ, sible that we can have been de it under the present more gra pensation? In an earthly cor certain festal days appointed, king bonoured the attendants presence, as dirichly distributed tics among them, would they deply regretted it, if a new things were established, which them of all these advantage would not the servant of God the loss, had be been compelle sider the Christian subboth t Divine institution, on which expect the special blessing of G

\* Isa, lviii, 13,

trate this subject, by referring a English history. The Habeas st, one of the bulwarks of our ras passed under the tyrannical se Stuarts. When the Revolur William, rescued the nation oppressive race, what should thought if that law had been or had been no longer suffered part of the English constitumust have lessened our value reat event. And if when the Gospel," with its "better proas established instead of the oly sabbath had been given up, d have been, in the views and f Christians, a going back, inadvancing in religious priviit surely this was impossible. oped, then, that the value of th, and its Divine obligation, ! ways fel: and acknowledged. ls, families, neighbourhoods, and re distinguished for their moral ous excellence, in proportion as an sabbath,—the queen of days, s calls it, -is piously regarded. iny one more effectually oppose sts of religion, than when he

weakens the authorities of the sabbath by his speculations or his practice? We are informed by Mr. Slater, one of the ejected ministers, that "in the beginning of the seventeenth century, a question was put in the conclave of cardinals at Rome, 'What is the best way to reduce England to the see of Rome?' To this every cardinal was to give his answer, beginning with the youngest. At length an old cardinal stood up and said, 'Take away their sabbaths, and that will effectually do it.' This measure was resolved upon; and soon after the 'Book of Sports' came out."\*

I know not on what authority this anecdote rests; but it is in perfect accordance with the subtlety of the Romish church, and the unscrupulous means by which she effects her purposes. It reminds us, however, of this truth, that the maintenance and prosperity of religion are closely allied to a veneration for the sabbath, and a devout observance of its duties.

I remain, dear Sir, yours very truly,
QUARTUS.

 See Sir J. B. Williams's Letters on Nonconformity.

# Poetry.

THE FESTAL MONTH. - FOR THE MAY MEETINGS.

sweet month of May! ds and gloom depart; put on your best array, irds, and lembkins play, holds a holiday; l every heart!

I trumpet blow,
i's tribes prepare;
ain's utmost borders flow,
r annual Banquet go:
each guest with repiere glow.
I that God is there!

the shout run round, is be spread abroad, to her remetest bound and know the joyful sound, and dales, and seas resound ises of our God!

Jesus, the Saviour, reigns:
Oh, make it known to all!
He came from Heaven's eternal plains
To wash away sin's dreadful stains,
And break the adamantine chains
Which did our race enthral.

Exalt the Son of God!
Ye heralds of the cross;
Nor cease to testify aloud
The wondrous virtues of his blood,
Till every false and idol god
Is cast away as dross.

That stream of countless worth,
The word of truth and love,
From Britain let it issue forth
To east, and west, and south, and north,
Till all the regions of the earth
His mighty influence prove.

Then shall the nations join
The notes of joy to spread:
Power, wisdom, victory to assign,
Honours immortal and Divine,
And glory that shall ever shine
On our Redeemer's head!

E. W.

Nottingham.

### THE CHRISTIAN WARFARE.

"I would thou wert cold or hot," Rev. iii. 15.
"Fight the good fight of faith, lay hold on eternal
life," I Tim. vi. 12.

Christian brother, is it thine
Wearily and sad to go;
Does the light of life divine
Dimly in thy bosom glow?
Is thy faith a bruised reed?
But as smoking flax thy love?
Does not hope thy title read
To a better home above?

Art thou looking back again
On the world's deceitful smiles;
List'ning to the tempter's strain,
Parleying with his treach'rous wiles?
Dost thou grudgingly depart
From the things of time and sense:
Vielding Christ but half thy heart
Making flesh thy confidence?

Does thy spirit coldly bow
At the blessed mercy-seat,
And Truth's living fountains now
Send forth streams no longer sweet?
Do thy dull affections rise
Like a bird with broken wing;

All the glory of the skies Wake no joy nor bid thee sing?

Wherefore is it thus with thee,
Look, my brother, look within;
Search thine inmost heart and see,
Lurks not there some cherish'd sin?
In the camp some Achan still,
With his wedge of shining gold,—
Inbelief, a rebel will,
Pride or passion uncontroll'd?

Brother, fly! 'tis death to stay!
Linger not on all the plains;
Be in earnest—haste away;
Rouse thy spirit—burst thy chains;
As a Christian soldier fight,
Manfully resist, assail!
Put thy many foes to flight;
Have good courage and prevail!

Art thou timid!—can it be
With a Captain such as thine?

Jesu's calls to victory,
Nerves thy arm with strength Divi
Onward, then, with sword in hand,
Arm'd with Love's omnipotence;
Onward to the promised land—
Christ thy glory and defence!

Soon the warfare will be o'er;
Thou shalt more than conqueror be
Brother! turn thy back no more;
March and battle valiantly!
Onward! Lo! the Prince of life
Waits the victor's crown to give;
Onward! through a moment's strife,
In immortal bliss to live!

Pirilico, March, 1849.

# Review of Books.

The Philosophy of Religion, by J. D. Morell, A.M. 1 vol. 8vo.

Longman and Co.

WE notice this volume thus early that we may record our decided protest against the pernicious principles which are mixed up in it, with much with which we are otherwise greatly pleased. Its author has acquired considerable celebrity by the able work which he published about three years ago, entitled "An Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century." In this production, which is written in a singularly lucid and attractive style, Mr. Morell proves himself to be intimately acquainted with the philosophical systems of Modern Europe; and he has remarkably succeeded in bringing out into the light of open day, the abstruse speculations and deep thoughts

of some of the profoundest thinkers of present and of by-gone generations. I work at once got into extensive circulation as a second edition was soon called which we suppose is now, like its processor, rapidly scattering the seeds of author's metaphysical opinions throughour country. From the close connects subsisting between metaphysical seit and religion, and the powerful influe which the former invariably exerts on latter, we were not without our fears at the result, should Mr. M., or others him, apply the philosophical principles has adopted to Christianity. In German is well-known, the Gospel has been well wrecked, amid the storms raised by splators on the nature of the human mand we fear that a similar effect in the of multitudes of our own country is about to result from the importar

among us that are now constantly taking place of Foreign, but especially of German metaphysics, and of the theological specu-lations to which those metaphysics give rise. But the evil is unavoidable; the trial is one through which, it would appear, our country must pass. A great conflict is impending, and while we have no fear as to the issue, we yet tremble when we think of the labyrinth of error in which many ardent and inquiring minds among us may be snared and taken; from which, while entrance is easy, escape is most difficult, and is allotted but to few.

That such observations are not uncalled for, will, we think, become apparent to our readers, when we have placed before them somewhat of the result, to which his metaphysical speculations and conclusions have already conducted Mr. Morell. The very limited space which we can afford will oblige us to confine ourselves to but one or two points out of many that might be noticed, and even on these our remarks cannot be so extended as we could desire.

Our readers then will be surprised to be

told, on the authority of this author, and of the German school, from which, as he informs us, he draws the material of this work, that some of their hitherto most dear and cherished sentiments are erroneous; that they have been quite mistaken in supposing the Bible to be throughout Divinely inspired; that while it contains, indeed, an element that is Divine, there is much that is merely human mixed up with it, and which, therefore, ought to be sepa-rated from it; that we have scarcely any evidence for the Divine authority of much of the Old Testament; and that as for the New Testament, it was possible for the writers of it to teach "notions inconsistent with a pure spiritual Christianity;" to reason very perversely; to be vanquished in argument; to make mis-statements as to atters of fact; and, through "imperfect collection," to introduce real discrepancies to the sacred page. Then, religious certi-ide is to be sought for by appealing not the law and the testimony," but to the dvancing Christian consciousness of the If our readers would know whether their religious sentiments and feelings are in accordance with the mind of God, they west compare them, not with his own word, but with the growing religious delopment of the times in which they live. But we must let Mr. Morell speak for

self; and with a few preliminary observations, necessary in order that our readers

as his own expounder.

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We have already hinted, (what, indeed, is applied in the title of his book, "The Philosphy of Religion,") that our author's views a religion are based on his metaphysics,—

on the theory which he has adopted on the nature of the human mind. This he expounds in the first and second chapters. We do not think, however, that it will be needful for us to notice it further than to say, that he maintains the distinction between the understanding and the reason, or, as he terms them, "the logical and the intuitional consciousness;" the latter being the faculty by which we acquire the ma-terial of our knowledge, and the former the faculty which shapes that material out into the various forms it may assume. The mind has thus, according to Mr. Morell, the power of "gazing directly upon truth." This is intuition. It has also the power of giving expression to the truth thus acquired, shaping it out by means of definition, rea-soning, etc., into form. The mind is then exercising its logical faculty. Now, it is upon this very subtile distinction, which Mr. Morell terms "the pons asinorum (asses' bridge) of metaphysics," and which but few minds will be able readily to grasp, that his theory of inspiration is built: which, in brief is this, that God in revealing himself to man, deals only with the intuitional faculty. this faculty, brought into a fit state by the power of the Spirit to receive it, truth is revealed. But then in employing the logical faculty on that truth, reasoning on it, shaping it out into a theology, giving expression to it either in their public teach-ing, or in written documents, the Scripture ing, or in written documents, the Scripture writers were left entirely to themselves, the Spirit neither aiding the memory, nor in any way guiding or influencing the mind. Hence, while the material of the Bible, its intuitional matter, was given them by inspiration, in the using of that material, whether in preaching or in penning those records which have been handed down to records which have been handed down to us in the Bible, there was no more influence exerted by the Spirit on their minds than there was on the mind of Mr. Morell himself when preparing the volume before us.
But our readers will now hear him ex-

pound his own views. In his chapter revelation then, after remarking (page 124), that "revelation always implies a mode of intelligence," he continues as follows: we have already seen that there are two modes of intelligence possible to man in his present state. These are the intui-tional and the logical. In the former case we arrive at truth, by a direct and imme-diate gazing upon it. The subject stands immediately in presence of the object, and perceives it: hence we term the present perceives it; hence we term the process in some instances perception, as when we come in contact with the external world through the senses; and sometimes intuition, as when we have a direct knowledge through the interior eye of consciousness of higher and more spiritual realities. In the logical mode of intelligence, on the contrary, we arrive at truth mediately, either by some calculation or inference of our own, or by some definition or explanation from the lips of another." Page 126:—" In considering, then, under which of the two great generic modes of intelligence we have to class the particular case involved in the idea of a revelation, we can have but little hesitation in referring it at once to the category of intuition." Page 150:—" All revelation implies two conditions; it implies, viz., an intelligible eligit presented, and a given power of recipiency in the subject; and, in popular language, when speaking of the manifestation of Christianity to the world, we confine the term rerelation to the former of these conditions, and appropriate the world in quantum to designate the listor.

"According to this convenient distinction, therefore, we may say that revelation, in the Christian sense, is dicates that pet of Divine power by which God presents the realities of the spiritial world immediately to the human mind; while inspiration denotes that especial influence wron his upon the faculties of the subject by a conformal which he is alle to grass these resulties in their perfect fulness and integrity. Revelation and inspiration, then, indicate on-united process, the result of which upon the human mind is to produce a state of spiritual intuition, whose phenomena are spiritual inclution, whose phenomena are so extraordinary, that we at one, separate the agency by which they are produced from any of the ordinary principles of human development." Page 166; "The supernatural element (in inspiration) con-sists in the extraordinary influences employed to create these lefty intuitions, to bring the mind of the subject into a perfect harmony with truth, and that, too, at a time when under ordinary circun stances such a state could not possibly have been enjoyed. The personal experience of the life, preaching, character, sufferings, death, and resurrection of Christ, together with the remarkable effusion of spiritual influence which followed his ascension, were ne-suredly most extraordicary instrumentalities, wonderfully adapted, more ever, to work upon the minds of the Apostles, and raise them to a state of spiritual perception and sensibility, such as his never been fully realized at any other period in the world's history." He speaks, in page 172, "of the Bible discrepanci's in the statement of facts." Page 173, he asks, "Do's the imfacts." Page 173, he asks, " Do s the im-perfect recollection or misstatement of a mere indifferent incident make any difference in the Divinity of the religious ideas embodied in the narrative?" He continues, in the same page, "We may refer to discrepancies in reasoning, in definition, and in other purely formal and logical processes. By those who have most closely analyzed

the trains of thought which we have in the apostolic writings, and especially those of St. Paul, it is well understood how great the difficulty often is to reconcile particular definitions and passing arguments, with logical order and consistency." And in page 175, he asks, "What, therefore, if Paul had never studied Aristotle? What Peter, and James, and John, were unskilled in the categories and all the mysteries of the syllogism, does that render ternes of the syllorism, does that render their deep intuition of spiritual things of less avail? Admit those intuitions to be pure holy, Divine, and they were sure to manifest themselves in such a way as to come home to the hearts and consciences of mankind; neither is their excellence, their authority, or their power, at all marred was left to the operation of its own laws, and sometimes exhibited those imperfections to which all men are more or less hable. We know well that Peter reasoned very precisely about the circ melsion, and that Paul of one vanished d him in argor ent, cult record him for his error; and thes universally we find, that while the dapper nature of these inspired teachers. was brought into wonderful barmony with Divine truth, and their spiritual vision vasily enlarged yet they were left in all the lower and formal processes of the under taiding to work their way enwards by the add not level to them by the natural laws of legic, mad the principles of common season. To stantup these remarks upon a repopulation was should say that all such matters of verbinger of memory, of mere judgment, of logic, have rothing whatever to do with inspiration.

Much more to the same effect might be added; but crengin is given to show the extracrdinary positions maintained by this author, on a subject of mest deep and vital importance to the Christian Church. Now, in the outset of our more direct observations, we would r mind our readers that the term importation is newacre defined in Serjanto. We melt with no explanation of it, no artempt to mike us universitad either instantance or its operations. It is left moxplained twe were going to say) probably because, ignorant as we are in the present state of the incurse of sprintal existence, we could not possibly understand it. As we cannot comprehend the werking of the Spirit in less a netifying operations on our own hearts, so p. aps even Apostles thems was could neither understand nor explain to others the mode of

<sup>&</sup>quot;On be libration our dictionary for this work, we find given as its month, it vertex typenpily writing to dictions; if which of course we do not among the lar. Morall interact to action to the second tree writers. We suppose he uses it to signify verbal exposition; thought expressed in language.

their inspiration. But we must check ourselves, for we remember that Mr. Morell's
theory, if true, goes far to explain the
whole mystery, both of inspiration and of
ametification, and to throw a flood of light
upon a subject which we had been wont to
think Christ meant to teach us was inexplicable when he said, "The wind bloweth
where it listeth, and thou he arest the sound
thereof, but canst not tell whence it cometh,
and whither it goeth: so is every one that
is born of the Spirit."

We are no advocates for any "me-chanical theory of inspiration." We have never been accustomed to regard the sacred writers as mere instruments or machines, vering his communications. Nor do we plead that any distinct commission was given them to prepare the books they have written, or even that there was a verbal dictation to them of the words they were to employ. Nor do we suppose, though considerable space is devoted by Mr. Morell to the refutation of these ideas, that there are many at the present day who would maintain them. We dislike exceedingly the use of the phrases as "verbal dictation," "amanuensis," and others kindred to them, as explanatory of the mode of inspiration. They have been too often eminspiration. ployed, even by good writers on the subject; and many, unable to see through the Egure to the sense, attach too literal a meaning to them, and thus have erroneous impressions produced on their minds. Such hrases thus do harm, and we therefore rotest against the use of them. We think the inspiration of the Scriptures throughout may be maintained on a hypothesis which, may be maintained on a hypothesis which, in general, would leave the minds of the writers perhaps as free as are the minds of ordinary Christians, when in "working out their salvation," God is yet by his Spirit "working in them to will and to do." In this case God works in man, while man works himself. The Christian is passive in one sense, while he is notive through all his powers in another; and we do not see why it may not have been similar in all those cases of inspiration in which it is not evident it was otherwise. The Divine evident it was otherwise. The Divine likely, in short, may be more present to our minds than we can possibly be aware of:
and at the very time, therefore, when the mered writers were most consciously using their faculties, the Spirit might, through we very faculties, be giving forth instrucfon and admonition to men. In our judgtent, no hypothesis will meet all the facts the case which does not maintain that in the mored writings there is recorded just what God purposed should be recorded, and that it is embodied in the very language in which it was his will it should be embodied. can admit no theory of inspiration which will allow of tampering with the sacred text.

In our further observations, we think we shall be able to show that Mr. Morell's theory is built on the most gratuitous assumptions; that it is inadequate, not meeting all the facts of the case; that it is opposed to many of the plainest declarations of Scripture; and that, if fully carried out, it would lead to consequences of the most sad and mischievous character.

We say, then, that this theory is built on most gratuitous assumptions. We pass by the most gratuitous assumptions. what Mr. Morell has said on the distinction between the logical and the intuitional consciousness, and what he has advanced in his chapter on revelation. There is not much in either of these chapters which we feel inclined to dispute with him. But by authority does he affirm that inspiration is nothing more than a supernatural influence nothing more than a supernatural innucice exerted on the intuitional consciousness to bring it into a fit state to receive the communications of truth? Why does he assume that "all matters of verblage, (verbal exposition.) of memory, of mere judgment, of logic, have nothing whatever to do with inspiration?" What warrant has he for asserting that inspired men "were left in all the lower and formal processes of the under-standing to work their way onwards by the aid rendered to them by the natural laws of logic and the principals of common sense? The very gist of the question lies here? Mr. Morell could prove these and similar assertions, it would be something to the purpose, and we might have expected that in propounding sentiments which sap the very foundations of some of our hitherto most assured conditions, he would have attempted something like proof. But he makes no attempt of the kind. He does not summon the Scripture writers themselves to witness to the truth of his assertions. Indeed, except his own supposition, (which we are prepared to debate with him,) that his theory harmonizes everything relating to the sacred records, nothing whatever is advanced by him in support of statements which we are sure have made the ears of our readers in hearing them to tingle. Mr. Morell gives no aid to our logical consciousness to embrace his hypothesis, and though we have endeavoured, by "a direct and immediate gazing upon it" to test its cor-rectness, our intuitional consciousness has not yet attained such a state of illumination

not yet attained such a state of illumination as to enable us to see it to be true.

Then this theory is not adequate; it does not meet all the facts of the case. We suppose that it will be freely conceded that what one does not fully understand, he cannot, unaided, adequately express. Suppose the case of an individual sitting down to try to discover the meaning of something he has himself written. He has a document

before him penned by his own hand, and he is endeavouring, by the carnest application to it of both his logical understanding and his intuitional consciousness, to compre-hend its contents. "Standing immediately nend its contents. "Standing immediately in presence of the object," he employs the one power he possesses of "arriving at truth by a direct and immediate gazing upon it," and the other power he possesses, of "arriving at truth mediately," by "calculation or inference," through the logical faculty in short, but in vain. He cannot undestand what he has himself put on paper. Nay, he continues studying it for years to no purpose. Yet, for all this, there is nothing in that downwant which was the part of the purpose. in that document which may not be understood,—which is not intended to be understood; and, many generations after, other minds, with the aid of the light thrown upon it by events that have occurred, apply themselves to the study of it with success. Thus, though the writer, in spite of his earnest study of it, could not understand the document which he had penned with his own hand, other minds discover its meaning. What interence, then, should we draw from a case like this? Why, surely not that while the writer had some bright intuitions regarding the matters he wrote about, he was yet left, in preparing the document, "to work his way onwards by the aid rendered to him by the natural laws of logic and the principles of common sense." We should be forced to the conclusion that his logical understanding, as well as his intuitional consciousness, had been aided in producing it. But to apply this argument. Our readers will find, by consulting 1 Pet. i. 10-12, and Dan. xii. 8, 9, that the case we have supposed is not o, 3, that the case we have supposed is not a fictitious one; that it is, on the other hand, a fair representation of the position in which Old Testament prophets were sometimes placed. In the former of these passages, the Apostle speaks of the prophets as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ and the glory that should follow. Unto whom it revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you. It is clear, then, now reported unto you. It is clear, then, that prophets under the guidance of the Spirit sometimes wrote statements which they themselves did not understand, which it was not intended they should understand, which, in short, were not to be understood till after the lapse of ages. We leave Mr. Morell to reconcile this clear fact, if he can, with his theory of inspiration.

Pentecost, according to Acts ii. 4, Peter and the eleven "spake with other tongues, as Spirit gave them utterance," how his theory does he account for it? If "matters of verbiage" (verbal utterance) If "have nothing whatever to do with inspiration," how was it that the Spirit enabled these men to express themselves in languages which they did not understand? Here is a case in which it is palpable that the Spirit must not only have controlled the entire mind, but even the organs of speech. Now all this, on Mr. Morell's principles, is utterly inexplicable. He must either deny the fact altogether, or else admit in this case even a verbal inspiration, which would be to give up his theory; for if there was a verbal inspiration in this instance, why not in others? If inspiration on this occasion went beyond intuition; why might it not do so, when, even in languages with which they were familiar, the Apostles taught or wrote concerning "the deep things of God?" Nay, if there was in their utterances at this time anything like "calculation or inference," anything, in short, that was fitted to ence," anything, in short, that was fitted to call into exercise the logical understanding hearers, (as we think even Mr. of their Morell himself must admit,) then there was what he elsewhere designates the sheer absurdity of inspired logic. P. 173: "To speak of logic, as such, being inspired, is a sheer absurdity."

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But, further, we affirm that this theory is opposed to many of the plainest declarations of Scripture. We cannot do more here than merely quote a few of those declarations, and contrast them with others contained in the volume before us. Mr. Moreil then speaks of the "imperfect recollection" the Scripture writers, and affirms that "memory" has "nothing whitever to do with inspiration;" Christ said to his disand inspiration; Cirist said to his disciples, (John xiv, 26,) the Spirit shall "bring all things to your remembrance, whatever I have said unto you." Mr. Morell tells us, (p. 180.) that the impartation of the reis us (p. 180.) that the impartation of the Spirit to the apostles "did not absolutely preserve them from all error." Christ said to them, (John xvi. 13.) "When he, the Spirit of truth, is come, he will guide you into all truth." Mr. Morell tells us that "they were left in all the lower and formal processes of the understanding to work their by the natural laws of logic and the principles of common sense." Christ said to them, When ye are "brought before governors and kiugs for my sake," "take no thought how or what ye shall speak, for it helds he was a principle to the said to the s shall be given you in that same hour what ye shall speak. For it is not ye that speak, but We might ask, again, what, on this shall speak. For it is not ye that speak, but hypothesis, is to be made of what we are the Spirit of your Father which speaketh in told regarding spiritual gifts, — as, for you," Matt. x. 19, 20. Mr. Morell assures us example, speaking in unknown tongues? that "matters of verbiage," (verbal expression,) have nothing whatever to do with inspiration." The apostle Peter affirms, (2 Pet. i. 21.) that "holy men of God spake as they were moved by the Holy Ghost:" and Paul, (1 Cor. ii. 13.) that he and his fellowworkers spake the things of God, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." We think that nothing more is necessary than the placing of Scripture statements side by side with those of Mr. Morell, to show that they are utterly irreconcilable. Had Paul regarded inspiration in the light in which it is here exhibited, he could never have affirmed that "all Scripture," (literally, writing, for the Greek word is γραφη.) "is given by inspiration of God." His affirming the writing itself to be by inspiration, proves most conclusively that his views of it were altogether different from those here advocated; and surely we may repose greater confidence on the representations given on the subject by one who was himself inspired, than on the speculations regarding it, either of metaphysicians in Germany, or of their followers in England.

many, or of their followers in England.

We may remark here that Mr. Morell repeatedly gives most inaccurate representations of matters of fact recorded in Scripture. For example: in p. 155, speaking of the apostles, he says that "sometimes they taught specific notions inconsistent with a pure, spiritual Christianity, as Peter did, when he was chided "(chidden?) "by Paul." And again, in page 176, he says, "We know well that Peter reasoned very perversely about the circumcision, and that Paul at once vanquished him in argument, and reproved him for his error." When, however, we refer to Gal. ii. 11—14, where the circumstance referred to is recorded, we find the truth to be that Peter neither taught erroneously nor reasoned perversely, as Mr. M. asserts; but that, yielding to temptation on a certain occasion, he acted inconsistently, he "dissembled," and, as is clear from the narrative, knew he was doing so. But this, if it affects his inspiration at all. affects it as much on Mr. Morell's hypothesis as it would on any other. Had he been able to prove that Peter, or any other of the apostles either taught erreneously or reasoned perversely, it would be something to the purpose. But this is the only instance which he addices in proof of his assertion, and, as we have seen, instead of its being an instance of inconsistent teaching, or perverse reasoning on the part of apostles, it is an instance of "imperfect memory or misstatement" on the part of Mr. Morell.

We know not what to make of the following passage, from p. 103. Speaking of the apostles, he says, "Often did they meet together; often did they deliberate over great and essential points; often did they correct each other, as one saw his brother lingering too much amongst Jewish prejudice."

dices; often did they pray for Divine light and guidance; and it was not until years of fellowship had been enjoyed, until the common consciousness had become awakened, until the Spirit of Truth had moulded their hearts and minds into some appreciable unity of thought and feeling, that Christiauity, as an entire religious system, appeared."

of thought and feeling, that Christianity, as an entire religious system, appeared."

Now while we would not say that this passage is incorrect throughout, we do not hesitate to assert that it is very nearly so ; that there is more in it of what is erronous than of what is true. We might ask, Where is the proof of all this? and we defy Mr. Morell to furnish it. He is speaking in this passage, he it remembered, of apostles, regarding whom we had been wont to think that the outpouring of the Spirit on them on the day of Pentecost resulted in the impartation to them of such spiritual illumivation, that they at once became qualified to publish the gospel in all its fulness among their fellow-men. This passage struck us on first reading it as most inconsistent with the facts of the case, and we sistent with the facts of the case, and we have looked again and again into the "Acts of the Apostles" for proof of it, but in vain. Peter, indeed, was instructed by the vision recorded in chap, x., that the wall of separation between Jew and Gentile was now broken down; but this is nothing to the purpose. Nor is what is recorded in chap, we about Paul Barrabos being court to xv., about Paul and Barnabas being sent b the church at Antioch to the apostles and clders at Jerusalem, about the question of circumcision: for it is evident that the difficulty did not arise in the minds of inspired men, but in the minds of some Jew-ish converts to the Christian faith, who were still powerfully influenced by former prejudices. We ask, then, where is the proof that inspired men often met together prior that inspired met offer met digenerate of "deliberate over great and essential points,"—that they "often corrected each other?" &c. We must put down nearly the whole of this passage to the gratuitons assumptions, or "imperfect recollection" of sumptions, or "imperfect recollection" of Mr. Morell. Had it been true, Paul could not have written as he has done in Gal. i. 11, 12, 15-19, where he most earnestly deprecates the idea that consultation with his fellow apostles, or with man at all, helped him in any way to the knowledge he pos-sessed of Christian truth. We entreat our readers to refer to the passage.

But by far the most serious charge we have to bring against this theory is, that it is capable of being carried out to an extent which would work the most sad and disastrous consequences. Let it once be granted that inspiration acts only on the intuitional consciousness: that "matters of verbiage," (verbal expression) "of memory, of mere judgment, of logic, have nothing whatever to do with inspiration:" that "Peter reasoned very perversely about the

circumcision:" and that "the apostles often were in olved in minor misconceptions, and sometimes taught specific no-tions inconsistent with a pure spiritual Christianity," and were liable to "imperfect recollection or misstatement;" who does not see that in this case one may make anything he pleases of their writings; may admit just what suits his inchnations or his purposes, and reject all be-sides as destitute of any authority what-It would then become a very nice question to separate the intuitional element in the Bible from the logical; to gather out from it what is Divine, and purify it from what is human; and, what with al-lowances that might be made for "imper-fect recollection" and "misstatement" and perverse reasoning and time assistant traching, and "the difficulty" there moften is to reconcile some of the particular definitions and passing a particular of St. Paul, with loring order and expression y," and "these logical order and the Casternay, and with se-inner rhecions to which all near that reduced mainspir side a more or less hiddle. I from the who and anderstanding the gill fit to the operation of its own laws it in short, from its belong so, as Mr. Morell affiress, that within universally we find, that while the dearer nature of the se inspired to a deers was brought into wonderful barrer by with Divine truth, and their spiritual vision visily enlare d; yet they were I. ft in all the low readf rand processes of the un kerstanding to work their way onwards by the aid rendered to them way onwards by the aid reedened to them by the naviral laws of lovie, and the paneiples of country is requ's why the Sourceau would be an't to find his destricte in the Balte, and the Arian his, and the Universalist Vis, and all the liquidary rather, its fact have square up in Germann rather. many at d in Britain the rs. I ven the Deist begin then to lock with fictory on the Bible, and to a bair that after all there might be an elen of in it that was Divise. In short, the Bible would become one of the most convenient books in the world, for unsettling everything, proving anything, and fixing noth.

Ithen, on this theory, it might be printicated that on this theory, it might be printicated that on the spiral regions are as truly inspiral regions the first theory in their wide; it may be a consisted merely in their wide; it may wish Dache math, and their spiritual views her, westle effected is not they fast what, on Mr. Morell's own principles, I appears in the case of every tranship to the brought into a similar state, in order to our being Christians at all. Where then, we ask, is the difference in this respect between apostles and earnest Christians of the present day? They have the same intuitions, and the Spirit brings the mind of both into a fit state to receive

those intuitions. What advantage then had apostles, except that of priority? Our religious consciousness, for aught we can see, may be elevated to as intense a pitch as was theirs; and they, as well ts we, were subject to "impercent memory," and "those imperfections to which all men are more or less liable." The Spirit "did not absolutely preserve them from all error," any more than he does ourselves.

Now though we write thus, we are not afraid that Mr. Morell himself would draw

Now though we write thus, we are not afraid that Mr. Morell himself would draw from Scripture any conclusions very far wide of the truth; we are only affirming what, on his hypothesis, might legitimately be done. Once show to the men of this latitudinarian age, how the authority of the Bible over them may be explained away; and there is every reason to fear that there will very soon be a manifestation in our country of such reel less dealing with it, as every true hearted Christian will deplore. We happen to know a case in which an individual who had been for some years connected with one of the straitest seets of Diss every, having adopted sentiments on the subject of inspiration from German sources, very similar to those we are now considering, relinquished at once all his former religious connections, and after valuly wandering for epwards of twelve nonthe seeking rest, now finds it most fully wheat kneeding in the Romish Cathedral at Leobeth.

Ar. Morell's theory on religious certitivies is not I kely to help him out of the difficulties into which his theory on inspiration but es hier. We think it would be easy to obtain the appealing to the advancing Christian consciousness of the ago, instead of the word of God, he leads us from the said rock on to the shifting sands, and that the very reasoning by which he seeks to overthrow the foundation hitherto recogniced by the generality of Protestants, might be applied with equal success to his own. We cannot, however, enter on the easibleration of this subject now, but may probably make a few cheervations on it next meath.

We had introduct to notice the difficulties which Mr. Morell refers to as hing in the way of admitting that that Scripture, year, is given by an piration of God." Our renders, however, will find those points fully discussed in the numerous works which have at different times been written to assure the Christian of the sufficiency of the pround on which his fulth reposes, and to stop the months of gainsayers.

In closing our observations for the present, we would remark that this work furnishes an irstance of the sad effects which may result from the reckless application of metaphysical hypotheses to Christianity. No science is more uncertain than

Mr. Morell's former work ! metaphysics. farnishes us with abundant proof that it is constantly shifting its ground. We have farnishes us with abundant proof that it is constantly shifting its ground. We have no reason to think that it has yet attained to perfection, or that the principles advocated in the schools of the present day, may not soon give way to others. And is a science so proverbially uncertain to be permitted to shake the foundations of our belief? Is Kant to help us to understand St. Paul, or are we to read the writings of St. Paul, or are we to read the writings of Peter, and of John, by the help of light that shines on us from the pages of Fichte or Cousin? Mr. Morell shows us in his History of the Modern Speculative Philosophy of Europe, that the sensationalism of Locke led multitudes into infidelity and stheism; and that the spiritualism of Descartes led multitudes more into path; which conducted to the same abyss; and though we like our author's metaphysics better in many respects than we do theirs, we cannot help feeling that they are equally unsafe as a guide in the domain of Christian truth, and must therefore bid them depart hence, for the place into which they have intruded themselves is holy ground. It can be safely explored only by its own sacred light, and that we are assured will

be given to them that ask it.

As for these attempts to undermine the authority of the sacred volume, they will do far more harm to those who make them than to the book against which they are directed. It will survive the assaults that are being made against it at the present day, as it has survived those of generations that are gone, and will come forth from the furnace into which it is again being cast, unimpaired. The vain speculations of this age, like those of former ages, will pass away and be forgotten; or he kept in memory, it may be, by heing recorded in some than to the book against which they are mory, it may be, by being recorded in some fature history of metaphysical science, as enrious specimens of the restless wanderings or strange dreamings of the human spirit; but the Bible will remain un cathed, glory of man,"—every thing on which he prides himself,—his mighty intellect, and all which that intellect produces,—is still more frail, for it is but "as the flower of the grass.—THE WORD OF THE LORD SHALL THE WORD OF THE LORD SHALL the grass,-ENDURE FOR EVER."

A BRIEF HISTORY of BUNYAN'S CHURCH, compiled chiefly from its own records, accompanied with a concise statement of its present requirements, obligations, and intentions. By John Jukes. 1849. Pp. **62**, duod.

Econdon: Partridge and Oakey, Paternoster-row. Bedford: Rowland Hill, High-arreet.

How honoured now is the once despised persecuted John Bunyan. "Verily

there is," oftentimes, "a reward" even "upon earth for the righteous." While the memory of his enemies has perished, his name is more and more "exalted;" and, it will be had in "everlasting remembrance."

Once, the name was associated only with the vulgar. Cowper, fond as he was of the "excellent of the earth," durst not mention it for fear of moving "a sneer." But, grait for fear of moving "a sneer." Dut, gradually, it has been accumulating renown; and now it is the name-like Milton's, another Nonconformist—which statesmen, and poets, and biographers, and reviewers, and scholars delight to honour. The Comand scholars delight to honour. The Com-missioners on the Fine Arts mention Bunyan among the "distinguished persons," to whose memory statues might with propriety be erected in, or adjoining the New Houses of Parliament.

Southey's Memoir, and our friend Philip's Southey's Menour, and our friend Philip's enthusiastic labours,—his delicious "gossiping" about Bunyan, "for which posterity well thank" him, have greatly contributed to this state of things. The new edition of the "Works" now in progress, with Editorial Prefaces, &c., by the last-named enamoured biographer, will help onward the rolling tide: will go far to make all the writings of the immortal "Dreamer" still better known and in a style worthy both of better known, and in a style worthy both of

better known, and in a style worthy both of the author and the editor.

The edifying narrative before us ad-mirably supplements the whole. It does credit to Mr. Jukes' pen and piety; and while memorialising Bunyan, some of his contemporaries, and all his ministerial suc-cessors at Bedford, is adapted to general usefulness. It has claims of no ordinary character upon the attention of congrega-tional churches tional churches.

The history given of Bunyan's church— the account of its first pastor or bishop, Mr. Gifford: the call of Bunyan from the deaconship to the ministry; his imprison-ment for preaching God's word; his sub-sequent licensing as a "teacher;" and the ministrations after his decease,—are topies singularly interesting, and are so narrated as to reward perusal.

Some matters pertaining to Bunyan are more fully detailed than we have before seen them; and the extracts from the church-book in reference to his death—that "heavy stroke" upon his flock—are new.

The entire account is truly "an instructive story. It shows us how much stronger religious principle is than political power," p. 27. And, the testimony it furnishes to the value of scriptural Voluntaryism is fine and strong.

Mr. Hillyard's character and pastorate are particularly well described; and there are some touches of later application too honourable and too impressive to be overlooked. Take a few of them.

"Nothing," says Mr. Jukes, "has more interested or gratified me since I have been at Bedford than the aptitude and excellence at Bedford than the aptitude and excellence displayed by the brethren in the exercise of social prayer. There could not have been less than fifty persons in the town and villages, when I came among you, accustomed to this practice," p. 39.

"We have been one in effort as in heart.

Our peace has been unbroken—our har-mony undisturbed. The voice of discord has never been raised, nor the arm of strife outstretched amongst us," p. 44. p. 44.

"We have continually advanced. During the last nine years, not less than two hundred and seventeen members have been added to the church," p. 45. The consequence has been that the "old

meeting" became too strait, and being di-lapidated beyond reparation, its present occupants, after taking competent and judicious advice, resolved to pull it down, and build a larger and a better "house." "And all who have seen the decayed state of its timbers"—now it is dismembered—" are fully convinced," Mr. Jukes observes, "that tally convinced. Mr. Jukes observes, "that to have attempted to repair it would have been extreme folly; and that to have continued to worship in it as it was would have been the height of presumption," p. 51.

been the height of presumption," p. 51.

The new structure is to bear Bunyan's venerable name. "It is to seat 1,150 persons, and will cost at least 3,500*l*.; for though ulain it will be sear 1,150 persons. though plain it will be good in its architecture, and it is to be built of the very best materials, and in the most substantial form. Of the sum required the people themselves, though none of them are wealthy, will have raised more than two-thirds by the day of opening. If therefore it be true that others are disposed to help those who help themselves, they surely may on this as well as other grounds confidently anticipate from the Christian public prompt and efficient aid."-Preface.

A neat engraving of the "old place" adorns Mr. Jukes' pamphlet—which, with the exception of a 7 instead of a 6 on p. 23, seems to be accurately printed.

We have read the discourses with deep

they deserve to be, very extensively circulated. "The profits will be appropriated to the Building Fund of the new chapet."

The Sympathy of Jesus. A Sermon oc-casioned by the death of Captain James Paton, late of the Bengal Artillery; and preached at Bideford, on Sunday Morning, Jan. 9th. With an Appendix, containing Extracts from his Diary, and Notices of Thuggism. By J. T. B. C. A. Bartlett.

THE modest author of this interesting discourse need not have shrunk from the .

announcement of his name; for the per formance is, in every way, creditable to his head and heart. As an illustration of the more prominent qualities which enter into more prominent qualities which enter into the Saviour's sympathy for his friends, the sermon itself is exceedingly touching, and will be soothing to many a broken and bleeding heart. That sympathy is shown to be deep, experimental, corrective, effect-ice, and unfailing. The text is admirably selected for the preacher's purpose. It is the record of the Disciples' conduct, on oc-casion of the murder of John the Baptist. "And the Disciples came, and took up the body, and buried it, and went and told Jesus." Matt. xiv. 12.

sus." Matt. xiv. 12.
The account of Captain Paton is so edifying, and so much fitted to be useful to men occupying his position in society, that men occupying his position in society, that we intend inserting it in our Obituary for the month of June. We regret that we could not make room for this excellent officer's Diary, and for his interesting notices of Thuggism. As he did so much to suppress this horrible traffic in murder, our readers will not fail to avail themselves, we trust, of this cheap and striking account of his labours. of his labours.

MAN and his MOTIVES. By GEORGE MOONE, M.D., Member of the Royal College of Physicians, London, &c. Second Edition. 12mo. Pp. 434.

Longman, Brown, Green and Longmans,

Few circumstances have more gratified us than the fact that a second edition of this work has so soon been demanded. It is peculiarly a book for the times; and is well fitted to counteract the speculative tendencies of the age. Those who read and ponder it well will be in little danger from the views entertained by Mr. White, of the views entertained by Mr. White, of Hereford, and others who think with him. Dr. Moore's second chapter, on Immortality, is admirably adapted to dispose of the specious doctrines of this recently revived heresy.

The topics discussed in this chapter will show how well the Author's argument is constructed to meet and rebut the theory of Mr. White. They are as follows:—
"Reason demands immortality—Morality and religion are based on a life to come— Immortality is the ground of Christian faith, repentance and obedience—Annihilation is inconsistent with the revealed character of inconsistent with the revealed character of Gotl—Immortality was implied in the Patriarchal and Mosaic dispensations—To believe in annihilation is not natural—The act of God is not a contingency—Morally to perish is to abuse God's gifts—Truly to live is to love God—To die is to depart from him—God is the God of the living—The purpose of mind evinced in its con-Annihilation would prove

timance—Annihilation would prove nothing—To obey Christ is to live in him."

We are truly delighted to be able to introduce a highly philosophical Essay to the notice of our readers, without a particle of German nonsense in it. And if any of our young readers have been smitten with Mr. White's plausible speculations, we advise them earnestly to read this yolume. them earnestly to read this volume.

ESSAYS ON HISTORY, PHILOSOPHY, and THEOLOGY. By ROBERT VAUGHAN, D.D. In two vols. Small 8vo.

Jackson and Walford.

These Essays are thirteeen in number, and relate to topics of universal interest. and relate to topics or universal interest. They appeared originally in the "North British Review," and were much admired by a large circle of intelligent minds. To say that they well sustain the reputation

of the Author would be but moderate praise; we regard them as among his very best productions, and commend them very earnestly to the intelligent youth of Great Britain, more especially in our religious circles.

The subjects are such as to commend the The subjects are such as to commend the volumes. I. The Pilgrim Fathers, II. Lord John Russell. III. Oxford and Evangelical Churchmen. IV. The Priesthood of Letters. V. Characteristics of Dissent. VI. John Foster and Robert Hall. VII. Travels in Lycia. VIII. Oliver Cromwell. IX. Locke and his Critics. X. England and Ireland. XI. Church and State. XII. The Christian Ministry. XIII. German Philosophy and Christian Theology.

We know not any two volumes of the size

We know not any two volumes of the size of these Essays containing a larger amount of well digested thought and valuable information upon subjects of popular and permanent interest.

# Dome Chronicle.

MEETING OF TRUSTEES OF THE EVAN-GELICAL MAGAZINE.

THE Annual Meeting of the Trustees of the Evangelical Magazine will be held, (D.v.), at Baker's Coffee House, 'Change Alley, Cornhill, on Wednesday, the 9th May; when the attendance of Town and

Country Trustees is earnestly requested.
The hour of meeting will be Two o'clock PRECISELY.

THE BISHOP OF EXETER AND MR. SHORE.

This melancholy case, with the excep-tion of Dr. Philpott's Letter to his Primate, and Sir Culling Eardley's "Appeal," re-mains in much the same position as it did when we referred to it last month. Mr. Shore is still an inmate of Exeter gaol; and the Clergy and members of the Church of England seem to be doing nothing literally to drive away this heavy reproach from their door. Though it is obvious that camity to the evangelical Clergy lay at the foundation of all the cruel and unmanly proceedings against Mr. Shore, it is to us etter of surprise and regret that, as a class, they appear to be just as passive as if the imprisonment of their quondam Brother were a mere ordinary and trivial occurrence. Only one of them here and there seems to utter a single sentence on the side of liberty; though, when they look at the saimus displayed in the late examinations of Mr. Goreham, they must see that their standing in the ministry of the Establishment is seriously menaced, so far at least as Tractarian Bishops are concerned. Can our evangelical Brethren in the Establishment justify it to their consciences, that they have shown such perfect indifference to a ease of ecclesiastical oppression, which has no parallel in our history for more than a couple of centuries? Can they hope that God, in his Providence, will avert from their ecclesiastical community the scourge of medieval theology with which it is now threat-ned, when they are so grievously lacking in the love of liberty, as to stand aloof from their persecuted Brother, who never would have met with a particle of opposition, had he symbolized with the semi-popish party in this country? As we have been ready to shed tears of ment is seriously menaced, so far at least minds, we have been ready to shed tears of anguish over the mournful spectacle. should have supposed that every evangelical

should have supposed that every evangelical clergyman, from the Bench downwards, would have been at his post, to denounce, in strongest terms, the course which has been pursued towards good Mr. Shore.

We must be permitted to remind clergymen, respectfully, that the deep discredit of this deplorable sample of ecclesiastical tyramy attaches to the Establishment; and that all within its pale who do not take some step to clear themselves of sympathy with it, will be chargeable with a pathy with it, will be chargeable with a tacit connivance, which may at some future day burden and oppress their consciences. If ever there was an occasion for enlightened Churchmen to speak out, surely that

occasion has now arrived.

We have just read the Bishop of Exeter's Letter to the Primate. The very fact of its appearance shows that his Lordship is not quite at ease. We wish we could say that the letter mends the matter; but assuredly, spite of the Times' defence of it, it does not. Dr. Philpotts has dwelt with it does not. Dr. Philpotts has dwelt with tiresome minuteness upon every point but the one on which the real merits of the case depend. What do the real friends of liberty care to know all the pros and coas about the Duke of Somerset's chapel, or about his own communications with Mr. Cosens relative to Mr. Shore? We may have our ominion mean all these points, and have our opinion upon all these points, and we do heppen to think more favourably of the Duke of Somerset than Dr. Unilpotts would have us think; but it would be more trifling to dwell on such matters, when they have literally nothing to do with the question of Mr. Shore's imprisonment. We do not even care to dwell on the fact of e-rtain bad and popish laws still existof extain ball and popish laws still exist-ing; they may be, and don'thess are, a deep disg one to correctney, and must be swept aware, to he treems of oppression in too he had a law beyon belong to the months of the result of the But we take had or present for Ma. Showered say with cut a street of the distribution in value have account of the must be the rests the ex-Carries the meeting of the above 188 (In Face)
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World that we could see Churchinen moving a thickers! If it is yound look at the increase of it. Ustable shapent, they would leave no stone unturned to get Mr.

Shore out of prison. As this oppression arises out of their own Church Courts, they ought to raise the Bishop's costs. Mr. Shore's are already paid. How satisfactorily it would meet the claims of this case if the Bishop would pay his own costs!

#### TRACTS ON POPERY.

To the Little rat the Evangeheal Magazine.

Duan Sin,—In the Evangelical Magazine for April, "Laicus" made several important suggestions on the best plans for counteracting the effects of Popery and Tractarianism in these days. He thinks that there might be written by suitable persons, a few tracts, of not more than three or four pages, each on some main, distinctive, and admitted point of Popish or Tractarian doctrine, in which, in plain Saxon English, and with pithy point of language,—free from all taint of party, personality, exaggeration, or angry involves. The trath concerning these doctrines, especially their inevitable tendencies, night be as it were, turned out and exposed to the view of every thinking ordinary-miladed main.

Such a series of tracts as "Laicus" suggests would be most useful. He thinks a taw but I may be necessary to publish and electric them. Now the object of my letter is for the soly, that if the tracts proposed can be obtained. Lam quite sure the Committee of the Religious Trait Society will cheer-lady publish them, and through its numerical actificial secure of them a large and object to stribution.

In these busy days it is most important to use the resistiv of new against, when any existing hold by is willing to undertake the proposed work.—Yours, Xe.,

WILLIAM JONES.

### "PAYER CHRIST PLEASED NOT HIMSELF,"

Thinnia and, perhaps, few parts of the example left us to the Savierr in re-readily for even than this. His object while a sujourner on earth was, "not to please himself" to souly his human tastes and preferences; but to do the will of his heavenly Father, and to serve, at whatever cost, the interests of those around him,—and not of theirs "only, but of the whole world." Looking at the conduct of his professed followers, how little do we perceive of this effectives; how little do we perceive of this effective actions in which a few minutes thought would, we might suppose, dictate a course wilder different.

It would require more more than could be abaded in these pairs to enter into the mutafarious branches of this truly Christian rule. If disposed each to examine ourselves, we shall easily detect them, in that
spot where it is most wise and least usual to
look for defects,—in our own hearts; but at
present I offer a few words to the hearts and
on the conduct of others, in one particular,
which has often struck me as a grievous,
though perhaps a thoughtless neglect of
the pattern left us in that simple statement
—even Christ pleased not himself.

Judging from facts obvious in most congregations, it might be supposed, that to please oneself were the great object of our subath services, and that if, at any time, it can be suspected that this personal pleasure will not result, a license is given, not only to wound the feelings of all with whom we are there connected, but, in effect to say, "It is not to worship God that we assemble—it is to gratify our individual tastes, in listening to one particular man;—or, at most, to a man of one particular grade and style." A minister is called from home, duty or health requires it; with much trouble, and perhaps expense, he obtains a supply for his pulpit,—not the worshipped man, the idol pro tem;—not possibly the preacher whom any one would deliberately prefer,—but a good man, a servant of God, "a faithful minister of Jesus Christ," though it may be of humble talent, or even of limited education;— and what is the result? The stated pastor on his return is distressed, and ashamed to find that half his flock had disappeared! "Who preaches to-day?"—"Why, Mr.——:" "O!"—and without a thought of pain inflicted, either on the unfortunate substitute or on one whom, professedly, they more highly esteem, the sanctuary is forsaken!

Ought these things so to be? Does it evince a true sense of the meaning of public vorship?—A right regard to him whom they have chosen as their minister?—A Christian feeling towards another, who kindly supplies his lack of service?—A due respect to the ministry itself, as an institution of Christ?—Or a shred of that rightly conservative principle which, having strached ourselves to the interests of a particular society, requires that (unless called by paramount duties) we should aim to subserve its interests, and not, by a re-kless pleasing of ourselves, do all that in us lies to scatter them to the winds? Every one really concerned for the honour and existence of the church of which he is a voluntary member, should consider himself as charged individually with its prosperity: for that which is right in one, would be right in all, and no complaint could be reasonably sustained were all thus to absent themselves, it any (special circumstances not demanding it) feel at liberty thus to hold in abeyance the example of their Lord.

There are families always in their places

—confidently looked for—strangers to that curse of "the last days," "the itching ear:" and if on any occasion one of such should be absent, the inquiry is spontaneous, "Is any one ill?" There are others, whose duty, nay, whose interests are in all respects the same, but on whose appearance not even the pastor, much less the stranger, can safely calculate. Should it happen that in them any one is ill, inquiry would not at least be spontaneous. Were it possible for congregations to realize the feelings of him who is over them in the Lord, whether he may himself officiate at the moment or otherwise, they would surely forego the satisfaction thus surreptitiously obtained, would submit for an hour to listen to a less original thinker—probably to only a less modulated voice; rather than bring distress on their pastor, discouragement on his worthy substitute, discredit on their congregation and on themselves, that condemnatory sentence, "unstable as water, thou

shalt not excel."

It can scarcely be supposed that, to correct such an evil, anything more than a moment of kind thought is required,—a short questioning with our consciences as to the good or ill result of this pleasing of ourselves. Then let such a moment be given. The absentee does not see the discomfort he occasions, any more than he surmises, as we are bound to believe, the mischief he may originate; but let him reflect, and he will easily realize bot. Let him place himself in the situation of those whom he leaves behind, whether in the pulpit or the pews. Let him calculate the probable injury resulting from his conduct, the possible loss, the certain pain; and, above all, and as a specific for every such disorder, let him remember, as left on record for his individual example, that "even Christ pleased not himself."

SPECTATOR.

### ASYLUM FOR IDIOTS.

The First Anniversary Dinner of the friends and supporters of this Invitation was celebrated on the 18th alt, at the London Tavern. A highly respectable company of gentlemen were in attendance, and the proceedings throughout exhibited, an earnest of future endeavours to support a society possessing, perhaps, of all charitable institutions, a peculiar, and, we may add, a paramount claim on the support and the benevolence of the country. His Royal Highness the Duke of Cambridge, the patron of the Society, was unable, in consequence of severe indisposition, to take his seat as Chairman of the meeting, a post which was most ably filled by the Right Hon. Dr. Lushington, around whom we

observed the following: — Lord Dudley Stuart, M.P.; Dr. Guencau de Mussy, physician to Count de Neuilly: Mr. M. T. Smith, M.P.; Mr. James Heywood, M.P.;

Smith, M.P.; Mr. James Heywood, M.P.; Rev. Dr. Holloway, Rev. Dr. Reed, Dr. Forbes, M.D.; Dr. Conolly, M.D.; Dr. Bushnan, M.D.; Dr. Little, M.D.; Dr. Foreman, M.D.; Mr. J. Twining, Rev. J. Chalmers, Rev. W. Brock, Mr. T. W. Tottie, Mr. D. W. Wire, &c.

On the cloth being removed, the Chairman proposed the usual loyal toasts, which were drunk with all the honours.

The Chairman next gave, as an especial toast, "The health of His Royal Highness the Dake of Cambridge," who was unable from indisposition to attend their meeting, who had evine-d his auxiety for the welfare of their institution by having lately

inspected it, and by having remitted a sub-scription of 20l. (Applance.) This toast having lean most enthusias-

tically acknowledged,

The Chairman, in giving the toast of the night, observed that it became his duty to enter on a few details of the situation and progress of the institution. He did so with the highest satisfaction, for he knew, by frequent personal inspection, the state of the case. They were aware that it was a new institution, and it was astonishing to reflect on the advancement it had made. (Hear.) There had been institutions for the deaf and for the blind—there had been institutions for all classes of the afflicted; but, up to the present period, no attention but, as to the present period, as attention had been shown to those who were afflict d with idiotey. (Hear.) Up to the present period, or, w least, up to a short time ago, no institution had been framed for the reception of those afflicted creatures affected with idiotey. The highest as well as the lowest families in the land had had members so afflicted, yet their sad case had escaped public attention until, in 1847, their institution was founded. The Right Hon. Chairman then proceeded to show, by a most powe-ful appeal to the feelings of Christians, the necessity for supporting an institution having such claims on public support; and having drawn a touching picture of the state of the idiot in families not blessed with sufficient means to enable them to support such an object of care and solicitude in a manner required by the state of the unfortunate being, made a fervent appeal not only to those present, but to those who had not heretofore interested themselves in the institution, to enable it to carry out the work in hand. He furthermore stated that his Royal Highness Prince Albert had evinced his solicitude for their

society's welfare by personally inspecting their institution; and implored the co-operation of the public in maintaining a society having such claims on their benevolence.

In conclusion, he gave "The Asylum for Idiots—may it live and prosper."

Lord Dudley Stuart, M.P., responded to this toast, and remarked, that the appeal of the Chairman in behalf of this excellent institution would touch the heart of every charitable man, and, he believed, of every uncharitable man too. He could not have forgiven himself if he had been absent on He could not have with many charities, he held, that none stood second to it,—and, in fact, he had more applications for his votes in the Idiot Asylum than for any other institution. He proposed "The health of Dr. Lushington."

Martin Tucker Smith, Esq., M.P., gave "The health of the Medical Officers," to

Dr. Conolly rose to reply, and in a most feeling speech, stated that while some people might say, What good can be done to these poor creatures? he was there to declare, that there were cases in which the improvement was so great, that, in the course of three months, he could scarcely

the company Dr. Gueneau de Mussy, physician to the Count de Neuilly, who, in a brief speech, in his native tongue, expressed his high admiration of this institution, and of that meeting, which he termed "a grand spectacle.

recognize the patients. He introduced to

James Heywood, Esq., M.P., gave the nealth of the secretaries; to which the Rev. of the local replied, and referring to his brether, the Rev. Dr. Reed, as the founder of the institution, paid a high compliment to that gentleman's laborious exertions.

Dr. Reed, on being called upon, stated,

that out of 125 cases applying for admittance in April, only ten could be admitted.

Several other toasts were given and responded to in succession. During the evening, contributions were acknowledged to the amount of 730l. 10s.; and amongst the contributors we found the following names:

names:—
Lord Dudley Stuart, M.P., 10l. 10s.; Dake of Cambridge, 20l.; Mr. Peto, M.P., 10l. 10s.; Mr. M. T. Smith, M.P., 10l. 10s.; Mr. M. T. Smith, M.P., 10l. 10s.; Mr. M. T. Smith, M.P., 5l. 5s.; Lord Radnor, 5l. 5s.; Mr. James Heywood, M.P., 5l. 5s.; Baron Rothschild, 10l. 10s.; Mr. Twining, 30l.; Mr. Richard Gibbs, 10l. 10s.; Mr. Twining, 30l.; Mr. Richard Gibbs, 10l. 10s.; Mr. James Capel, 10l. 10s.; Sir R. Glyn, 10l 10s.; Mr. William Strahan, 10l. 10s.; Mr. Robert Fore, 21l.; Mr. James Mann, 21l.; Mr. Henry Green, 21l.; Sir Charles Forbes, 21l.; Sir John Pelly, 10l. 10s.; Lady Ellis, 5l. 5s.; Sir William Clay, 5l. 5s.; Mr. Benjamin Smith, 10l. 10s.; Mr. Robert Barelay, 10l. 10s.; Mr. Arnold, 10l. 10s.; Mr. Benjamin Smith, M.P., 10l. 10s.; Luke James Hansard, Esq., 21l.

# WARDOUR CHAPEL, LITTLE CHAPEL-STREET, SOHO.

THE Rev. Charles Russell, B.A., late of Lower Forest Green, Nailsworth, Glouces tershire, has received and accepted a unanimous and most cordial invitation from the worship, (late under the pastoral care of the Rev. J. Robinson,) and intends entering apon his pastoral duties there on the first

### PROVINCIAL.

### WESTERN COLLEGE.

It is with much pleasure we learn that the Rev. R. Alliott, LL.D., has accepted an invitation to succeed the late highly-estemed Dr. Payne, as Theological Tutor of the Western College, Plymouth. We congratulate the friends of this Institution on having secured the services of one so admirably qualified to fill the Professor's chair; and doubt not, that under his able presidency assisted by his accomplished. residency, assisted by his accomplished colleague, the Rev. S. Newth, M.A., the Western College, will, beneath the Divine blessing, happily flourish.

Applications for admission must be made,

we understand, to the Rev. E. Jones, Ply-

sabbath in May.

### ORDINATIONS.

Ox Wednesday, January 3rd, 1849, the Rev. John Hodgson, late of the Lancashire Independent College, was ordained to the pastoral office over the church assembling

pastoral office over the church assembling in Queen-street Chapel, Oldham.

The service was commenced by the reading of the Scriptures and prayer by the Rev. R. M. Davies, of Oldham; after which the Rev. Dr. Halley, of Manchester, delivered an introductory discourse on the seriptural constitution of a Christian church:

the usual questions were then asked by the the usual questions were then asked by the Rev. J. Sutcliffe, F.S.A., of Ashton-under-Rev. J. Sutcliffe, F.S.A., of Ashton-under-Lyne; and satisfactory answers having been given, the Rev. James Pridic, of Halifax, Mr. Hodgson's former pastor, pro-ceeded to offer up the designation prayer; an impressive and affectionate charge was then delivered by the Rev. Samuel David-son, D.D., LL.D., Professor of Biblical Literature, &c., &c., in the Lancashire College. The morning services were con-sided by the Rev. John Birt, of Oldham. College. The morning services were concluded by the Rev. John Birt, of Oldham.

In the evening an eloquent and powerful discourse was delivered to the people by the Rev. James Parsons, of York.

Several of the attending ministers assisted in conducting Divine worship, and the pro-ceedings of the day were of a character highly gratifying, encouraging, and profitable. VOL. XXVII.

On Thursday, the 4th of January, 1849, the Rev. Wm. Burgess, of Great Shelford, Cambridgeshire, was ordained as co-pastor of the Independent church at Little Shelford, under the care of his father, the Rev. J. Burgess, who has presided over the church for twenty-five years.

The following gentlemen kindly engaged in the services: the Rev. A. C. Wright, of Melbourn, delivered the introductory discourse; the Rev. J. Dorrington, late of Chishill, Essex, proposed the usual ques-tions; the Rev. G. H. Hobbs, of Foulmire, offered the ordination-prayer; and the Rev. J. Hopkins, of Newport, in Essex, delivered the charge.

In the evening the Rev. R. E. Forsaith,

of Royston, preached to the people.

The services were peculiarly interesting, and will be long remembered.

On Wednesday, February 7th, 1849, the Rev. John Clunie M'Michael, late a student of Rotherham College, was solemnly or-dained co-pastor of the Independent church at Farnworth, near Bolton, Lancashire. In the morning the Rev. Joseph Dyson,

who had for more than thirty-five years honourably and successfully sustained the pastoral charge alone, read the Scriptures and offered the introductory prayer; the Rev. Dr. Vaughan, President of the Lan-cashire Independent College, delivered a very able discourse on the constitution and government of a Christian church; the Rev. Richard Fletcher, of Manchester, proposed the usual questions, and received the most satisfactory replies from our young brother; the Rev. Dr. Clunie, his uncle, under whose paternal care his early education had been conducted, offered the ordination prayer, with imposition of hands; and the Rev. Richard Slate, of Preston, the only surviving minister who took part in Mr. Dyson's ordination, concluded the service with prayer.

The congregation then separated; and about thirty ministers and one hundred friends partook of a cold collation, provided for them in the seminary belonging to the congregation; after which various addresses were delivered suitable to the occasion.

In the evening the services were resumed; when the Rev. W. L. Brown, A.M., of Bolton, introduced the service; and the Rev. Professor Stowell, of Rotherham, delivered a faithful and encouraging charge to the newly-ordained minister, from Matt. x. 32; the Rev. Dr. Raffles, of Liverpool, then preached a very impressive discourse to the people, from 1 Cor. iv. 1; and the Rev. Alexander Fraser, A.M., of Blackburn, concluded with prayer these interesting services, which it is hoped will be long and gratefully remem-

bered by many. It may not, however, be improper here to observe, that this flourishing church, whose zeal in the cause of missions and Christian education is well known, is the happy fruit of some of the earliest labours of the Lancashire County Union, at a time when the spot was well denominated Halshaw Moor. But now, in the midst of a rising town, the congregation having thrice enlarged the present chapel, are gladly compelled to erect, on a more eligible site, a new and handsome edifice capable of accommodating more than a capable of accommodating more than a thousand hearers; and to convert the old chapel into an additional Sunday-school. Who does not fervently pray, "Now, Lord, send prosperity," such as shall far exceed the happy portion long enjoyed—so that all around this hill of Zion, there shall be a rich blussing on its transing population? rich blessing on its teeming population?

On Friday, the 6th April, the Rev. Edwin Day, of the Lancashire Independent College, was ordained to the pastorate of the church at Zion Chapel, Hyde, Cheshire.

In the morning, the Rev. A. E. Pearce, of Part Morning, the Rev. A. E. Pearce,

of Pendleton, conducted the opening devoof renderon, conducted the opening devo-tional exercises; the Rev. James Gwyther, of Manchester, delivered the introductory discourse; the Rev. J. L. Poore, of Salford, received the confession of faith; the Rev. George Harris, of Ringwood, offered the ordination prayer; the Rev. R. Vaughan, D.D., President of the Lancashire Independent College, gave the charge to the minister; and the Rev. John Clunic, LL.D., of Manchester, concluded the service with

In the evening, the Rev. James Griffin, Manchester, preached the usual sermon

to the people.

The Revs. G. W. Clapham, S. S. Walker, and E. Straker, of the Lancashire Independent College, also took part in the ser-

pendent College, also took part in the services of the day.

On the following Lord's day, the Rev.
G. W. Clapham preached in the morning, and the Rev. George Harris in the afternoon and evening, in the former of which he administered the Lord's supper.

On Tuesday, March 6th, the Rev. R. P. Clarke, of the Western College, was ordained as the pastor of the Church assembling in Lower Chapel, Over Darwen, Lancashire. A preparatory sermon was preached on the previous evening by the Rev. J. E. Feaston, of Wotton Underedge. The service on Tuesday morning was com-menced by the Rev. G. B. Johnson, of Over Darwen, who read the Scriptures and prayed. The Rev. R. Fletcher, of Manchester, delivered the introductory discourse. The Rev. E. Jukes, of Blackburn,

received the confession of faith. The Rev. R. Slate, of Preston, offered the ordination prayer, with imposition of hands. A very numerous company then took dinner in the Assembly Room, kindly granted for the occasion by Eccles Shorrock, Esq. Between dinner and tea several interesting speeches dinner and tea several interesting speeches were delivered. The evening service was commenced by the Rev. H. H. Scullard, of Mill Hill. The charge to the minister was given by the Rev. R. Knill, of Chester; and the sermon to the people was preached by the Rev. T. Raffles, D.D., LL.D., of Liverpool. The Rev. J. C. M'Michael, A. Howson, J. Angou, H. Lings, and J. Cameron (Baptist), also took part in the services. The congregations were very crowded, and a powerful impression precrowded, and a powerful impression pre-vailed through all the services of the day. Mr. Clarke enters upon his large sphere of labour as successor to the Rev. S. Nichols, who, after a pastorate of nineteen years, has been obliged to resign his charge through ill health.

On Tuesday, the 17th April, the Rev. Wm. Isaac was ordained to the pastorate of the church assembling at Petersfield Chapel, where he has been officiating since August last.

In the morning the Rev. James Morgan, of Harting, conducted the opening devotional exercises; the Rev. W. Thorn, of Winchester, delivered the introductory discourse; the Rev. Thos. Cousins, of Portses, asked the usual questions; the Rev. F. Meadows, of Gosport, offered the ordination prayer; the Rev. J. Leifchild, D.D., of London, delivered an affectionate and im-pressive charge; and the Rev. C. E. James, of Chichester, concluded the service with prayer.

In the evening the Rev. A. Jones, Buckland, commenced the service by reading the Scriptures and prayer; the Rev. Thos. Adkins, of Southampton, preached a powerful discourse to the church and congregation; and the solemnities of the day were concluded by the Rev. Mr. Arnott, of Landport.

Many other of the neighbouring and country ministers were present on the occasion.

After the morning service, about one hundred of the ministers and friends dined together; when animated addresses were delivered by the Rev. Dr. Leifchild, the Rev. Thos. Adkins, and the Rev. Thos. Cousins; and Ed. Swaine, Esq., of London, who referred in an interesting manner to the happy connexion which had subsisted between himself and Mr. Isaac for upwards of twenty years.

### CHAPELS OPENED.

OPENING OF TRINITY CHAPEL, QUEEN'S-ROAD, READING.

On Tuesday, March 20th, the above new Congregational Chapel was opened for Divine worship. It was so recently as the Divine worship. It was so recently as the 29th of August, 1848, that the foundation-stone was laid by the mayor of the borough. The rapid erection, therefore, of an editice of such a design and dimensions, has been felt, equally with the construction itself, to reflect great credit on the contractors, Messrs. Cooper and Sons, of Maidenhead. The site of the chapel is a very open and The site of the chapel is a very open and commanding plot of ground on the eastern side of the town, where numerous streets and two handsome squares have been raised during the last few years. It is, therefore, advantageously situated to extend evangelical truth in an entirely new and fashionable neighbourhood. The building constructed of Swindon stone, The building, which is Swindon stone, with Bath stone dressings, is in the early English style, with a turret and pinnacle at each of the four angles, a tribet window and slightly projecting porch at the front. "Its appearance," says one of the local journals, "is that of a plain, handsome, and massive edifice, adunted to convey an inversion edifice, adapted to convey an impressive and congenial feeling to the spectator. Its design and completion reflect high honour on the architect. F. Foulton, Esq. (of this town); and while we congratulate that gentleman on his universally-acknowledged success, we think the spirit and taste of all concerned in the erection are entitled to commendation in having added an orna-ment of no mean order to the public build-ings of Reading."

The day of the opening was a most delightful one; and at eleven o'clock the chapel was filled by a most respectable congregation, including all the dissenting ministers of the town, and upwards of twenty from the neighbourhood. The paster of the church, the Rev. William Guest, read the Scriptures and presented the dedication prayer; after which the Rev. J. A. James, of Birmingham, preached a powerful and admirable sermon from John xwii. 17. In the evening the Rev. W. powerful and admirable sermon from some axii. 17. In the evening, the Rev. W. Legge, of Broad-street Chapel, prayed: and Dr. Ruffles, of Liverpool, preached with his projected and impressive style. The usual pointed and impressive style. The Rev. J. J. Brown (Baptist minister) con-

nded with prayer.

On Wednesday morning, a public breakfact was held in the New Rooms, London-street.—W. D. Wills, Esq., of Bristol, in the chair. All the tables in this spacious room were surrounded by the ministers and members of the churches in the town and of the county. The Revs. J. A. James; J. Sherman, of Surrey Chapel; T. Adkins, of

Southampton; T. Aveling, of London; E. Giles, of Newport; Spedding Curwen, of Reading; II. March, of Newbury, and others, took part in the subsequent proceedings. The meeting was one of deep interest throughout; the religious tone of the speeches, the exemplification given of Christian union, with the kind and cordial feeling that pervaded all minds, rendered it an occasion of the most delightful nature. During the course of the meeting, the trea-surer, C. J. Andrews, Esq., read a state-ment of the cash account and building fund, from which it appeared that the total cost of the chapel and freehold land on which it stood would amount to about 3,500/ ; towards this the congregation had raised 1,065l.; had received from friends, not members, 72l, and had guaranteed in seven years 1,200%.

On Lord's day, March 25th, the Rev. James Hill, of Clapham, continued the engagements with two most useful sermons; and on the succeeding Sabbath evening, the Rev. J. Curwen, of Reading, took the last of the opening services. The sum colof the opening services. The sum col-lected at the various services amounted to about 170/.

### ILKESTON, DERBYSHIRE.

THE opening services of the new Independent Chapel in this town commenced on Tuesday, April 10th. In the morning the Rev. S. McAll, of Nottingham, read suitable portions of Scripture and offered prayer; and the Rev. Dr. Raffles, of Liverpool, preached an eloquent discourse from the Scripture—"Ye are God's building." At the close of the morning service the ministers and friends dined together in the spacious room of the British School, after which speeches were delivered by several gentlesheeting which is exciting so much attention at the present time. Dr. Raffles gave a very lucid statement of Mr. Shore's case, and also an interesting account of his visit and also an interesting account of his visit to Mr. S. in prison, which called forth the sympathy of many on his behalf. In the evening the Rev. James Gawthorne, of Derby, read the Scriptures and offered prayer, and the Rev. J. Parsons, of York, preached from Hebrews i. 4, the closing part of which was peculiarly solemn and impressive. Although the weather was very influence of the property of the property down. very unfavourable, the rain pouring down all the day, the attendance from Nottingham and Derby, and the neighbouring places, was numerous.

On Sabbath day, the 15th inst., the on Sabbath day, the four host, inc. services were continued, when the Rev. T. R. Barker, classical tutor of Spring Hill College, Birmingham, preached two very powerful discourses to numerous auditories; that of the morning founded on Galatians, i. 24, and the evening on Titus iii. 7.

The collections amounted to 66%.

The chapel is capable of accommodating 400 persons. It is in the Norman style of architecture, and displays great simplicity and beauty. The entrance is by a small but beautiful porch, and the interior is very conveniently arranged. The pews lean backwards, so as to be more comfortable in sitting. The interior of the roof is open, displaying ornamental wood work suited to the style. The pulpit, communion-pew, sours, and cappings of the pews are stained

oak colour, and form a pleasing contrast to the other parts of the workmanship. The sabbath-schools are situated at the vest end of the Chapel, and opening into it by a neat and elegant archway, so that all the scholars may remain in the school and still form part of the congregation.

The cost is 800L, and the whole reflects great credit on the taste and abilities of Mr. The cost is 800L, and the J. C. Gilbert, architect, of Nottingham.

### MISCELLANEOUS.

JUBILEE SURVICES, COMMEMORATING THE COMPLETION OF THE FIFTIETH YEAR OF THE MINISTRY OF THE REV. WM. HORDLE, AT THE INDEPENDENT CHAPEL, BATH-BIDE, HARWICH, ESSEX.

On Lord's day, March 4th, 1849, the Rev. Wm. Hordle presided at the celebration of the Lord's supper. He directed the attention of the church to the solemn fact, that he had gone in and out among them during fifty years, himself a monument of mercy, and they the objects of the Divine compassion. Some few only were left of those who had witnessed the completion of the present building, but not one remaining alive who composed the church that gave him the call to the ministry. The services of the day closed with a prayer-meeting, which was numerously attended.

On Tuesday evening, the 6th, a token of esteem, which had been purchased by a few of the friends, was presented to the venerable servant of Christ at his own home, by Messrs. Read, Deex, Beliamy, and Dore. It was a deeply-interesting occasion, and called forth lively emotions of soul and expressions of devoted attachment on both sides.

The evening fixed upon for the public service was Thursday, the 8th of March,service was Thursday, the 8th of March,—being the evening on which, in the year 1799, he entered the town, preaching, for the first time, on the Lord's day following.

As soon as it became known that there would be a jubilee service, preceded by a social tea-meeting, persons belonging to the

several denominations in the town (including Baptists, Wesleyans, and Episcopalisms)
made application for tickets, expressing
their desire to share in the pleasure anticipated by the church and congregation.

To afford accommodation for the numbers who had taken tickets, (350, or rather over that number,) a platform was gra-tuitously erected over the entire pewing of the chapel by Messrs. Crickmar, Newton, and Wilding, to whom a vote of thanks was Newton passed at the close of the meeting.

passed at the close of the meeting.

At the central table, the venerable paster presided. A few of the principal friends together with the co-pastor, Rev. T. Hill, and the brethren Revs. Pinchback, Independent, Maningtree ; F. Pain, Wesleyan, Harwich ; and a worthy representative of the Baptist church, Walton, near Ipswich, Suffolk, in the person of Mr. Durrant.

After the letters were read, expressive of sympathy with the object of the meeting, and regretting inability to attend, from the Revs. John Ross, of Woodbridge; Wm. Notcott and Isaac Lord, of Ipswich; T. Hoddy, of Walton, near Ipswich; Thomas Jones, of Maningtree; and J. N. Davids, of Colchester; after which, an appropriate address from the church and congregation was read by the co-pastor.

At the conclusion of the address, the whole of the large assembly arose to testify their hearty approval of the sentiments the address contained, as also to do honour to the venerable servant of Christ who was the subject of it.

The scene at this moment was most impressive, the aged pastor standing before the congregated friends, his eyes suffused with tears, his hands uplifted as in silent prayer. As soon as he had recovered himself a little, he replied to it in the most touching and impressive manner.

He assured them that he valued the ad-He assured them that he valued the address beyond the price of gold and silver to any amount; but how to reply to it was the difficulty. He informed the assembled friends, that Divine worship on this spot had been carried on at intervals from the year 1694-5; that when he came in 1799 there was a church of six members, a little chapel, and a congregation of twenty or twenty-five persons. His feelings, then. the continued to say,) were not of the most pleasing kind; but that the event had shown that he was sent by God; hence the result, which was the erection of the present chapel—which has long been free from debt; the conversion of many gone to glory; the gathering of not a few to hear the word; and the carrying on the work of sabbath-school instruction, which bas proved a blessing to many of them; some of whom are members of the church at Harwich, and several are joined to other churches.

In review of the past he felt humbled. In looking around him he felt delightfully surprised, having expected to meet a few friends only for social conversation and prayer; instead of which he found himself surrounded by a large assembly, whose countenances testified to the joy they felt in being present to acknowledge with him the goodness of God in thus sparing him to meet with them.

But though surprised, he was not the But though surprised, he was not the subject of doubt. He did not doubt the sincerity of their expression of goodwill towards him, and attachment to his ministry; neither did he doubt the goodness of God, nor the love of Christ Jesus, nor the power of the Gospel to save; but, said he, "I stand in doubt of some, of whom it should seem I have hitherto run in vain and laboured in vain." He then addressed the second property report in the stand in doubt of some standards. the several classes of persons present, in-treated his brethren in the ministry to labour to save souls, as the great end of their calling, and carnestly besought the hearers of the gospel, both old and young, to seek the salvation that is in Christ Jesus with eternal life, so should they meet in heaven. At the close of this most im-pressive address, the Rev. F. Pain arose, d in an affectionate manner addressed both the pastor and his people, praying that the occasion of meeting might not only prove a jubilee festivity, but a Pentecost the; and that to the remotest period the Word of God might prosper in the midst of

Messrs. Pinchback and Durrant also gave expression to their feelings in a manner worthy of the occasion and themselves; and altogether the season was one which will be long remembered by all who had the opportunity of witnessing the festivals. Appropriate hymns (two of which were written for the occasion) were at intervals

sung.

### SUSSEX CONGREGATIONAL UNION.

A very interesting and important meet-A VERY interesting and important meeting was held at Arundel, on Tuesday, the 6th of March; the Rev. William Davis, of Hastings, in the chair. Resolutions were unanimously passed by the Rev. Messrs. Malden, Ashby, Sainsbury, Judson, Cane, Davis, Jenkyns, and Davie, to determine on the formation of an Association of Independent ministers and churches for the more general diffusion of the gospel throughout the county of Sussex. This was stated as the county of Sussex. This was stated as the primary object of the movement; while the most sanguine expectations were expressed, that the union of pastors and their people, for such an object, must assuredly induce a happier fellowship, and a better interchange of feeling among brethren of the same faith and order. Considering that county associations of this kind have so long been generally established it is homilong been generally established, it is humiliating to think of Sussex as an old and melancholy exception to the rule. May the recent effort be well supported and encouraged. "O Lord, send now prosperity."

# General Chronicle.

EVANGELICAL CONTINENTAL SOCIETY.

Treasurer-William Alers Hankey, Esq. Sceretary-Rev. M. A. Garvey, LL.B. Committee-Sir Culling Eardley Eardley, Committee—Sir Culling Eardley Eardley, Rt.; Revs. Robert Ainslie, John Aldis, Dr. Archer, J. Burnet, J. Hamilton, A.M., J. H. Hinton, A.M., Dr. Leifchild, Thomas Levis, Dr. Morison, Dr. Reed, Dr. J. P. Smith, J. C. Harrison, and A. Tidman; Dr. J. R. Bennett; Dr. Camps; W. Edwards, Esq.; Joseph East, Esq.; J. Mann, L.; J. Kadley, Esq.; Henry Rutt, Esq.; Smith, Esq.; J. Spicer, Esq.; E. Swaine, and J. Wilson, Esq. Office of the Society—7, Blomfield-street, Smith, Circus.

Tex Committee of the Evangelical Conactual Society solicits the earnest and syerful attention of all who love the spel to the following brief statement.

The object of the Society is to cheer and the statement of the society are to the statement.

it continental Christians in their arduous

efforts to diffuse the Gospel amongst their countrymen, without any distinction of sect or denomination.

The means by which it proposes to effect this object are as follows:

I. The publication of authentic informa-tion from the several fields of labour; which will show to the British public the import-ance and value of the work carried on by the Local Societies, and their claims for assistance upon English Christians.

II. A sustained correspondence with the Local Societies, by which the Committee hopes to become instrumental in conveying to them tokens of cordial sympathy from the people of God in this land. The Committee is at present in communication with the Evangelical or Home Missionary Socie-ties of Paris, Lyons, Geneva, and Brussels; all of which, notwithstanding great obstructions and embarrassments, are making rapid and trinmphant progress in the cause of

The advancement of the truth on the Continent of Europe must ever be a sub-ject profoundly interesting to all who look forward in faith and hope to the universal dominion of Christ. Europe is the world's centre; all other civilized lands are more or less dependent upon it, and look to it for physical and intellectual supplies. Its power is everywhere present. Its people visit every clime, and traverse the remotest territories of the earth. Wherever they go, they earry with them a distinct superiority over all other races in those arts and sciences which widen the boundaries of human knowledge, and exalt the dominion of the mind. This superiority is tacitly acknow-ledged, and is insensibly but surely modifying the intellectual and moral character of our race. All things that indicate the gracious designs of God point out the people of Europe as His chosen instruments for the evangelization of the world. That this instrumentality should be fitted for its grand purposes appears to the Committee a matter of the first importance to the cause of Christ universally. That the paramount influence which European nations exercise on the moral destinies of the world should be en-listed on the side of truth, and be made subservient to the cause of man's salvation, appears an object worthy of the most fer ent prayers and energetic efforts of the children of God.

This object can be effected only by a large and increasing infusion of the living spirit of the Gospel amongst the mighty populations of the Continent. Millions of the inhabitants of those lands which boast the highest civilization are still buried in the deepest spiritual gloom, and are perishing for lack of knowledge. Hitherto the task of illuminating them was one of great task of illuminating them was one of great difficulty, and not unfrequently even of danger. The church of Rome jealously averted from the masses whom she dominated every ray of light which threatened to disturb their slumbers, and make their darkness visible. Now, thank God, it is otherwise. The extraordinary political events of the past year have had a most marked influence upon popular views of marked influence upon popular views of religion throughout the Continent; meu's minds have been turned in an unprecedented degree to the consideration of spiritual things, by the signal proofs they have witnessed of the instability of all earthly power and possessions. Multitudes are also opening their eyes to the dangerous folly of intrusting the eternal interests of their souls to the keeping of the Pope and his hierarchy, having seen his fallibility in temporal matters, and his inability to preserve to himself the things he most loves and cherishes. In proportion as the people have withdrawn their confidence from the hollow vanities of superstition, they have

given it to the great verities of the Gospel They have seen the humble missionaries of They have seen the humble missionaries of the cross in the midst of the political tempest, faithfully and meekly disseminating the principles of peace, order, and confidence, and illustrating these principles in their lives. They feel that a religion which inculcates such lessons is just what their countries require, to recruit their shattered energies, and calm the terrors which have disturbed their repose.

All the intelligence which the Committee has received from the continent confirm the fact, that a religious movement of unthe fact, that a religious movement of un-exampled magnitude and most important character is going forward there. The prejudice and hostility against Evangelical Protestantism, so sedulously cultivated by the Papal priesthood, seems to be effectually broken down; whole districts are beseeching the Evangelists to come and preach to them about Christ; and where they come, they are surrounded by multitudes who hear them not only with attention, but with an enthusiasm which it is difficult to restrain. The Bible is purchased and studied with avidity, and souls in great numbers are being converted to Christ. In Lyons, the Evangelical Church is com-posed, with a few exceptions, of converts from the Church of Rome, and is perhaps one of the most active churches in Europe in diffusing the Gospel. In short, the Comin diffusing the Gospel. In short, the Committee cannot better describe the state of things on the European Continent than by borrowing a phrase from one of the French Erangelists, who says: "The Spirit of God is moving upon the abyss; the Word of God is making itself heard; and an illuminated and ordered system is arising from the gloomy chaos."

Under such circumstances the Committee of the C

Under such circumstances, the Committee feels that it can appeal with confidence to the liberality and sympathy of British Christians on behalf of their continental brethren. These naturally look to favoured England, the home of religious life and liberty, for some encouragement in the arduous battle they are fighting against the arduous battle they are fighting against the powers of darkness,—and surely it will not be refused! They have the great claim for help of having exhausted all their own means before asking for it, and of needing it most urgently in the greatest and holiest cause. The Société Evangélique de France is in debt to the amount of 3,000l., and must be prepared to pay it shortly, or serious damage will result to the cause in which it is engaged. The Society at Lyons is in an equally distressed condition: and is in an equally distressed condition; and the embarrassments of those at Geneva and Brussels are also weighty and painful. The unparalleled distress which succeeded the Revolution of February may in some measure account for this; and yet it is gratifying to learn, that out of their deep much to the cause of God as in the most prosperous years which preceded it. This one fact shows the vitality and power of the Gospel under the most unfavourable circumstances. Whilst the Committee rejoices at it, it learns with regret that the whole falling off in the funds of the Paris Society has taken place in the foreign contributions. For two years the Nonconforming Christians of Great Britain have given scarcely any assistance to the cause of Christ on the Continent. The Committee carnestly trusts that this reproach will be speedily removed by an increased liberality, and to this end offers its organization and services to all denominations who may desire to aid in this important movement. The work is great and hopeful; the labourers devoted and energetic; the smile and blessing of God are upon them: all things invite us to go up and possess the land for Christ!

The Committee is happy to state that it has secured the valuable services of the Rev. M. A. Garvey, L.L.B., as Secretary to the Society, and that all communications addressed to him at 7, Blomfield-street, Finsbury Circus, will receive immediate attention.

(Signed) ARTHUR TIDMAN,
Chairman.

April 2nd, 1819.

### SOUTH SEAS.

### RARATONGA.

Ma. EDITOR,—I forward you some copious extracts from a letter of the Rev. Wm. Gill, dated from Raratonga, South Seas, May 12, 1848, addressed to my esteemed pastor; the letter is of a most animating and encouraging nature. I read in my Bible, "what ye hear in the car in closets, proclaim on the house tops." Thousands of our British Israel will be rejoiced to hear such "good tidings from a far country." You will much oblige if you can give it insertion in the May Magazine, if you accord in opinion with the writer of the extreme desirableness of giving it publicity through the medium of your interesting pages. Most fervently praying that we may hear of "greater things than these," and that Heaven's best blessings may descend in a still greater abundance on the united efforts of Christian Missionary Societies,

Cieties,
I remain yours, very sincerely,
GEORGE EDGAR SLOPER.
Devises, April 13th, 1849.

"My DEAR FRIEND,—You say in your kind epistle, 'Christian love is expressive,

and the boundaries as marked by sea or by land cannot prevent its expression.' And truly we can set our seal to the truthfulness of this remark: ever since we have been separated from those who are dear in Christian love at home, we have received the most kind assurances that that love cannot indeed be circumscribed by the boundaries of land or sea. In no instance, however, has this love so much abounded as in the sympathy, liberality, and prayer of the churches on our behalf, while under the trying dispensation of Providence in 1846. Our hearts were rejoiced to witness the solicitude you speak of; and as far as we are able we are desirous to reply to the inquiries of the friends respecting our present state. The box of articles you and the kind friends at Devizes sent us has been received, and with many others distributed to the people. On the 1st of January, I had the pleasure of giving out to our schools more than 800 garments. Since brother Buzzacott has left for England we have the cares and duties of the two stations; in both we find the vast majority of the children are orphans.

"Since the hurricane of 1831, narrated in "Williams' Enterprizes," the population of the island has been gradually decreasing; this has been more the case here than in any other island of the groupe, consequently our youthful population are in numberless instances left to grow up without friend or protector. Multitudes have died rejoicing in Christ. A goodly harvest has already been gathered; but still we look with deep anxiety towards the future. In most heathen lands where the Gospel has been received so generally, and the first-fruits so abundant as those on these islands, we have been taught by experience to expect a reaction, and in many instances we have seen a sad declension. Such results, in many cases, have doubtless been brought about by a premature withdrawment of foreign aid. At the period of twenty or thirty years after the introduction of the Gospel, just when the missionary and the churches at home are reaping a reward for past labour, just then is the time that the people require more instruction, more culture, more foreign aid than at any previous period. While we do well to use every endeavour to make our missions self-supporting, by contributions and native agency, nothing can be more fatal than a premature withdrawment of our interest and assistance. We have no reason for complaint, as far as this mission is concerned; up to the present time both the churches and the directors have manifested the deepest sympathy towards us, and have always rendered timely and willing aid. We do well to rejoice and give thanks to God for all that has been done here; but

we must not forget, that twenty-five years ago Raratonga and its neighbouring islands were in the grossest idolatry! These were in the grossest idolatry! These churches still require the prayer and counsel of the parent churches at home. It will be gratifying to you to know that the people are doing something towards the advancement of the Saviour's kingdom. I pwards of 300l, are annually collected by raised principally by the sale of arrow-root. Thirteen native teachers are lo-cated at different stations on the islands; twelve are already among heathen lands in the distant west; and fourteen are under daily instruction in our lastitution—three of whom are devoted to go forth on the ar-rival of the missionary ship from England. How great the honour thus put on the churches at home, and how great and unreserved should be the amount of praise to God. It would rejoice many a Christian's teacher Papehia, who first brought the Word of God to these people. He and his native colleague, who were at the burning of all the Raratonya idals, are still in our midst; both active and devoted deacons of our churches. A few days ago we held our May meeting. The people of our two stations met. After the sermon, 300 individuals united in commemorating the dying love of the Saviour; after which, some of the elder members spoke. One of the the elder members spoke. One of the native teachers said, How changed is your condition to-day to that which we saw when we first landed among you. found you wild beasts, - but Christ, the good shepherd, has made you lambs of his fold. I well remember the day I first landed here. Williams said, "if you find Papehia alive join yourself to him, and as soon as you can go to all the chief places of the land." Soon after coming on shore, we went to the other side of the land. I had a coloured shirt on; but long before we arrived every bit was picked off my back. Alas! how changed is our condition this day. Jesus, the Son of God, of whom we have heard to-day, has been our Saviour!"

"A young chief said:—'I was a little

lad when Papchia first came to our land; the report of his landing soon flew round We were in the mounto all the district. tains, where we had been driven by our tains, where we had been driven by our enemies; strange tidings reached us every day. Jehovah was the only God; Jesus the only Saviour. Our gols are lies. The whole land was taken by surprise. Some said, prepare the oven and cook these foreigners. Others said, wait a little until a problem the oven and cook these foreigners. another ship comes, then send them away. Little did we think how things would end. I well remember, some little time after, the gods were burned. I was brought to the house of Papehia; there I first learnt my

A and B; my voice followed that of my teacher; I did not know, then, that it was to be the light of my soul."

Another old man, who had been one of the conquered party, and for many years had lived with his chief in a strong natural fortress, rose up, and out of the fulness of his heart said:—' Friends and Brethren, it was well, indeed, that our fathers used to exhort us, "Takatakai marie, e te an potoki e Kai Kitea tetni inapotea, Kare oki e taka i teia;" '-tread softly, my son, you may ve see moonshiny nights, our present state is not fixed. Meaning, by moonshiny night, future days of prosperity, and exhoring his son not to expose himself unncessarily to danger .- But who thought of seeing such shiny days as these. It was well we went softly in those days of death, or we might now have been among the dead. Let us rejoice in Jesus. He is our King; his reign is a reign of love and peace. Ye children and young people, listen to my word of exhortation,—I say to you, treat wond or exhortation,—I say to you tred softly, you may yet see other shiny days; hold fast; go forward; have the heart of a warrior; enlist under Jesus; and you shall yet see the bright day of his glory in heaven.

"I did not intend to give so long a report of our meeting, but I doubt not it will gladden your heart to see how these poor people rejoice in the glorious salvation. All who engage in this enterprise shall have a sare and most plentiful reward; the spoils of victory shall be divided between those who labour abroad and those who labour at home.

June 30 .- Since I wrote the enclosed, we have hailed with pleasure the return of our fine mussionary vessel, the "John Williams."
She arrived off our island on the 17th of
May, and we expect is now sailing among
the dark heathen lands to the west of us.

"It will always rejoice our hearts to hear

from our Christian friends over which you preside; may the best blessing of the love of our Saviour rest on them as a people. and your honoured labours among them be and your honoriest amours among these wery useful. Oh, that all the churches it our beloved land were united and realous in this glorious cause. The heathen are perishing,—shall we let them? God ferbid: \*Come to the help of the Lord, to the help of the Lord against the mighty. The Lord waiteth to be gracious to the nations of the earth. When shall it be that all shall rejoice in his name.

"Praying for your prosperity and peace,
"I am, my dear Friend,
"Yours affectionately,
"WILLIAM GILL

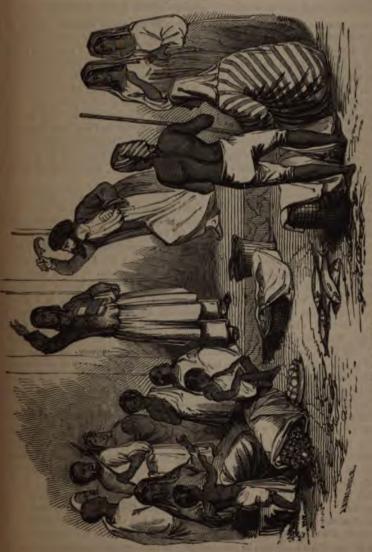
" To the Rev. Rielard Ellfot, Devizes."

THE

# Missionary Magazine

AND

CHRONICLE.



IE PATIENT EVANGELIST. - Vide p. 267.

### NAGERCOIL.

#### THE CONVERTED NAIK AND HIS WIFE.

THE following communication was addressed by Mrs. Lewis, of Nagercoil, to a Christian lady in Birmingham, who for several years has paid an annual subsciption for the support of a Native Female Teacher, under the name of Sarah Master Glover. An additional interest attaches to the teacher at present representing this name, on account of her connection by marriage with a devoted Native Evangelist now dead, and to whom the remarks of Mrs. Lewis chiefly apply:—

I have the pleasure to inform you that the subscription for Sarah Manafield Giover has been handed over to me from another part of this district; and I feel a peculiar gratification in having your representative as a co-worker with me in the Lord's vineyard. I have bestowed the name on Lydia, the young widow of my dear husband's late Moonshee, Duniel Griffiths, whose history you may perhaps have heard. He was the first-fruits of Mr. Levis's labours in this heathen land—a young man of high Caste—the Naik; from which many of the Kings of India are chosen. He was a hardened heathen, but a clever man; sall so much respected, by even the Brahmins, at Coimbatoor, at which place we were then beented, that he was employed by them to teach their sons English, and was even allowed to eat in their houses. He was educated by a celebrated College Moonshee in Madras, was sent him back to his friends a thorough Vishnooite, and assured them that he was fully qualified to argue with any Missionary who might fall in his way, being furnished by him with as many as two hundred objections to Christianity.

It was under these circumstances that our brother Missionary of that place engaged him, on our arrival from England, to teach us the Tamil language; remarking at the time, that, though he was the only elever man in Coimbatoor, he had less hope of his conversion than of almost any other person he knew, so hardened did he appear.

Of his two hundred objections to Christianity, he brought forward, day by day, these which he thought unanswerable: many an hour did he and Mr. Lewis spend together in conversing on the all-important traths of Divine Revelation, and, by God's mercy, the haughty Naik was at last humbled and brought low, even to the foot of the Creat. On one occasion he was overwhelmed with a sense of his lost condition as a sines, and prostrated himself on the floor in my husband's study, crying out in the agosy of his soul, "Oh! Sir, what shall I do to be saved?" Our feelings at that moment I shall never forget. Many were the prayers that had been offered for him, and there we habilite answer! He was a new creature in Christ Jesus. Great indeed was the change that appeared in him; and many, many were the proofs he gave of the sincerity of his Christian profession. He renounced his Caste entirely, and ate in the houses of the poorest Christians; shewing, by his conduct towards them, that he considered them in the light of brethren; and he was, in return, beloved and respected by them.

The excitement produced in the town by his conversion was very great. We often any crowds of people congregated together, and many were the plans they formed for his distruction; but the Lord kept him. His worldly sacrifices for Christ's sake were great. His scholars left him, lest they should be polluted by his touch—his property was taken from him by his brother—and his monthly income, which, at that time, must have been about fifty rupees, was reduced to about eight, as the salary of a Native Teacher. But he used often to say, "Ah! Sir, I am always happy now, but formerly I did not know what happiness was." He feared not the threats of the people, though had he not lived under our roof from the day he made a public profession, and had not God restrained the had of the wicked, it is most probable that he would have fallen a victim to their rage.

From the time of his conversion he preached daily in their streets, beseeching the heales to turn to the Lord. On one occasion, when he was addressing a crowd of people, a Manamedan took off his slipper and struck him on the cheek with it—the greatest indigate.

which can be offered to a Hindoo (page 285). Daniel immediately turned to him the other check, when the Mohammedan, completely ashamed, said, "What sort of religion is this which you have adopted? At one time you would have beaten me for such a deed,"

In the year 1843 we removed to Madras, whither Daniel, at his own request, accompanied us, and on his way thither became the husband of a very interesting young woman residing at Bangalore, named Lydia, a female convert to Christianity from among the Canatus people in that place. Our dear Missionary sister, Mrs. Sewell, was the honoured instrument in the hands of God of her conversion. From the time of their marriage till her husband's death, they enjoyed much happiness in their union, and were blessed with three children, one of whom is now with her father in glory.

Daniel was studying in the Theological Seminary at Bangalore till a short time before his death, when it was deemed necessary to remove him to Madras, where he died. Though, for a short time before his death, his mind was affected, he still retained his love to Christ; for Mr. Sagden, his tutor, writes of him, "I never heard that, during the whole of his illness, there was mything in him unworthy of the Christian character. Love to Christ and all the people of God, and deep pity for the poor heathen, were ever the characteristics of his conversation. I have never met, either in Eugland or in this country, a more simple-minded, intelligent, and zealous Christian. He came with us to Bangalore from Madras when we first landed, and I have had many opportunities of observing his lovely Christian deportment—his perseverance and industry as a Student—and his patient endurance of persecution."

lie was a very affectionate husband, and his dear young widow feels his loss most acutely:
when, when speaking of his kindness to her, or his love to God, the tears of affection roll
down her cheeks. After his death, at her own particular request, she left Bangalore, and,
with her babes, joined us at Santhapooram, or "The village of Peace." She is a great comfart to me, and is employed in teaching in my school. From her influence over my forty girls,
buth in and out of school-hours—for she is with them almost constantly—I anticipate the
but results. She teaches by example, as well as by direct precept; and the former often
makes a more lasting impression than the latter.

I am grieved to say I have been obliged to send away several of the biggest girls, because I bully have not rice to give them: those who remain have been for some time entirely dependent upon ourselves, and we have contracted a large debt rather than dismiss them, hoping that relief will come. If not, we must again lessen the number. The beautiful articles so liadly sent from Birmingham have been conveyed to the Neilgherries to be sold. A child ambe supported for the small sum of 2l. 10s. a year, and, if we had a few more special submittions, it would be a great relief to our minds. You would be delighted to see dear late, and Leah, another good woman, visiting the poor and the afflicted. They are my two placipal teachers in our adult female Sabbath-school; and, together, conduct a prayer-sting every Wednesday with the women of our congregation. Lydia, though so lately an attrestranger to the people, takes a lively and active interest in their spiritual as well as their temporal affairs, and has already gained their affection and esteem. I do believe that he Lord will make her a great blessing among this people. Pray for her, and for us, that we are receive all needful grace from the living Fountain!

# KAT RIVER.

### RENOVATION OF THE MISSION.

In long suspension of the work of God in this extensive settlement, in conequence of the late hostilities with the Caffres, together with the serious injuries
instained in every department of the Mission during that disastrous period, have
been frequently noticed in former numbers. When our Missionary brethren
returned with the people to their homes they found the chapel burnt, many of the

houses destroyed, and the land a wilderness. But other evils, of a more serious kind, were also visible. Exposed for many months to the demoralising influences of a military camp, many of the people had acquired habits of intemperance and licentiousness, while others had fallen into a state of entire apathy with regard to their eternal interests. We rejoice in being able to present the following statement from our venerable Missionary, Mr. Read, by which it will be seen that very encouraging progress has been made in the restoration of the varied interests of the Mission to their former prosperous condition. Under date of November last he thus writes:—

I am happy to state that our chapel, which the Caffres burnt, is built up again, and presents an improved appearance. On the 8th of last month it was opened. I preached on Sabbath forenoon, from Psalm exxxii, 8, 9—"Arise, O Lord, into thy rest, Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy." My son preached in the evening from Hag. ii, 9—"The glory of the latter house shall be greater than of the former." The day was as happy as the day of burning was grievous—the joy of all present was great, May equal blessings follow the services to be performed in this place of worship, as were experienced in the old one!

The following day we had a public meeting. Sir Andries Stockenstrom had been expected to take the chair, but was prevented by the severe illness of Lady Stockenstrom. He wrote to express his regret, enclosing a 5/. note towards the expenses of the building. The chair was filled by John Pringle, Esq., of the Mankasanna, brother to the late Thomas Pringle, the Poet, Secretary to the Anti-Slavery Society. In several of the speeches of the Hottentots reference was made to that gifted man, and the services he rendered to the natives of this country and the slaves in general. The meeting was a very good one, and will long be remembered. The collections of the two days amounted to upwards of 201.

In the afternoon we had a large tea-party, at which many hymns were sung, and speeches made; and, at the close, a subscription was raised, to liquidate the debt still standing upon the building, amounting to about 50%. The walls of the new chapel, having had to stand so long without the roof, exposed to heavy rains, have given way on the front side, and

fallen; but, as soon as our circumstances will allow, we shall commence again. When it is completed, as was formerly intended, the old chapel will be turned into two school-rooms. I am also happy to say, that there are some

pleasing appearances of a revival among us: a number of our young females are deeply

impressed about their souls, and among the

Fingoes an awakening is also visible. Last Wednesday we had twenty inquirers, including ten of our young females, nine Fingoes, and an Ammaponda. Seven of the Fingoes had arrived from the Ox-kraal river with the Native Teacher, and some of them had been inquirers previous to the war. The Amma-

ponda is the man who followed our Native Teacher when he left Umjekie, in the war, to come home. God, we hope, opened his heart to receive His word. He has lately paid a visit to his Chief and his friends, to tell them what God has done for him, and to admonish them to flee from the wrath to come. He told them, among other things, that they were thieves, inasmuch as they robbed God of one day in every week; that God had given to men six days for themselves, and one day He demanded for Himself; "but you," hesaid,

I have also the pleasure to state, that many of our members, who had gone astray, are returning with deep contrition to the Shepherd and Bishop of Souls: they had, for the greater part, not fallen into gross vices, but into a state of lethargy, from which, we trust, many are now recovering.

"steal that day, and use it for yourselves."

Our schools are also reviving—we have now ten in operation, chiefly taught by females. We want, and, if possible, must have, a Normal School for training efficient Native School-matters, who may afterwards become Preaches.

# Annibersary of the London Missionary Society.

### FIFTY-FIFTH GENERAL MEETING.

### MONDAY, MAY 7.

Morning, Seven o'clock .- An Introductory PRAYER MEETING at the CHAPEL in NEW BROAD STREET, specially to implore the Divine blessing on the several Services To close punctually at a quarter past Eight. of the Anniversary.

Afternoon .- A Meeting of Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Episcopal Chapel (Rev. T. Mortimer's), Upper North Place, Gray's Inn-road, the Rev. T. R. BROOKE, Rector of Avening, Gloucestershire, to preach.

# Service to begin at Seven o'clock. WEDNESDAY, MAY 9.

Morning, Surrey Chapel.—Rev. J. A. JAMES, of Birmingham, to preach. Evening, Tabernacle.—Rev. JOHN ROBSON, D.D., of Glasgow, to preach. The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

### THURSDAY, MAY 10.

Morning .- The Public Meeting will be held at Exeter Hall, in the Strand. The Chair to be taken precisely at Ten o'clock, by

### HIS GRACE THE DUKE OF ARGYLL.

Econing.—An Adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus. The Chair will be taken at Six o'clock, by

# EDWARD BAINES, Esq., of LEEDS.

# FRIDAY, MAY 11.

Rooming, Poultry Chapel.—The Rev. John Harris, D.D., of Cheshunt College, will preach to the Juvenile Friends of the Society. Service to commence at Halfpast Six o'clock.

## LORD'S DAY, MAY 13.

Sermons will be preached, and Collections made, at various Places of Worship, the particulars of which will be found on the following page.

Admission to Exeter Hall will be by TICKETS, for the Platform, the Central Seats, and the Raised Seats, respectively. The Platform will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Bociety.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street,

Finsbury, from Twelve o'clock till Three, on Friday 4th, Saturday 5th, Monday 7th, Tuesday 8th, and Wednesday 9th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish personally to attend.

### MISSIONARY MAGAZINE

### MONDAY, MAY 14.

Evening.—The Sacrament of the Lord's Supper will be administered at the following Places of Worship to those Members and Friends of the Society who am Stated Communicants, and who produce Tickets from their respective Ministra, viz.:—

	•
	Rev. George Clayton to preside.
CRAVEN CHAPEL	Rev. James Stratten "
Wrigh House Chappel	Rev. Thomas Binney ,
SURREY CHAPEL	Rev. Arthur Tidman ,
ISLINGTON CHAPEL	
St. Thomas's-square, Hackney .	
STOCKWELL CHAPEL	
KINGSLAND CHAPEL, (at 7 o'clock)	Rev. HENRY TOWNLEY ,
TOTTENHAM COURT-ROAD CHAPEL.	Rev. John Alexander, Norwich "
Hanover Chapel, Peckham	Rev. James Hill
TREVOR CHAPEL, CHELSEA	
GREENWICH TABERNACLE	
ECCLESTON CHAPEL	Rev. Grorge Smith

Services to begin at Six o'clock.

### ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY!

PLACE.	MORNING.	AFTERNOON.	EVENING.
ALBANY CHAPEL, Regent's Park ALBANY-ROAD CH., Camberwell ABNEY CHAPEL, Stoke Newington BARBICAN CHAPEL BETHNAL GREEN BISHOPSGATE CHAPEL BRENTFORD (BOSTON-FORM) CLAPTON CHAPEL CLAPHAM CLAPTON CHAPEL CLAYLANDS CHAPEL COLLIER'S RENTS CH., BOROUGH COVERDALE CHAPEL CROYDON DEPTFORD ECCLESTON CHAPEL ENFIELD, Highway ESHER-STREET CHAPEL FINGHLEY FINGHLEY FINGHLEY FINGHLEY HACKNEY, Old Gravel Pits HACKNEY, Old Gravel Pits HACKNEY, Old Gravel Pits HACKNEY, HAMPDEN CHAPEL HARLEY-STREET CHAPEL HARLEY-STREET CHAPEL HARLEY-STREET CHAPEL HARLEY-STREET CHAPEL HARLEY-STREET CHAPEL HARLEY-STREET CHAPEL, BOW HOLYWELL MOUNT CHAPEL	D.K. SHOEBOTHAM D.F. ROBSON J. VINEY J. GLANVILLE E. DAVIES J. HILL J. HILL J. BLACKBURN B. BROWN, B.A. T. SLATTER J. J. E. RICHARDS H. ADDISCOTT Dr. ALLIOTT J. PULLING Dr. HALLEY G. WILKINSON T. FIELDING T. HAVNES C. MORRIS G. R. BURCH Dr. FLETCHER H. B. JEULA J. W. LUCY J. G. THOMSON Dr. P. SMITH E. STALLYBRASS F. C. CBISP W. S. PALMER	Rev.G-Wilkinson	G. ROGERS. J. ROBERTS. GEORGE SMT. H. QUICE. E. CRISP. J. GRIPPIE. A. WELLS. J. BLACKSVS. T. BOAZ. H. B. JEULL E. PROUT. G. CLAYTOS. Dr. ALLIOTI. Dr. JACKSVS. T. FIELDIFG. W. LEASE. W. G. BARES. J. SIBRES. J. SIBRES. J. GLANVIS. J. GLANVIS. J. GLANVIS.

PLACE.	MORNING.	AFTERNOON.	EVENING.
lingrox, Lower-street	Rev. J. Parsons	Rev. T. SLATTER	Rev. Dr. Archer.
SLINGTON, UNION CHAPEL	" H. ALLON	,, W. SPENCER	,, Dr. HALLBY.
SLEGTON CHAPEL	" J. GRIFFIN		, T. HAYNES.
SLINGTON, BARNSBURY CHAP.	,, J. G. MIALL		" W. SPENCER.
KRNSINGTON	" J. STOUGHTON		,, S. CURWEN.
KINGSLAND CHAPEL	" D. THOMAS	Rev. J. ROWLAND	" T.W.AVELING
EWISEAM	" J. BARFITT		,, J. BARFITT.
MARRIT CHAPEL	,, W.H.STOWELL		"W.H. STOWELL
MARLBORO' CHAPBL	" H. RICHARD		T.W.JENKYN,D.D
Ing End, New Town	" W. Tyler		,, J.C.GALLAWA
MILE END, LATIMER CHAPEL.	,, R. SAUNDERS		,, J. HALL.
Mile End, Salem Chapel			,, G. CHRISTIE.
SECENGER-ROAD CHAPEL			D.K.SHOBBOTHAL
NEW-COURT CHAPEL	,, J. A. MILLER	[ <b></b>	,, J. A. MILLER.
New Tottenham-court Chap.	,, С.В. Sмути, М.А.		,, J. STOUGHTON
TORWOOD	., J. FLETCHER		" J. Fletcher.
DRANGE-STREET CHAPEL	" S. CURWEN	<b></b>	,, A. REED.
MANDON-STREET CHAPEL	" Dr. Archer		,, H. MARCHMONT
PARISH-ST. CHAP., Horsleydown			" T. MANN.
PAVEMENT CH., New North-rd.	J. SPONG		,, J. ROWLAND.
LAISTOW	,, T. MANN		,, W. Lucy.
OPLAR		l	" Dr. Robson.
THEY	" R. Авитом		,, R. ASHTON.
COULTRY CHAPEL	" S. B. BERGNE		,, J. PARSONS.
COBERT-STREET CHAPEL	" C. R. Howell	• • • • • • • • • • • • • • • • • • • •	,, W. CLARKSON
SON CHAPEL	" W. Hoop		" W. Hoop.
PA-FIELDS	" J. SIBREE		,, J. G. MIALL.
TEPHEY	" J. KENNEDY		" J. HILL.
TRATFORD	" Dr. FERGUSON		" Dr. Fenguson.
ABERNACLE	,, P. THOMPSON		,, R. SKINNER.
OTTENBAM CHAPEL	,, T. Boaz		" J. D. WILLIAMS
WITHHAM COURT-ROAD	,, A. M. Brown		"W.FAIRBROTHEI
OMBRIDGE CHAPEL, New-road	"W.FAIRBROTHER		" H. Addiscott
OOTING	,, T. J. WARAKER		" J. ADEY.
OTTERIDGE	,, A. BUZACOTT		,, A. BUZACOTT.
MION-STREET CHAPEL			,, J. Waddington
ALTHAMSTOW		Rev. R. MACHRAY	
ALWORTH, YORK-ST. CHAPEL			" Dr. Morison.
EIGHHOUSE CHAPEL	" T. BINNEY		,, H. WILKES,
			Montreal.
ELL-STREET CHAPEL			" A. M. Brown
ETTEFIELD CHAPEL			,, D. MARTIN.
BE-BOAD CHAPEL	" W. CAMPBELL		" W. CAMPBELL

# SPECIAL PRAYER FOR MISSIONS.

THE Directors of the London Missionary Society, deeply impressed with the necessity of Divine influence to increase the Missionary spirit at home, and to secure the success of their various labours abroad, earnestly entreat the Pastors of Churches, and their Friends in general, on the FIRST SABBATH IN MAY, to make the Missions of the Society, together with the Services of its approaching Anniversary, the subject of THEIR SPECIAL AND PUBLIC SUPPLICATION.

#### DEATH OF MRS. W. THOMPSON.

ANOTHER valuable and highly-esteemed labourer has been lost to the Missionary work in India. With extreme sorrow and concern we have received intelligence of the death of Mrs. Thompson, the beloved and devoted wife of the Rev. W. Thompson, of Bellary, and daughter of our venerable friend, the Rev. Dr. Wardlaw, of Glasgow. Her health had been for some time declining, and in January last she left Bellary, accompanied by her excellent husband and their children, for Madras, with a view of making arrangements to embark for this country. But the time of her departure for a better world was at hand; and, after arriving at Madras, towards the close of March last, she sank exhausted under her disease.

During a period of eleven years our sainted sister laboured faithfully and usefully in the work of Native Female Education at Bellary—her life in the Missionary field was a "secrifice acceptable, well-pleasing unto the Lord"—and she has entered into her rest, leaving behind her the most enduring records of her Christian services, and followed by the affectionate regrets and unmingled admiration of an extended circle of friends and relatives, both in this country and in India.

The only particulars of the event yet received are contained in the following passage of a letter, with which we have been kindly favoured by one of the friends of the deceased in this country:—

"The relatives of the dear invalid had been anticipating the pleasure of meeting her once more 'in the flesh,' and had entertained the hope of her ultimate recovery in the use of the means prescribed; but 'God's thoughts are not as our thoughts.'

"It appears that, during the journey from Bellary to Madras, our departed friend had twe relapses, and, after her arrival there, a third, from the effects of which ahe rallied; but, a day or two before they were to have embarked for her native country, the dear sufferer became worse, and sunk under the disease under which she had so long laboured, and entered into that 'rest which remaineth for the people of God.' 'To the last,' Mr. Thompson writes, 'she was sensible, and seemed to hope, for the sake of her husband and family, to get better; though, at the same time, she was quite calm, resigned, and happy, in the prospect of death, resting alone on the merits of her Saviour, and willing 'to depart and be with Christ, which is far better.'

"There is much mercy mingled in this severe dispensation, inasmuch as the event did not take place on the journey to Madras, but in the house of a kind Missionary brother, (Mr. Drew), where the dying sufferer received all the attention and comfort which could be administered under her circumstances. On the morning after her happy spirit took its flight, the precious remains were committed to their last resting-place, to await the summons of the archangel on the resurrection-morn."

The Directors offer the expression of their strong and tender sympathy to the family and numerous relatives of the deceased, under this very painful dispensation, and more especially to her devoted husband and revered father, earnestly commending them to the God of all grace for those higher consolations which He alone is able to bestow.

<sup>\*\*</sup> The Directors respectfully request that, during the absence of the Rev. J. J. FREEMAN, the Home Secretary of the Society, all letters connected with the business of the Home Department be addressed to the Rev. EBENEER PROUT, Mission House, Blomfield-street, Finsbury.

# MISSIONARY CONTRIBUTIONS.

From the 16th of March, to the 17th of April, 1849, inclusive.

£ s. d.	£ s. d.	200
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# FOR MAY, 1849.

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Indian Schools, by ditto 1 0 0		Charles Wesley 0 2 8
Mr. A. Ralph (A.) 1 1 0	Calcutta College 1 0 0	John Shipley 0 1 11
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# (Further Contributions unavoidably postponed.)

Omeributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. R. Watson, 53, Princes-street, Edinburgh; J. Risk, Esq., Cochron-street, Glasgow; and by Rev. John Hands Society House, 33, Lower Aboy-street, Dublin. Post Office Orders should be in favour of Rev. Ebenezer Prout, and payable of the General Post-Office.

THE

# EVANGELICAL MAGAZINE,

# Missionary Chronicle,

FOR JUNE, 1849.

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A Portrait of the Rev. H. J. Bevis, of Ramsgate, will appear in July.

The Profits of this Work are devoted to the Benefit of Widows of Evangelical Ministers.

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received during the past month from Drs. Townley, h; and from the Revs. Mesers. Binney. Alexander, Le ownley, Manuering, Lyon, Griffiths, Wilkins, Walker, Gregory, Keyworth, Bachelor, Evans, Muir, Gray, Mass h, C.; Thomas Coleman; A Constant Reader; An Ob-Elizabeth; Z.; W. J. Clarke; Theta; M. Hawkins; A

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### TO CORRESPONDENTS.

during the past mouth from Drs. Townley, rom the Revs. Mesers. Bluney, Alexander, I. Mannering, Lyon, Griffiths, Wilkins, Walter, Keyworth, Rachsler, Evans, Mair, Gray, Mac

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THE NEW YOR - LUBLIC HERART ASTOR, LENOX AND TILDEN FOUNDATIONS.

could have been desired, she did not for an hour tamper with her convictions, but resolved that did she "marry" it should be "only in the Lord."

Acting upon this determination, she was subsequently united to her first husband, the late William Bridgeman, Esq., of London, who found in her "a treasure from the Lord," and proved himself worthy of the heart he had won.

But a dark cloud soon overcast her bright sky. As if envious of their happiness, Death appeared amongst the wedding guests, and suddenly summoned to the tomb a much-loved sister, the companion of her childhood and the sharer of her joy.

But heavily as this stroke fell upon her gentle spirit, it was light compared with another which speedily succeeded it. For she had been a wife but a few months, when ominous symptoms in her beloved husband filled her with fear that the tie so recently formed would soon be severed: and so it proved. And the remainder of her wedded life with him who first secured her love was filled up with journeyings and watchings, with cares and labours, which had well-nigh brought her to the same grave with her husband. But this short and sorrowful period of her history, while it left its sad traces upon her constitution, exerted upon her mind a highly salutary influence; and the new and peculiarly painful position in which she was thus so early and so unexpectedly placed, only served the more fully to develop her lovely character, and the more strikingly to manifest its strength and its tenderness.

It is needless to trace her subsequent history in minute detail, although it presents many points of interest. At the period when it became the singular privilege of her now bereaved husband to be united with her, she was a member of the church at Stepney, then presided over by that admirable man the late Dr. Joseph Fletcher. The subsequent three years and a half (from 1832 to 1836) were spent at Oundle, in North-

amptonshire, where her happiness was almost unalloyed, and where she soon secured, and to the close of life retained, the warm esteem of the affectionate people over whom her husband presided. Here, by her remarkable prudence, her unfeigned piety, and her active beneficence, she became "a help, meet" for him with whom she was united, and contributed not a little to the prosperity and increase of the church and congregation.

But towards the close of this period, a new class of circumstances arose, which subjected her principles to a trial such as they had not previously sustained. After long and prayerful consideration, the conviction was fixed in her husband's mind, that the field of foreign labour presented claims superior to those of the sphere he then occupied, and, indeed, of any department of service at home. Acting under this impression, he offered himself to the Directors of the London Missionary Society; and having been accepted by them, he and the partner of his life left the peaceful scenes of their first love, and removed to London preparatory to their departure for a distant shore. In this movement, her cordial concurrence was of course obtained. But such compliance with what both considered the claim of Christ, though comparatively easy to her husband was far otherwise to her. He had little to sacrifice; she had much. Privations and sufferings such as were then anticipated might naturally have caused her delicate and sensitive spirit to shrink back from the scenes and services in which she had consented to spend her future days. But besides the toils and travels which awaited her abroad, there were many ties, peculiarly strong and tender, which bound her to kindred and to home. Not only was she called to go forth upon the deep, with one feeble and faltering little one holding her hand and another hanging upon her bosom, but, what to her fond heart was a bitter grief, she had to leave her mother, now widowed and full of days, who, not long before, had become an inmate of her house, and to

whose comfort, during the close of life, she had hoped to minister. But she " conferred not with flesh and blood." Had she done this, her decision against departure would have been unhesitating and immediate. But, on the contrary, and in the clear foresight and full appreciation of privations and labours, she encouraged her husband to follow what be deemed the dictates of duty, and was herself most willing to live and to die in the same honourable service. Those enly who knew her intimately, and who satched the workings of her mind during this testing period of her history, can justly estimate the degree of selfdenial, the strength of principle, and the decision of character which she then discovered.

Under these circumstances, it might have been imagined when, just before the time fixed for their departure, the unfavourable judgment of physicians upon her own and her husband's health revented the accomplishment of their design, that she would not only have equiesced but rejoiced in the change. But it was not so. Acting throughout under the conviction that she was the Lord's, she was satisfied that the habitation which He should choose, the sphere of labour which He should appoint, was that which she would prefer. Now, therefore, that he said, "Tarry thou at ome," her language was, "Here am I, do with me according as thou wilt."

Some who knew her not might suppose that such ready acquiescence, in circumstances so different, indicated a soft and facile, if not an apathetic temperament. But it was far otherwise. She thought independently, and acted upon her own convictions. Placid, gentle, and full of feminine grace, her judgment was robust and its operations remarkably accurate. Impulse had little to do with the movements of her mind, er the course of her conduct. Her plans and purposes were well considered and deliberately chosen. And rarely has a more beautiful combination of fine quali-

she discovered during this anxious period.

It is unnecessary, in the presence of a congregation to whom she was so well known, to dilate upon the characteristics which manifested themselves during her residence in this town. Most truly was she entitled to rank with those "honourable women who labour in the gospel." "Ye are witnesses," that in cery good work she was "ready." Her fault here was not in deficiency, but rather in excess. Often when, from the state of her health, she would have been more than excused had she listened to the counsel, "spare thyself;" and when anxious friends have besought her to do so, their importunity has been unavailing.

But the time arrived when inclination was compelled to yield to necessity; when the fatal disease which has now consigned her to the tomb, forced her from engagements in which she delighted, and called for the exercise of her principles in scenes of solitude and suffering. But she knew how to be abased: and, however changed her circumstances, she was still the same: her piety had prepared her for every state. This was no intermittent. Its warmth was a healthy glow, not a hectic flush. It was the law of her mind. Hence it imparted a beautiful unity to her character; it preserved her calm, and confiding in the care of Christ through duty and trial, and enabled her, when sorrows rose and strength declined, when disease progressed and death appeared, to " hold fast," not only her "confidence," but "the rejoicing of her hope firm unto the end." To this part of her history we must now refer.

The four anxious years from the appearance of the first symptoms of pulmonary disease to its fatal termination, were spent in varied efforts to check the progress of this dreadful malady. The first winter of this sorrowful period was passed at Hastings, where the climate and the valuable attentions of Dr. Moore appeared to have had the desired effect. Soon, thes appeared in female character than however, after returning to Halstead, in the following spring, it became but too evident that a permanent change of residence was requisite — a conviction which issued in the resignation of her husband and their removal to Torquay. This, to both of them, was an unspeakable trial. But though she keenly felt the pang of separation from scenes and friends with which her sympathies and affections had entwined themselves, and to which she fondly clung, she knew how to submit and to sacrifice. Strong as was her attachment to the locality and society amidst which she had dwelt; and sensitively as in her delicate state she shrank from strangers, she was most willing at the call of duty to sojourn afar off, and to make the solitary chamber of suffering her future home.

But God was with her. His smile was her solace; his truth, her strength, her hope, her consolation. And he prepared her way. On reaching the lovely spot, whose balmy air and sheltering hills promised some protection from the frosts and winds of winter, though severed from many whom she tenderly loved, she found there other spirits as sympathising and other hearts as warm as theirs. Pre-eminent amongst these friends there was one whose medical skill, assiduous attentions, disinterested kindness, and unaffected piety, formed a combination as rare as it is valuable; and did Torquay present no other attractions to invalids, the opportunity of enjoying the invaluable care of Dr. Tetley might suffice to draw them thither. Here she continued to reside for nearly three years, when circumstances indicated the necessity of removal to Camberwell, where she closed her days.

But local changes and human kindness, valuable though they were in alleviating the pressure of her painful load, and it is believed in prolonging her life, would have contributed but little to her happiness had she not been sustained by Him, who not only sympathises with his people, but girds their spirits with his own strength. And that strength was in placid "perfect peace" to its fatal

not merely a patient but a ch sufferer. None who saw her during the protracted period of her affliction, when she was fully aware of the fact that disease was advancing with steady steps towards a fatal issue, could have inferred this from any signs save her pallid face, her wasted frame, and her labouring bosom. She seemed ever to live in the light. And her unclouded countenance and pleasant smile were the true indications of her mental state, which was one of almost undisturbed equanimity, the result of natural sweetness of disposition, sustained and sanctified by steady trust in God.

Unlike many who suffer from the same delusive disease, she, almost from its earliest indications, deemed it fatal. While attached friends, who longed to detain her in their midst, were fondly cherishing the hope of her recovery, she was anticipating the day of her departure. That, however, to her was not a day of She looked toward it as to the time of her deliverance. But the propect beyond the grave, though never clouded in her view, was always clothed with unutterable solemnity. And this subject was one upon which she thought deeply and spoke most impressively.

Anxious to "come" as near as could be "to the church of the first-born," and to obtain as realizing a view as possible of the state of departed spirits, she frequently read those parts of Scripture which throw light upon this momentous but mysterious subject, and sought to aid her conceptions from the deductions and conjectures of uninspired writers who had made it their special study.

But though she contemplated death and eternity with deep seriousness, her spirit was free from fear. There was no starting back from the dark valley; no shrinking away from the waters of Jordan. She trusted in Christ; and the same simple confidence which had comforted her throughout more than four years of wasting disease, kept her mind and heart hers, and it was sufficient to make her termination. Though at times she expressed the fear that her faith and patience might fail, this was graciously prevented by the grace of the Saviour. He was at her right hand "so that she could not be moved." Hence she suffered "as a Christian." No word of complaint escaped from her lips; no indications of impatience appeared in her spirit. One of the true sayings of God which she frequently repeated was, "All the ways of the Lord are mercy and truth to those who fear him, to such as keep his covenant." And in this assurance, even in the darkest hours, she found rest and consolation.

At length the period came, so much dreaded by her friends, but so ardently desired by herself, which was to terminate her trials: and it found her raiting and well-prepared for its arrival. With the clearest conviction that the crisis of her being was at hand, she spoke of her death with as much colloctedness and composure as though she ere preparing for a journey. It was a lovely manifestation of "the faith and atience of the saints," and while her friends were comforted, she herself was full of wonder and thankfulness that the grace which God had bestowed upon her was so abundant as to enable her, not mly to resign herself to his will, but (which to her fond heart was a much harder task) to relinquish those who were inexpressibly dear to her, and to whom she had tenderly and almost tenaciously clung.

So loog had she contemplated death in the light of heaven, and so truly did she die daily," that she felt no surprise then the time of her departure arrived. Not in the slightest degree did her faith falter or her hopes decline, when heart and flesh were failing and the solemn and all-deciding change was at hand. Conscious, deeply so, of imperfection and dependence, her language was—

"Nothing in my hand I bring, Simply to thy cross I cling."

Awake, and even asleep, Christ was present to her thoughts. Often in the nightwatches, when suffering deprived her of placid repose, has she been heard to pour forth, in her dreamy slumbers, the words of trust and prayer to Him who was her refuge and her strength. Repeatedly, under these circumstances, has she, with a strength and distinctness of articulation and a deep emphasis of feeling which, in her exhausted state, it might have been supposed she would have failed to command, been heard to exclaim—

"Jesus save me, or I die!"

And thus it was, leaning upon that arm which had so long upheld her, that she reached the termination of her pilgrimage. So extreme, indeed, was her debility and so laboured her breathing during the last few days of her life, that she could say but little, and that little with great pain. Her short utterances, however, were all that her friends could desire. Not long before her spirit entered its rest, she turned to her sorrowing husband and said, with an expression and tone which showed that the words came from the fulness of her heart, "Dear! I die trusting in Jesus: he will not leave me." Then, directing her eyes towards her children, who were standing by her bed, she added, "It is not because I love you the less, my dear children, that I do not speak much to you. You know my wish for you. I have told you again and again, my heart's desire and prayer for you is, that you may be saved. Oh! seek the Lord while you are young:

\*'T will save you from a thousand snares, To mind religion young."

Oh! be sure to meet me in heaven." And when she gave them what proved to be her parting kiss, she said, "When father and mother forsake you, then the Lord will take you up;" and begged them to give the pledge to their dying mother, that they would yield their hearts to the Saviour.

From that time until midnight she scarcely moved or spoke. Then, however, she expressed a wish to be raised from her pillow that she might lean her head upon her husband's breast. Here she lay for some time labouring for breath, but her mind still full of peace. Resuming her place upon the pillow, she appeared to sink into a gentle slumber, and in this state she remained until a change in her breathing drew the attention of those who watched in her chamber; but they were no sooner at her side than she sighed out her spirit into the hands of Him who had loved her, and rose to her eternal home :

"So fades a summer's cloud away; So sinks the gale when storms are o'er; So gently shuts the eye of day; o dies a wave along the shore. Life's labour done, as sinks the clay, Light from its load, the spirit flies, While heaven and earth combine to say How blest the righteous when he dies!"

The character of her whose history has now been slightly traced, was singularly calculated to command esteem and to win affection. This, however, was the consequence, not of any one prominent peculiarity, but of many excellencies in beautiful and harmonious combination. Her distinguishing mental endowment was strong sense. Her judgment was remarkable for the accuracy of its perceptions and the soundness of its conclusions. As if by intuition she seemed to discern, with one bright glance of thought, the truth or error of a representation,-the force or fallacy of an argument. Into the regions of mere speculation, indeed, she rarely strayed, but subjects of practical value awakened her highest interest. And in nothing was this soundness of understanding more obvious than in the regulation of her own conduct. She appeared almost instinctively to discern what was most congruous with her character and with the circumstances in which she was placed. Hence her prudence was such as to preserve from those unguarded utterances and ill-considered acts, by which some sustaining a similar position have distressed their husbands, and disturbed the peace of the societies over which they have presided. Free and frank in a very high degree, her in- health. But these and many other ex-

as never to involve her in disputes or expose her to censure. But her pro dence, though extreme, was not the cold, calculating, and repulsive this which sometimes bears the name. She had a warm and loving heart, full of tender sympathy and formed for closest friendship. Her affections, however, were never discovered by sudden ebullitions or They were es capricious partialities. lightened and well regulated, and, like her entire character, beautifully feminine. These, and, indeed, all her mental manifestations, were marked by a natural refinement and delicacy, with which they were invested as with a graceful and flowing robe. There was, moreover, in her countenance, tones, and manner, a sweet and gentle cheerfulness, like the clear summer brook, which murmurs its pleasant course through verdant meadows, and reflects from its rippled surface the flowers and sunlight of summer. And this was the true index of the habitual serenity of her spirit. But this amiability was not allied to weakness. Her mind and movements were governed, not through her susceptibility, but by her convictions. And having formed her plans, she prosecuted them with that untiring perseverance, that "full purpose of heart," which nothing but fixed principle and fervent piety can secure. Combined with these qualities there was another which "ran through" all her words and actions: it was her love of truth. Of every kind of pretence and every form of exaggeration she had a quick discernment; and these she regarded with the strongest repugnance. Truth, indeed, had a living embodiment in her conduct and character. Hence her professions, friendships, and intercourse were eminently trustworthy. She could not utter feigned words. She could not assume a character or act a part. She ever appeared what she was, "sincere and without rebuke." Her un-

selfish solicitude, too, for the welfare of

others was such as sometimes to lead her

too much to disregard her own ease and

tercourse with others was so cond

were produced and sustained by habitual devotion. The sacred place of prayer was her loved resort. Here, in com- trusting in Jesus!'

cellencies which adorned her character | munion with Christ and eternity, she became what she was; here she learned how to submit, to suffer, and to "die,

### MINISTERS AND MISSIONS.

No. IV.

THE YOUNG.

WHETHER for the present or the future, THE YOUNG, it is generally allowed, constitute an element of power, and when wisely directed, an agency for good, of unappreciable value. It follows, therefore, that one of the best methods by which ministers may promote missions, is to create in this important class an early and enlightened interest in the great work of the world's evangelization. Now that this can be done is certain, from the resistless evidence of numerous facts: facts which clearly show that, by means as simple as they are potent, ministers, whose powers and position are very various, may thus interest the minds of their youthful hearers, and by so doing, shape and determine their future character. Indeed, we are assured that to this end their power is all but absolute, -we had well nigh written omnipotent.

Assuming, then, that ministers may interest the minds of the young in missions, it follows that they can enlist their active aid in promoting them. At that unsophisticated period of life, the pleas of a self-indulgent disposition, the maxims of a false expediency, and the temptations to a course of truculent conformity to the world, which, in after years, operate so injuriously, are comparatively powerless. These and other hindrances to useful effort do not dam up, and cannot easily turn aside, the fresh, full, sparkling current of generous feeling from its free and natural course. Then, its channel is seldom dry, or choked up with the sedgy haxuriance which springs from the mud and stagnation of a later period. As yet there are no artificial barriers between the first best dictates of the heart and

the corresponding movements of the hand. What, therefore, the one desires, the other is prepared to do. Hence, if the affections of the young are but engaged in missionary objects, their cooperation will follow. And in them we have obtained an agency possessing many of the best working elements,-ardour, leisure, energy, and easy access to all classes; -an agency of great efficiency, and that by which he may best accomplish the glorious design,-" One generation shall praise thy name to another, and shall show forth thy mighty works!"

In proof of these assertions, we merely refer to the results of juvenile missionary organizations. For it may be affirmed, without hesitation, that these have, in cases not a few, formed some of the most productive parts of our missionary machinery. But how has this happened? In almost every instance, it may be traced to the influence and activity of the minister. For although it sometimes occurs that devoted members of the church will supply their pastor's lack of service in this important department of usefulness, and so direct and encourage juvenile effort as to insure its success, the general rule is that such success will be in proportion to his endeavours. he be constantly seen and heard as the patron of the youthful band; if they are cheered on by his animating voice; if his radiant smiles and pleasant sentences fall upon their young hearts like sunshine, then he will not only attach them to himself, but still more strongly to the object they are seeking to promote.

But the minister must not only countenance, he must also co-operate in these

labours. There must be plan as well as purpose, system as well as spirit. One of his first objects should be, to combine the young in a compact missionary organization. Of this, however, we shall treat more fully in a subsequent paper. Here we must assume that, either such an organization exists, or at least that each congregation contains some who are engaged, or ready to engage, in this good work. Now, in all such cases, there is one means by which ministers may certainly and continuously operate through the young upon evangelical efforts,-it is by meeting them periodically for missionary purposes. Such meetings, to say the least, are indispensable. To expect their progress, or even perseverance, apart from them, is to cherish a vain hope. Left to themselves, their hearts will fail, and their efforts flag. But while none require more pastoral encouragement than the young, by none will such encouragement be more amply repaid.

How often such meetings should be held cannot perhaps be determined,but certainly not less frequently than once in every quarter. And surely it is not an unreasonable demand, when we ask ministers to devote four evenings in a year to so important an object as that of guiding this interesting class in the walks of usefulness; and thus promoting, by their agency, the salvation of the world.

And such meetings will bring to all who engage in them a large return. They will yield refreshment to the minister, and, by confirming his hold upon the affections of his young people, will eminently conduce to his usefulness. But upon them their power will be as great as it is good. His mere presence in the midst of his youthful coadjutors will exert no slight influence upon them. Though he remain a silent spectator of their proceedings, it will be to them a seen, a felt evidence of his interest in their persons, and his decided approval of their proceedings. They will construe such visits as a testimony of his high regard to the work in which they are dull solemnity which they deem more

employed, and an evidence of the pleas he derives from watching their progre 1

But on these occasions he will not, he cannot hold his peace. Were he disposed to taciturnity, the sparkling eyes, and happy faces gleaming upon him, would speedily cure him of any such propeusity, and constrain him to speak "a word in season." That word may be simple and short, but it is almost sure to be "good." Nor will it be in vain; it will confirm, and probably quicken those who hear it. And even if it be soon forgotten, the feelings thus fostered, and the habits thus strengthened, will show that its influence is abiding. Nor will those who are once and again encouraged to "go forward," soon grow weary in their work. Every such meeting will be a new starting point in the career of usefulness. Nor will the opening prayer and the parting benediction be without their influence. In such seasons, even apart from their immediate purpose, there is a pleasure, and a power which language could but feebly describe. And little does that pastor, who has not shared in these simple services, know how much has been lost of sacred satisfaction to himself, and of solid advantage to others.

Though these periodical meetings between the minister and his young people will be in part for business purposes, and should of course be conducted with such seriousness as may comport with their religious design, they should be divested of stiff formality. While order is maintained, they will be more attractive and influential, if they are cheerful. Some experienced pastors, in whose congregations juvenile missionary associations flourish, full of sap and vigour, clothed in leafy verdure and bending with ripe fruit, connect a simple tea service with the graver business of the evening, at which, supported by the deacons and a few active members of the church, they find it both pleasant and profitable to preside. And although some prudish people may demur to the tempered hilarity of such gatherings, and greatly prefer the set measures and

decorous, there can surely be nothing unsuitable, but the contrary, in an endeavour to render some of our best domestic habits and associations subservient to a religious design; to sanctify a cheerful and refreshing repast to the benevolent purpose of providing a spiritual feast for the famishing heathen.

Sometimes, and with the happiest effect, these meetings are held at the astor's own house, or at that of one of his friends. But however the place and the circumstances of the meeting may very, the minister should regard it as an established rule, a well-sustained fact, that juvenile efforts will fail without such encouragement. Meetings must be held, or all hope of interesting the young in this service be abandoned. Whilst, on the other hand, by means of them, as great things have been effected, and are being done continually, so may they be accomplished, whenever with skill and carnestness this simple plan is steadily parsued.

But there are other seasons when the minister, in the discharge of his ordinary duty, meets many of the young of his fock, which he may render subsidiary to the cause of missions. In the Bibleclass, for example, how frequently and how fitly may this subject be introduced. Here the occasions for its admission are so numerous and so favourable, that it is difficult to conceive how it can be shunned or slighted. And, on the other hand, the facts connected with the evangelical efforts of modern days are so adapted to illustrate great truths, and to enforce important duty, that no minister, who would do justice to the subjects which come under his consideration, can consistently avoid them. Now in this way, with comparative ease, may a wise teacher train up many for great usefulness. Much, indeed, may they be constrained to do even now; but present activity, however productive, will be chiefly valuable as a formative power and process, fitting those who are subjected to it for the highest purposes of existence in this world, and throughout

eternity. Surely, then, the possibility of effecting results like these should be to every faithful minister a stimulus sufficiently strong and steady to induce him to think, and plan, and labour; to devote time and skill, in no mean degree, to the noble purpose of fixing, in the minds of his youthful charge, those convictions, and filling their hearts with those desires and designs which, by making them benevolent and active now, will prepare them to devote their riper years to the highest ends which creatures can fulfil.

Nor can we pass, without remark, the sabbath-school. True, indeed, many who attend these sacred seminaries cannot either contribute to the spread of the gospel, nor collect for this end. They have neither means nor friends whence to draw supplies. But this is their misfortune, -often their grief, -not their fault. And although it is a reason for their not giving, it is no reason for their not hearing. Their pockets may be empty, while their hearts are full ;their perceptions clear and their prayers fervent, though their pence fail. ought not, then, to make the present pecuniary returns of the measures employed to interest this class in missions, the test of their value, or the measure of their success. It is true, indeed, that many Sunday-schools contribute munificently to missions, and in numerous instances, the children of the poor give sums, not only proportionably, but literally larger than the families of the rich. And were the total thus obtained abstracted from the income of the society, a chasm would be formed, which it would not be easy to fill. But although the money value of subbath-school missionary associations may be great, their moral value is far greater. While, therefore, we ought not to neglect the one, but, on the contrary to do whatever can be wisely done, to draw from this source a yet fuller stream, the other claims our highest regard. These schools are the true "training establishments." Here is many a mass, now rude, but yet ready to be moulded into forms of goodness and meet for the master's use, and prepared | Newell. unto every good word and work." Here tures of strength, too tenacious for man's hand to rend, and of beauty,-presenting, in many a rich diversity of pattern and picture, the matchless workmanship of God! Here, to change the figure, overlaid, and deeply hidden beneath many a mountain mass of ignorance and evil, are buried veins of precious ore, stores, of boundless wealth, which, if once upheaved and laid bare by the Divine agency which Christians can "com-mand," will enrich the world. In sabbath-schools, not a few, some may be found who need but the quickening power, which God has connected with man's instrumentality, to make them the "spiritual heroes" of a future age. Minds and hearts are there, shrouded it ! may be in opaque ignorance, and encrusted with evils early contracted and densely hardened, but as capable of the lofty thought, the generous purpose, the glorious deed, or the noble daring, as those who have fought and fallen in the high-places of the field. That shaggyheaded boy, with patched and manycoloured jacket, who has just laid down his well-thumbed Testament, and is gathering himself up to listen, "all eye, all ear" to the pastor, who has taken his stand at the superintendent's desk, to address the children about missions, is capable of being made a Morrison, or a Milne, a Carey, or a Williams of a coming age. And that meek girl, holding in her hand the Jucenile Missionary Magazine, which she has carefully hoarded her halfpenny to purchase, may not attract greater attention than her schoolfellows, though there is something more than ordinarily expressive in those speaking eyes, as they beam out intelligently upon her minister from beneath her soiled and shabby bonnet, yet has she a heart as large as the world. Let the Lord but open it to the wants of the

truth,—to be made "vessels of honour | and she may become a Judson or a

Now these, of course, are merely supare the now tangled warp, and useless positions, but they are possibilities; and woof, capable of being woven into tex- such possibilities should suffice to show to ministers the importance of this field of labour, and to stimulate them to " sow beside all waters," the choicest seeds of Christian truth, and world-wide beneficence.

But though the prospective benefits of ministerial visits for missionary purposes to Sunday-schools may be great, the present results are not small. Many there, both teachers and taught, are already "prepared of the Lord" to do something, possibly much, in his service. They await only the pastor's admonition or encouragement, to make them to arise and gird themselves for the work, and then to prosecute it, with a warm heart and a willing hand. And be it remembered, that each individual who drinks in the stirring words of the minister, as he pleads the cause of missions, is the centre of a circle, through which the sentiments thus spoken, and the emotions thus stirred may be soon and widely spread. Many a family, ere that sabbath has closed, will listen to the rehearsal of the school address. Some, whom no persuasives could have drawn to the sanctuary, to hear for themselves, will learn, from loquacious childhood, the wonders God hath wrought. Seeds of things most precious may thus be widely scattered, and effects follow which the speaker did not seek or contemplate. But, whether such specific results spring from these services or not, few can doubt that the occasional address on the great missionary enterprise, from the minister to the Sunday-school, will add a no unimportant item to the total of sentiment and feeling in favour of efforts for the evangelization of all nations.

Are we asking, then, from the servants of Christ too much for a perishing world and a gracious Redeemer, when we solicit at their hands an occasional visit, and a short address to the Sunday-rcheel? heathen and the claims of the Saviour, This is a slight service, when compared with its admitted value and probable | woes of miserable millions, the love and fiects. A single half-hour thus spent, thrice or four times a year, may suggest thoughts and originate actions, may enlist agents, and bring support to missions, which, in the harvest of the world, will cause him who sows and those who reap to rejoice together.

But the subject of juvenile effort must not be dismissed without the recommendation that, when practicable, either as a part of the anniversary arrangements, or at some other period, at least one service a year should be specially adapted to the young. Were it desirable, it would be scarcely possible, to accommodate ordinary sermons and speeches to the juvenile taste and capacity. If, then, they are to be duly instructed and deeply interested in missionary matters, it must be by a meeting of their own. Nor will the pastor, intent upon forming the character of the rising race for future pefulness, fail to recommend and circulate those small but invaluable periodicals, which are written for their benefit. These are already widely disseminated, and were they recommended from the pulpit, and spread through each congregation by some simple organization which he could easily construct, or others at his sugsstion, these halfpenny, but priceless heralds of gospel truth and triumphs might command a far larger sale, and exert a proportionately beneficial influence.

It is possible that these simple suggestions may seem to some either too obvious, or too unimportant to be thus ressed upon the serious attention of Christian ministers. But those who have tried or traced the operation of such methods, will have reached a sounder conclusion. That they foster the spirit d augment the resources upon which, under God, the missionary enterprise is dependent, is certain; and this single sequence should alone suffice to constrain ministers to employ them. And surely that pastor cannot be blameless, who, possessing such a power, refuses or neglects to employ it. The gospel with which he is entrusted, the wants and last requirements of Jesus Christ, demand something better at his hands.

But, directly missionary purposes are not the only beneficial consequences of such a course. By the same means, just views on many related and most important subjects, are disseminated far beyond those whom the pastor is seeking to interest. Let this class be well taught. and suitably directed in the great purposes and plans of the Redeemer, and it will tend, in no slight degree, to leaven the congregation with which they are connected, with a spirit of zeal and devotedness. Many among the parents, families, and circles of friendship, will thus be drawn to love and labour in the cause of Christ. And in this way, the moral health and permanent prosperity of a people will be promoted, while he, whose efforts gave the primary impulse to these generous feelings and movements, will be among the first and chief to derive advantage from his own wise course.

But, on the other hand, pastoral neglect of methods for engaging the hearts and hands of the young in the cause of missions, will scarcely fail to shake their confidence in his consistency, if not to forfeit their esteem for his character. Perhaps, there are no classes at the present time that read more on missionary matters than the children of our Christian families and sabbath-schools. On this subject the press has provided for them a rich supply. Missionary books, in almost endless variety, and at a price which brings them within the reach of the poor, are extensively circulated and eagerly read. These publications, with their pictorial and descriptive sketches of heathen wretchedness and missionary success, are extensively creating, in those who peruse them, a fixed sentiment concerning and a correct estimate of the great work to which Christians are called; while, by this means, they have reached a deeply felt, even if it be not a deliberately formed opinion, that all, and especially ministers, should carnestly promote

Will it then be safe in him, whom they regard as the embodiment and exponent of the gospel which he proclaims, so to act as to give occasion for the formation, in these ardent friends of missions, of the opinion that he is languid and lukewarm? Let the young, fired with generous enthusiasm, fail to obtain from their pastor that encouragement which they desire and deserve, and he will not only lose his influence over them, but cause that alienation from his person and ministry which must create a formidable barrier to his successful endeavours to promote their welfare, and secure their support. Neglecting this obvious duty, he will obtain from them little beyond a mere act of toleration, -a quiet and reluctant acquiescence in circumstances which they greatly deplore, but cannot remove. It is "by liberal things he shall stand."

Nor is it improbable that this unhappy influence will be, in some cases, increased by local circumstances. Possibly, in the same neighbourhood, there may be con-

gregations neither more numerous n capable, in which a youthful band, cheered by the smile and aided by the co-operation of a beloved pastor, have obtained for missionary purposes a sum, and diffused a spirit, which present a painful contrast to the prevailing disposition and doings among themselves. Now let this difference be ascribed to the apathy or indolence of the minister, and the result may be easily foreseen. In any enterprise against evil, or in diffusing the gospel, it will be perilous for him merely to follow his people. His place is in the van;here only can he find safety and gain honour. Occupying this, he will not lack strength or followers; and none will be more ready to tread in his footsteps than the young. And happy will that day be for the cause of truth, and for the ministers of Christ, when each of them shall do his best to show them the right way, and to fill them with that spirit which will prompt them to perse-

# THE REV. EDWARD CRAIG'S APPEAL TO THE EVANGELICAL CLERGY, IN THE CASE OF THE REV. JAMES SHORE.

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vere therein!

WHEN last month we made an earnest appeal to the Evangelical Clergy of the Established Church, on the apathy which they have displayed in the Case of Mr. Shore, we little thought that one at least of their own number was exercised on this subject as we had been ourselves. Mr. Craig, the Minister of St. James's Chapel, Pentonville, has done himself great honour by the publication of a Pamphlet under the following title, "The Case of the Rev. James Shore. A Letter to the Evangelical Clergy." From its clear and manly statements, we make the following selections, only regretting that we cannot make room for the entire Tract. May God bless it in awakening a due sympathy on behalf of liberty, humanity, and an insulted and dishonoured gospel !- EDITOR.

"That a large body of enlightened

ministers should have al-Christian lowed a brother minister, under any circumstances to be, in a mere question of conscience, free from all imputation of immorality, deprived of his liberty, is certainly remarkable. It could not have been looked for from your known principles,-from your known benevolence The reasons that have and urbanity. weighed with you ought to have no ordinary force. They should not wear the character of a palliative excuse for indifference, or, to say the least, for inaction, either to yourselves, or to the scrutiny of the Christian world. They ought to bear, to such as will give it, a searching investigation.

"Such as they have been generally stated, allow me to examine these reasons with, at least, the wish for impartiality.

"1st. It is said, 'Mr. Shore left the

h and became a Dissenter, and l, therefore, to have a brother's to an active interest on his behalf." he became a Dissenter is granted: ame so, under moral compulsion; is is hardly a sufficient reason for ng to take an interest in his case, it of a persecuted man, so long as aters are allowed, by possibility, to lly Christians. But what is to be to the period of four months which he remained silent, unto dissent, and evidently dubious future course? During that period, et of his persecution was known to ethren; but he was left unadvised neared for. It would scarcely seem pardonable offence, if he then acfrom other quarters a readily sympathy, which, even admitting gularity of his proceedings up to time, was not tendered by his en. If Mr. Shore, under the expressure of episcopal persecution, the seeming indifference of his en in the Church, was driven, or ht himself driven, to ultra and imnt measures, it would almost seem that his brethren should, in the of his difficulty, when he was -a ruined man-in a gaol, have up boldly to the rescue, to comce, which had tended most probably en his dissent.

d. But it is said, 'Mr. Shore imprisoned for a civil claim aim for costs legally due to an ey-a simple debt. Let him pay sts, and he will be set at liberty, ere will be an end to this troubleease." And can any man who the imperious claims of conscience Christian man, and the spirit of ty in which they are met by the f the world, honestly allow himself only that narrow view of this rdinary and unprecedented case of ration? Can you lose sight of t, that these costs were incurred appeal against a sentence, which ed the conscience, and sent the object of it back, either to hopeless silence, to minister under circumstances of doctrinal concession which his conscience disapproved, or to submit to imprisonment? If the principle involved in a legal decision as to the interpretation of a human law is an unsound and unjust one, is it morally wrong—is it not morally right—to dispute it in every successive stage of appeal which is fairly open to the oppressed? And if so, then you cannot treat this as a mere question of debt independent of the moral cause out of which the debt arises.

"3rd. But it is said, 'Mr. Shore is in prison because he has resisted, in successive stages of appeal, the sentence of a law which has been fairly expounded. He has resisted the law of the land." This, however, involves the question, whether or not the law is just? If a doubt fairly obtains as to the justice of the law, in what more proper way is the objector to proceed in order to obtain a national move for the repeal of it but to raise his objection in every higher court of appeal, till he obtains an acquittal, or a final and conclusive decision that the true meaning of the law is against him? Till then, he would be met on every side by another answer, 'You are not ready for an appeal to the public, or to the legislature for an alteration of the law; you do not know what the law is; you have not yet fully tried But now that question is the case.' settled, there is an ample decision as to the true force of the law; and the question now rises properly before the nation as to the justice of the law as it stands. It is easy to say, 'Mr. Shore is suffering for a declared disobedience to the law.' Granted; but can good and Christian men be satisfied with this as a reason for turning away with indifference if the law is unjust? No; the question now rises with intense interest, demanding the attention of every citizen of the empire, and especially of the faithful ministers of divine truth: ought a law, compulsory upon the conscience by the penal sanction of imprisonment for religious opinion and acting, may give us credit for es to remain on the statute-book? This is the point to which Mr. Shore's costs bring us. They are the costs of resistance to an unchristian and oppressive law. Every shilling spent is an appeal to God's word as the paramount rule; is an appeal to the Christianity of the country against an unscriptural and unwarrantable statute, which oppresses the conscience in matters of religious opinion, without allowing any avenue of escape. The costs incurred are the martyr's expression of a holy resolution not to submit to an unjust law. Mr. Shore's imprisonment is an appeal from the divine charter of religious liberty to the conscientious sympathy of every scriptural believer in the land.

"Ith. But it is said, 'After all, this

is only a question for Dissenters; and for those unsound members of the Establishment who wish to dissent.' To this there are two answers. First, If the law is at variance with the principles laid down in the Scriptures, as touching the conscience, no man is exempt from responsibility in unresistingly allowing a law to continue which may oppress the conscience of any man. The tacit assent to such a law is not free from guilt. However satisfied we ourselves may be to continue in the Church, dissent is virtue-is solemn duty-is an act of divine grace - when conscience, even misguided conscience, demands it; and every godly man is bound to use his influence to remove the oppressive prohibition, which the principle of the divine rule forbids. But, secondly, The statute which closes the door of egress from the Church, destroys the spontaneous voluntaryism of the ministry within it, and robs it therefore of one of its brightest attributes before men. If we are not free to leave the Established Church, we become inevitably bondslaves in it before our people. The ministry of all other Christian sects wears the aspect of a free choice, the advantageous aspect of a choice with sacrifice; but ours that of a legal and unavoidable compulsion. Men \

the outset, when we entered the C and resigned our freedom; b afterwards. It remains to us o make, with truth and with o the best of a bad bargain. Eve we utter in commendation of the s may be, for what any one can ! compulsive insincerity. We may f and sing, like the bird-catcher's d birds; but all our eloquence and all o simulation of freedom will be vain, w the system is understood. However, therefore, men may try to turn away from this question, as a Dissenters' question, they will find the sincerity of their own ministrations, and their acceptability with the multitude, absolutely bound up in it. Leave this oppressive law unrepealed; or let it be publicly known that you have not ventured to move against it, and to the extent that you thus lower your own moral standing, you shake the influence of the established ministry throughout the empire.

"5th. But it is said, 'The Dissenters came forward so eagerly to avail themselves of this juncture, that there was no opportunity for the Church to move is the matter.' This can hardly be a satisfactory answer to any fair mind. It is true that immediately the fact of Mr. Shore's imprisonment was made known, the independent spirit of the country was rous and the dissenting bodies flocked to the 'gathering sign' of religious liberty. And is it not fair to ask, if they had not, who would? Think you not that they would most cheerfully have conceded the fere front of the battle to Mr. Shore's own brethren? Let it be remembered that this last movement is the ultimate crisi of a lengthened struggle. The question has been for months before the country. The law has been repeatedly discussed and declared by the all but unanim opinion of the people, to be an unjust and oppressive law-a remnant of the tyranny of Rome—a law so objectionals that it has only been acted upon in the one solitary instance of secession; and it appears plainly enough by the bis

amphlet, even in this instance, autions ebullition of temper, in it struggle for victory with the somerset. Meetings have again a been held, and clergy have at them and expressed their freely with Mr. Shore, till the London took the adverse side, a shield of his respectable pareer the Bishop of Exeter, and I Messrs. Noel and Mortimer king in Mr. Shore's behalf.

From that time, Gentlemen, you have turned aside from the merits of this question; and if the Dissenters had not responded to the cry of the prisoner, he would have remained hopelessly in gaol. Many an independent layman might have gathered round him; but they would have wanted their leaders: they would have hesitated to have gone on heartily in a movement in which the parties most fully concerned felt no interest; and the prison door would have remained fast!"

#### NTRIBUTIONS TOWARDS "MATERIALS FOR THOUGHT."

ild way of sweet entreaties is ible; it prevails like the sunhich, without any noise, make ller cast off his cloak, which all ring of the wind could not do, but ade him gather it closer, and ster about him.—Dr. Leighton.

WALK CIRCUMSPECTLY."

Christians walk as warily in the man or woman neatly apparell do amongst a multitude that llied and bemired.—Ditto.

YAL PRIESTHOOD, A PECULIAR PEOPLE."

courtiers come down into the the common home-bred people think their habit strange; but not for that,—it is the fashion

What need, then, that the alld be so tender foreheaded as out of countenance because the ks on holiness as a singularity? only fashion in the highest res, of the King of kings himto.

HE FIRST GREAT CAUSE."

EVER visible cause there may be bet, that cause is itself an effect prior cause. We trace, or consess, as far as we can; but there

preceding one; and the ulti-

mate one must be the primary power, a deity;—the Deity.—Dr. J. Macculloch.

"MEDITATION."

MEDITATE much upon the promises; for though meditation can add nothing to them, yet it draws forth the sweetness, and discovers the beauties which are contained in them.—Lady Brooke.

MEDITATION is that exercise of mind whereby it recalls a known truth, as some kinds of creatures do their food, to be ruminated upon, until the nutritious parts are extracted, and fitted for the purposes of life.—Bishop Horne.

"THANK GOD FOR WITHHOLDING AS WELL AS GIVING, FOR THE HAND IS THE SAME IN BOTH,"

HE who is not contented cannot be grateful. If we are disquieted, that God has taken from us twenty acres, we are not thankful that he hath left us ten; if we covet a palace, we are not grateful for a cottage. It is an anomaly with which we may delude ourselves, but not God.—Caroline Fry.

"THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION."

THERE is a "needs be" for the afflictions of the Lord's people. The stones of the spiritual temple cannot be polished or fitted to their place, without the strokes of the hammer. The gold exceed be

purified without the furnace. The vine must be pruned for greater fruitfulness.

—Bridges.

" GOD ESPECIALLY REMEMBERS HIS TRIED ONES."

THE word of God, though addressed to all believers, often containeth passages peculiarly suited to the "chastened" afflicted saint. God is like a friend who sendeth a letter to a whole house and family, but who speaketh in his letter to some by name, that are dearest to him in the house.—S. Rutherford's Letters.

"WHAT IS LAWFUL OR UNLAWFUL FOR ME TO DO?"

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule:

whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes of the relish of spiritual things; in short whatever increases the strength and sethority of your body over your mind; that thing is sin to you, however innecent it may be in itself—Anon.

ALWAYS, in a case of doubt, choses the side which you feel least agreeable. Thus you are certain of choosing the right,—and at the same time gain a victory over your own corrupt inclinations. There can be no danger from indifferent actions thus treated; on the contrary, they give us additional moral atrength.—Anon.

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### THE EXECUTION OF JAMES BLOMFIELD RUSH.

"THAT MAN!" was the reply given by one of the witnesses against Rush, when she was asked who committed the murders in Stanfield Hall. Lying on her couch, wounded by the murderer, she lifted up her hand, pointed to the prisoner, and said, "THAT MAN!" Silence, still and solemn as death itself, pervaded the court when the answer was given, and every one seemed to feel as if he had heard some unearthly voice pronounce his guilt and his doom. "That man" was found guilty of the crime with which he had been charged, and he has now undergone the dreadful sentence, "to be hanged by the neck till he is dead!" You are come to see that sentence executed! and while you are looking on, his living and immortal spirit will depart from his struggling and dying body, and enter into that court where God himself is the Judge; where the secrets of all hearts are revealed; and where you yourself will soon appear, to receive the sentence which shall welcome you to heaven, or sink you down to hell!

"That man" will therefore live for ever—for ever! The death of his body will be no interruption to the life of his

spirit; and when his body has been deed millions of years, and millions more, his spirit will still live; it will have to live then as long as it has now, and as long as you have to live; for although your existence has only lately begun, it shall continue as long as the life of God!

"That man" commenced in youth a course of sin. When he began, his conscience trembled and hesitated; but as he went on yielding to one temptation after another, his conscience became seared; it "excused" rather than "accused" him; and it suffered him to become a fornicator, a liar, and a murderer. What he was once, before this course was travelled, you may be now; or you may be guilty of some of his crimes already. Of what sins are you guilty? Remember then, that human nature is capable of becoming, even in your case, what it actually became in him. Sin is a seed which is ever growing; the sinner is a traveller making progress in the downward road; and the depravity with which we are all affected, blinds the mind, deceives the conscience, hardens the heart, and damns the soul of every man who yields to its temptations, zid neglects the great salvation which ; was found out by man, his most secret he God of mercy has provided: "Let 10 man say when he is tempted, I am supped of God; for God cannot be tempted with evil, neither tempteth he man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." But "the blood of Jesus Christ cleanseth rom all sin." "He that confesseth and forsaketh his sin, shall find mercy." "Whosoever believeth in him shall not perish, but shall have everlasting life." "But he that believeth not, is condemned stready, because he hath not believed in the name of the only begotten Son of God."

"That man" was at last found out. The very means which he had employed BUT NOW THEY ARE HID FROM THINE means of his detection. But before he

sins were fully known to his own conscience, and to God. So are yours. No impenitent sinner can ultimately escape: "Be sure thy sin will find thee out." There are some sins which go beforehand to the judgment-scat, and wait there till the sinner himself arrives, when they bear swift witness against him, and secure his condemnation. How awful will then be the public execution of an immortal soul! How deep and terrible will be its sepulchre of despair! How keen will be the torment of the undying worm, and the unquenchable fire! And how will the last lamentation of Christ, the chief mourner at his funeral, echo in his conscience for ever-"OH! THAT THOU HADST KNOWN, IN THAT THY DAY, THE THINGS WHICH MADE FOR THY PEACE; EYES!"

# Poetrp.

BE KIND TO EACH OTHER.

BE kind to each other! The night's coming on: When friend and when brother Perchance may be gone! Then 'midst our dejection How sweet to have earn'd The blest recollection Of kindness—return'd!

When day has departed, And memory keeps er watch, broken-hearted, Where all she loved sleeps! Let falsehood assail not, Nor envy disprove Let trifles prevail not Against those ye love!

Nor change with to-morrow, Should fortune take wing : But the deeper the sorrow, The closer still cling! Oh! be kind to each other! The night's coming on, When friend and when brother Perchance may be gone!

### Review of Books.

Morell, A.M. 1 vol. 8vo. By J. 1).

Longman and Co.

(Continued from page 251.)

WE said, in our former notice of this TOL XXVII.

nothing less than a reply to the question— What is the rule of faith? By what stand-ard must our conceptions of Christian truth be tested, that their imperfections may be remedied, and that we may have a right to regard them as sure and certain, and in Morell is necessarily led by the theory which he maintains on the subject of inspialame, that we should probably offer some harmony with the mind of God? As Mr. Morell is necessarily led by the theory which he maintains on the subject of inspirity is a fundamental one. It involves a ration, to regard the Bible as unfit for being a basis of certitude to us, he here does his best to supply us with another, and we have now to consider with what success. We hope our readers bear in mind what we stated last month, regarding the distinction between the logical consciousness and the intuitional consciousness. If they have not succeeded in mastering this most abstruse idea, we fear we shall hardly succeed in interesting them; nor, if Mr. Morell's theories be true, will they be able to understand either in what sense the Scriptures are inspired, or by what means religious certitude may be obtained. It may aid those of them, however, who have not yet penetrated so far into the regions of metaphysical abstraction, to bear in mind, that by intuitions (a word Mr. M. often employs), he means what we usually term conceptions, and often, indeed, uses the one word for the other.

The following observations regarding certitude generally, though to some they may be dry, are yet necessary to introduce the subject. In page 299, Mr. Morell states, that "certitude, as arising from the states, that "certitude, as arising from the legitimate action of the faculties, may be of three kinds: it may be purely logical or purely intuitional, or a mixed result of both." We have logical certitude when the logical faculty employs itself rightly on any given data. Intuitional constraints any given data. Intuitional certitude is the agreement of our intuitions with truth. While mixed certitude " is that in which the testimony of intuition is blended with a logical inference or definition." "The intuitional faculty in man," he continues, "is not absolutely perfect, and often our perception of truth is affected by disturbing causes within ourselves." "There are some causes within ourselves. "There are some cases, indeed, in which the intuitions we enjoy are very explicit," and may be possessed by men universally. "Such are sessed by men universally. "Such are the intuitions of time, space, number, &c., on which the mathematical and mechanical sciences are grounded." But it is otherwise with our intuitions of moral and spi-ritual truth. There may be a "colouring" ritual truth. There may be a "colouring" in them, or in the expression given to them, "derived from the idiosyncrasies of the individual," and "hence the necessity arises for our having certain criteria by which" our intuitions may be tested. "The three great criteria which have been offtimes recognized by philosophical thinkers are—distinctness, uniformity, and universality." distinctness, uniformity, and universality."
When an intuition will bear the application of these tests, then, observes Mr. M., we may "regard it as possessing the marks of **cert**itude --so far, indeed, as human certitude can at all exist."

He then proceeds to show the bearing of these remarks on the case of religious truth.

After adverting to the "different shades or phases of the religious life," evolved by "different communities," and the "different sys-

tems of Christian theology" themes as the he puts the question, How may we obtain a certitude on which the most morally earns and critically reflective minds will repet with satisfaction and peace?" We will not follow him in his discussion of theory of religious certitude "which asset that Christianity is simply a question facts;" nor in his observations on the the following, the first of which bases certification. It is not till he proceeds to establish the claims of the word of God, will to reject them for what we shall take the liberty of designating the Christian consciousness of the age, that we come into more direct conflict with him. Is we are anxious to do him the fullest fice, our readers will hear him explain the own views:

tice, our readers will hear him explain as own views:

"The Bible," he says, page 329, "as we now have it, consists of a collection of writings, composed at different periods, by men of exceedingly different mind as character; containing history, politics, precept, devotion, doctrine, and prophesy," This book being put into our hands, the main question for us to consider is this:—What is necessary to the due comprehension of the Bible, so that it may be, in any seed, an authoritative intellectual appeal?" A human understanding is necessary at one to grasp and interpret the written word.

"The term understanding, however, the popularly used, is extremely indefinite. Admitting that reason or understanding is necessary to interpret the word, we have to inquire, how much reason, or how much understanding, is necessary to give us a right to view the Bible as a fixed basis of certitude? A thoroughly ignorant man, teening with prejudice, cannot surely be said to derive any great degree of theological certainty from his perusal of the Scriptures." He then goes on to suppose the case of a "truth-secker," not beset with these prejudices—"honest and intelligent"—his "heart and mind alike cultivated," and represents the various difficulties he must encounter in interpreting the Scriptures;—difficulties arising from "his own habits and tendencies of mind," "national feelings," "educational bias," and from the necessity of his appealing to "professed critics and theologians" to "settle the text and canon of Scripture with perfect accuracy;" to "determine in what seense the Scriptures are inspired," and "what are the true principles of Biblical interpretation," &c., &c., while "even when this is accomplished, still but small progress is yet made in coming to fixed results; for the truth... has to be brought into a systematic whole; and to do this some logical organum is absolutely necessary, whether the Aristotelian, whether the Baconius, or

er some yet different method of phisical analysis."

Il this be not sufficient to convince sders of the folly of seeking religious de from the Scriptures, and to deter from ever again attempting it; "let y be considered (Mr. M. says) that re proceed on the hypothesis, that the of obtaining certitude is by interprethe letter (of the Bible) by the aid of dividual reason, it is impossible to the conclusion that the test of truth the reason itself." This theory, are, "insensibly merges into the very ution principle of rationalism." What it may be asked, is the use of the Mr. M. replies, "surely it is assignevery highest place at once to its and its power, to ascribe to it a permoral influence over the human to estimate it as the great means of ning the soul of man to the spiritual which lies around us on every side; whow it can educate our minds to ear intuition of the Divine realities presented; and, finally, to recognize a perpetual canon with which our ting religious life can ever be com-

iting religious life can ever be comln fine, profess what we may as
er of theory, yet we never do \* obtain
l and confiding certitude in regard to
digious truth until it has entered the
as a spiritual principle; until it has
d its proper validity by producing a
r influence upon others; and until
a apply to it the very name criteria by
we acknowledge the certitude of any
we hatever within the whole range of
a knowledge."
", in commenting on these extracts,
g to call the attention of our readers

outset to the closing paragraph, in Mr. Morell strongly affirms what naot help thinking even he himself on reconsideration, admit to be utterly. We grant the statement contained first part of the paragraph at once. never do obtain a fixed and confiding ide in regard to any religious truth, thas entered the heart as a spiritual ple;" but this, we contend, is all that ressary to certitude. Thousands of llow-beings have lived and died posgon a mind enlightened, and a heart ed by the word and spirit of God. moved from Christian society, they through means of a Bible, or a iam book, acquired some knowledge gious truth, have felt its power, and ander its influence. There have been instances in which individuals, who sever met with other Christians at all, yet, through the simple teaching of stalles here, and throughout the extracts, Mr.\*s.

God's word and Spirit, possessed a faith so strong, a certitude so unwavering, that it has cheered them in the dungeon and sus-Yet, Mr. Morell tained them at the stake. affirms, that "we never do obtain a fixed and confiding certitude regarding any religious truth,.. until it has verified its proper validity by producing a similar influence upon others, and until we can apply to it the very same criteria," &c. What opportunities had Paul of applying these tests to his conceptions of religious truth, when "he his conceptions of religious truth, when "ne preached Christ in the synagogues (of Damascus), that he is the Son of God?" Or (if it be said there was miracle in this case), the Ethiopian, when "he went on his way rejoicing?" Or Luther, when he began to arouse a slumbering nation by preaching the doctrine of justification by faith? In spite of the confident assertion be'ore us, that we never do obtain certitude otherwise, we venture to affirm that but few Christians have felt the application of such tests, especially the criterion of universatty, even in the "certain sense" Mr. Morell afterwards speaks of, to be necessary to certainty at all. Indeed, his own certitude on this point, though he here so strongly asserts it, seems to have been so wavering, that in the following passage, from page 303, he expressly contradicts it: A given intuition may be so distinct and unvarying to an individual mind, that it carries with it its own evidence of veracity; but this will not answer as a ground of certitude to all mankind.... In this case, the individual thus favoured must enjoy his own evidence; but the rest of mankind must wait the purification and development of their own power of spiritual perception, ere the intuition can be so expressed as to bear the criteria of universul certitude. We are thus informed in one passage that universality is necessary as a criterion of certitude, and in another passage that it is not necessary at all. Such loose and contradictory statements, we certainly did not expect to find in a work on "The Philosophy of Religion."

In proceeding with our comments, we must remind our readers, that in all cases of mixed certitude—i. e., logical and intuitional combined; when the logical faculty acts rightly, and yet error is manifested in the result—the source of it must be sought in the intuitions or conceptions with which we started in our reasoning. The logical faculty is so much the same in all men, that if theologians but possessed clear concept ons of the primary truths of Christianity, the theology they would deduce from those truths would be perfectly harmonious. The endless variations of our theology arise from the different data which theologians assume. Were these data invariably the same, the logical faculty might

be employed ad infinitum on them, and yet, in the results, there would be neither clashing nor contradiction. It is so in mathe-Mathematicians having matical science. the same data to reason from, never come into collision. Whatever direction the logical faculty may take in its excursions, the conclusions of one are many nious with those of every other. Now in theology, the difficulty is with our primary conceptions of Christian truth. Were they but as clear, and uniform, and fully recogbut as clear, and uniform, and unity accep-nized as those of mathematical science, there would be as constant a harmony among theological reasoners as there is among mathematical reasoners. We may therefore regard our future controversy with Mr. Morell as confined entirely to the field of the intuitional consciousness, and leave the logical faculty quite out of view. It would do its work as well in theology as it does in mathematics, could we but present it with material as well shaped out and as accurately defined.

Where, then, is this material to be ob-ned? How may we acquire clear and tained? accurate conceptions of those Divine realities which form the groundwork of our theology? And how may their validity be ascertained? In answer to these inquine ascertained? In answer to inche inqui-ries, our readers, we doubt not, would at once refer us to the Bible. "It is in his own word," they would say, "that God teaches us his truth; and if you would teaches us his truth; and if you would have certitude as to your conceptions of that truth being accurate, you must com-pare them with that word. Now, strange Now, strange which Mr. Morell himself gives us. He tells us above, that "the word of God can educate our minds to the clear intuition of educate our minus to the crear mainton of the Divine realities there presented;" and again, in page 346, that "rightly did the Christians of the second century consuler that the utterances" of "the first disciples," contained in "the writings they left behind them," "possessed, and ever must possess, to the church a canonical authority." And what need we more than this? If Mr. what need we more than this? If Mr. Morell grants that "the word of God can educate our minds to the clear intuition of Divine realities," and that "the utterances" of apostles "ever must possess to the church a canonical authority," he yields the whole question, and might have saved himself the labour of writing this chapter on certitude. But, as we shall see by-and-by, though he But, as we shall see by-and-by, though he has asserted this, he does not grant it. What can we think, then, of his consistency, or rather, perhaps, of the "distinctness and uniformity" of his own intuitions, when writing the chapter before us? We much doubt that they could themselves abide the test of these two criteria of certitude, and we are sure they could not bear that of universality.

enumerates as being in the way of the Bible being to us a basis of religious certified. we should like him to tell us if they are not equally in the way of its "education our minds to the clear intuition of Divi " and being to us "a perpetual In order to this, must we not first repair to "professed critics and theolo-gians," that they may "settle the text and canon with perfect accuracy," "determine in what sense the Scriptures are inspired," and what "are the true principles of Biblical interpretation," &c., &c. Then would Then would not "some logical organum be absolutely necessary, whether the Aristotelian," &c.? And should we not be in danger here also of "bringing our own habits and tendencies of mind," &c., to the work of interpretation? We put it to Mr. Morell, if these difficulties may not be brought with as great fairness against the views maintained by himself, as against those which he is combating? The sword which he here employs has two edges, and if with the one edge he wounds his opponents, with the other he inflicts quite as desperate a wound upon himself. But we must basten on to consider the

As to the difficulties which Mr. Morell

basis of certitude which he proposes to us in exchange for the word of God, and the grounds on which he urges its adoption. And here he narrows for us very considerably the ground of controversy, by remindone of logic, but one of intuition. "The real principles of religious certitude," he says, page 342, "can be deduced without much difficulty from the very nature of intuition. Intuition implies a direct gasing power of doing so perfect, no farther certitude would be required.... The power of spiritual vision, however, in man is dim and inconstant." Page 344. "We sre thus brought to the same great criteria; for we require in Christian conceptions, as in all others, that they should possess clearness, uniformity, and, in a certain sense, universality, to substantiate their full claim to be regarded as sure and certain.".... All we can justly demand, under the idea of universality, is, that the conception we would verify be clearly shown to be one towards which humanity in its development neces-surity tends, and which is universally testified to by minds sufficiently elevated in their whole moral being to realize it.'

Our readers will be able to make out clearly enough, from these extracts, the views maintained by Mr. Morell, to which we may say, at once, that we have many and insuperable objections. His hypothe-sis, briefly stated, is this: Our minds pos-sess the power of gazing directly upon truth, even upon those spiritual truths which it is the special mission of the Bible to unfold to man. Were this power of intuition perfect, we should be strangers to doubt and uncertainty. Dimmed and enfeeded as it is, however, by influences of variance kinds, our conceptions of truth may be imperfect and inadequate. They may want clearness and uniformity, and fail to "excite amy strong sympathy in other minds." We have no right, therefore, in this case to regard them as sure and certain. What, then, are we to do? Why, observes Mr. Morell, page 348, "we mean to affirm that the best mode of correcting the indistinctness or distortions of our own religious conceptions is, to compare them with the religious experience of the greatest number of carnest minds to which we can find access; that we may thus find in what we most deviate from the general law of man's religious development."

It will be seen that one of the main pilling of Mr. Morell's hypothesis is the fact hich it is the special mission of the Bible

It will be seen that one of the main pil-rs of Mr. Morell's hypothesis is the fact hat our intuitions grow, that our concep-ious of spiritual truth may become increas-ugly clear and bright. Now, as to indivi-nals, this is undeniable. There is hardly angly clear and bright. Now, as to individuals, this is undeniable. There is hardly one of us, but must be conscious, on looking back, that his ideas of Divine truth, his conceptions of God, of Christ, of his relations to them, of his duties, &c., have become in every way more perfect than they were once. But while we admit this most freely as to individuals, it is only in a very qualified sense we could admit it as to the church regarded as a living whole. Mr. Morell's hypothesis assumes that conceptions grow not only in individual minds, but also in the Christian mind at large; that he church, in short, ever since she first marted into life in apostolic times, has been advancing in the power of spiritual rulh, consequently, have continued to righten onward to the present day. In age 345, we find him speaking of "conceptions which have sprung up in the world, and which develope themselves in the steady course through the march of he ages, and by their depth, intensity, and alarent aplendour, cast their shadows after them, and point out the religious course of the future." A little further on the means of "certain great principles of the streaty of "certain great principles of inherent splendour, cast their shadows before them, and point out the religious recurse of the future." A little further on he speaks of "certain great principles of truth, which appear to be the foci of religious light, and which have unfolded themselves to a brighter realization from age to age." And once more, (for this must be one final quotation,) page 351, he says, "Coavinced that truth to man is progressive, we gaze with intense interest on the coarse it has already run, and delight to trace its bright and glorious pathway down to its present stage of development. But, why do we do thus? Not because the realized truth of any past age will satisfy the

present." Now, without any disrespect to Mr. Morell, we must say, that in this "rhythmic development of ideas," as he terms it, we think there is quite as much of fiction as there is of reality. We grant, indeed, that the Christian charch has advanced in knowledge, and that it has much progress yet to make. But how is this? Why, just because Divine truth was corrupted, ere yet it had flowed far from its Fountain-head, in the minds of men inspired by the Spirit of the living God. They delivered that truth to the church pure and undefiled: but the minds that embraced it mingled it with error of almost every kind, till Divine truth became so corrupted by human intermixture, that withrupted by human intermixture, that with-out some purifying process, it must have been utterly unfitted for its great mission of been utterly unfitted for its great mission of enlightening and saving the world. It is one proof of the Divinity of the truth contained in the Bible, that it has again and again arisen, as it were, and shaken itself free from the error which ages have heaped on it, and stood forth before the world almost in its original simple and commanding majesty. We use qualified language, because we do not suppose that even yet the truth has attained to its primitive purity, or that the theology of the present day is free or that the theology of the present day is fre from error. We doubt not but that it ha or that the theology of the present day is free from error. We doubt not but that it has farther purifying still to undergo. With regard to the outward institutions of the Christian church, this is too evident to admit of denial. We believe, moreover, that there is yet light to come forth from the Bible, and that as ages roll on, and it is studied more earnestly and prayerfully, that light will stream forth from it purer and bricker to illumine and to bless manthat light will stream forth from it purer and brighter to illumine and to bless mankind. If Mr. Morell, or any other, can help us to a better understanding of the Bible, or point us to light beaming from it, which we have hitherto failed to perceive, we shall be most grateful for the benefit. Wherein, then, do we differ from him? In this—that while we suppose the Christian church to have wandered from the Bible, and to be now struggling to get back to it again. church to have wandered from the Bible, and to be now struggling to get back to it again, he supposes the church to have got beyond the Bible, and to be now penetrating further into the regions of religious truth than did even the apostles themselves. This is clearly his view when he speaks of Christian conceptions as "developing themselves in one steady course through the march of the ages;" as "unfolding themselves;" of truth being "progressive;" and of the "realized truth of any past age being unable to satisfy being "progressive;" and of the "realized truth of any past age being unable to satisfy the present." Now, we deny all this as to religious truth, and regard it as poetic perhaps, but untrue. We do not believe that there is a greater amount of spiritual sanctifying truth in the world now, than there was when the canon of inspiration closed.

He tells us, that Christian conceptions "de-

velope themselves." \* Now, what is development? We see it in the bud, which gradually unfolds itself, till it spreads into the flower and yields the fruit. Does Mr. Morell, then, mean to affirm that the conceptions of reli-gious truth imparted to the church by apostolic men have developed themselves after this fashion? They have, indeed, exerted their power on the minds of individual men, awakening in them, through the Spirit, that Christian life which developes itself in the blossoms of piety and the fruits of righteousness. But have the concepor righteousness. The his one steady course through the march of the ages?"
Did inspired men give us but the bud?
Have other ages seen the leaves and the
flower? Will be exhibit to us the different stages of development through which some of those conceptions have passed? Will he show us how the conceptions of Christian Willbe doctrine and duty which existed in the mind Paul "have unfolded themselves to a ighter realization?" A single concrete brighter realization?" example of this development will be far example of this development will be rar more to the purpose than any dogmatic statements about it, however numerous. He says he is "convinced that truth (religious truth) to man is progressive." Will he tell us how far it has progressed beyond the Bible? He speaks of the "realized that have been accomplished to the same hard so whether the same hard so when the same hard so whether the same ha the present." Will he inform us how much more realized Christian truth there is in the world now than was imparted to it by men, in whom, he himself assures us, page 200, "the power of spiritual intuition was perfected?" We should like to know also, how, if "the power of spiritual intuition was perfected" in the apostles, ree, in whom was perfected" in the apostles, ice, in whom he says it is imperfect, can possibly get beyond them? As to scientific truth, the progress that has been made is palpable. If Mr. Morell can prove as satisfactorily the progress of religious truth in the sense in which he affirms it, he will have done something towards the establishment of his hypothesis. We have already granted that there is

We have already granted that there is development as it regards the conceptions of individual minds. We may observe, farther, that in each case there will be a difference in the character of this development, arising from the differing characters and circumstances of individuals. This difference may be seen even among apostles

"Mr M.'s language here reminds us of Newman's theory of development by which he do fented his apostasy to Rome. Usuale to find the Romleh form of Christianity in the New Testa ment, he main sined that Christianity had the power of deteloping itself, only he thought it had developed itself tully by the fourth century. Mr. M. is more consistent Development with him does not stop at the fourth, nor even at the nineteenth century, but goes on while the church and the world continue.

themselves. The development of Chritian truth in the mind of Paul, for examp was very different from what it was in the mind of John, and different sgain from what it was in both of them in the ca Yet no one of these would have James. hesitated to subscribe to the statements 4 that truth made by either of the others. So now religious truth will develope itself differently in different minds. Were their primary conceptions of it identical, they would yet differ in the expression and exhibition of it, thus giving rise to endless variety; though in this case there would be harmony along with the variety. As the case stands, there will be variations in the exhib tions of Christian truth made even by regenerated and sanctified men, onward to the end of time. These variations will be modified by circumstances — by the advance of knowledge — by the peculiar character and demands of the age—by the general progress of society. Christian trails will thus continue to adapt itself to man in all the constantly-changing positions which he assumes; developing itself differently from the human mind, to meet its ever-shifting circumstances; but that our primary intuitions of that truth are "progressive" in the sense in which Mr. Morell affirms it, and that the church of the present day is, therefore, possessed of brighter and fuller conceptions of it than those possessed in whom " the power of spiritual intaition was perfected," we utterly deny, and challenge him to the proof.

Were Mr. Morell's hypothesis to be carried out, and no conceptions of Christisa truth to be admitted as valid but such as will bear the application of the criteria of certitude which he proposes, we fear there would then be but little left to us which we could regard as certain at all. It is well known that at the present day there is a strong disposition on the part of many to modify considerably the views which have hitherto been held, on some of the most important doctrines of Christianity. The doctrine of atonement, it seems, as now held, is too Braminical. Our ideas regarding the work of the Spirit are not philosophical. We maintain, in too high a sense, the divinity of the Saviour. A compromise is wished for between ortholoxy and Unitarianism—a halfway house, in which these hitherto antagonist parties may meet as brethren. This book looks like an attempt to bridge over the great gulf, which until now has separated them. Let the orthodox party admit Mr. Morell's theories regarding inspiration and certitude. Let them consequently not be so decided in their tone on theological subjects, and let their conceptions regarding them be more vagas and shadowy than heretofore. Let them meet with other "earnest minds" to com-

pare their religious intuitions with theirs, and try to come to an agreement; and, by and-by, they may become one with Unitarians and Universalists, and a broad platform of certitude be raised, on which "all upright and clear-sighted thinkers" may meest together. "The offence of the cross" being thus taken away, the din of controversy will cease, the church become incorporated with the world, and the millenial age begin.

marks are they to be recognised? The greatest number to which one can find access; in this case, in this case, is not nearly so large as that to which one can find access; in this case, in the criterion of universality is sufficiently applied? Then, are persons differing in judgment on what are regarded as important points of religious belief, to be included in the number of those with whom we compare ourselves? In this case, who is

Let our readers try Mr. Morell's method of obtaining certitude, and see to what it will lead them. "We require in Christian conceptions," he says, "as in all others, that they possess clearness, uniformity, and in a certain sense, universality, to substantiate their full claim to be regarded as sure and certain." Let them admit nothing, then, to be "sure and certain" that will not bear the application of these tests, and they will find themselves deprived of the larger part of their hitherto most cherished convictions. It is evident that if we are to shape our conceptions of Christian truth to those of other minds, even though they be Christian minds, then will end in their being shaped away into nothing. We should have to part with somewhat of their fair proportions to meet the demands of one mind after snother, till this paring process resulted in their vanishing away altogether. Instead of growth we should have contraction, and the law of development would be changed into a method of depriving them of all their

But Mr. Morell's hypothesis is utterly impracticable. How, we ask, could simpleminded Christians, destitute of learning, and knowing little beyond the Bible itself, make use of it? There can be but one answer to this question. They could not employ it; and if the application of it be necessary to certitude, then they must live and die in uncertainty. We are sure, however, that such will be satisfied, as they have been hitherto, with a certitude derived from the prayerful study of the letter of the Bible, and with a "faith that stands, not in the wisdom of men, but in the power of God."

But imagine the perplexity in which even

substance and value, and reducing them to the mere shadows or ghosts of what they

But imagine the perplexity in which even intelligent minds must be involved in seeking certitude after the method here proposed. Their conceptions of Christian truth, let it be supposed, are not so distinct and uniform as to entitle them to be regarded as sure and certain. In such a case, our author says, "the best way to correct the indistinctness or distortions of our own religious conceptions is, to compare them with the religious experience of the greatest number of earnest minds to which we can find access." But, how are we to estent these earnest minds? By what

marks are they to be recognised? The greatest number to which one can find access, is not nearly so large as that to which another can find access; in this case, is he entitled to be satisfied; to imagine that the criterion of universality is sufficiently applied? Then, are persons differing in judgment on what are regarded as important points of religious belief, to be included in the number of those with whom we compare ourselves? In this case, who is to decide as to which is right and which is wrong? and how is this process of comparison to be carried on? In short, he who seeks for certitude by this method will get involved in difficulty and perplexity at every step; and should he not find himself plunged into greater uncertainty than ever, he would discover, on coming to a conclusion, that he had been employing the "individual reason" at every stage of the process, and had thus been guilty of "rationalism."

We think, however, we have now gone far enough. How refreshing is it to turn away from all this, to "the law of the Lord, which is perfect, converting the soul; and to his testimony, which is sure, making wise the simple!" We feel assured that our readers are as little enamoured of Mr. Morell's hypotheses as we are ourselves; that they are convinced, moreover, they will be safer and better in the old path,—in appealing for the validity of their conceptions of Christian truth, "to the law and to the testimony,"—to those "Scriptures, which can make us wise unto salvation,"—and that "word of the Lord which endureth for ever!"

We should have liked to have had a few words with Mr. Morell about the philosophy on which this hypothesis is built, but we have not space for this. It is a question with us, whether that philosophy, so newly fledged, would itself bear the application of those tests which he proposes to apply to our conceptions of Christian truth. We greatly suspect, moreover, that this power of spiritual vision, by which we can gaze directly upon truth, and through which he is so sanguine of such stupendous results being achieved, will add but little, after all, to our knowledge of Divine and everlasting realities. The men of past generations possessed this power as well as ourselves, and we are very doubtful of its carrying us any farther into the "higher regions of spiritual idea" than it carried them. He tells us, p. 343, that "there may be whole regions of spiritual truth, which range beyond our present ken," but which he seems to hope we may be able by-and-by to explore. For our own part we are very sceptical, we do not say as to the existence of such regions, but as to the

state, to explore them; and from any one who professed to have performed the feat, we should be tempted to require proof, if not so material, yet as convincing, as that brought by the spies from Canaan to the Israelites, to confirm to them the truth of their report of the land that it was "good," and that it "flowed with milk and honey." We are afraid, however, that metaphysical science is destined to continue as barren of real good to the human race in coming ages as it has been in those that are gone; and that its chief use henceforth, as heretofore, will be to discipline and invigorate the mind, and to supply weapons, wherewith to defend the sanctuary of God from the assaults which, from these shadowy

regions, are so often made upon it.

We are here reminded of a passage in a review of Mr. Morell's former work, by the late revered Dr. Chalmers, whose eagle eye was able to detect even there the mischief that lay lurking under his philosophy. In that review Dr. C. quotes a few sentences from Kant, in which that great father of the modern spiritual philosophy cautions his followers against depending too much on the "pure reason" or intuitional consciousness. "The reason," says Kant, "because of its reach and capacity, and misled by the evidences which it finds of its own power, can see no limits to its passion for knowledge. The buoyant dove, when with free wing it traverses the air, of which it feels the resistance, might imagine that it would fly still better in the vacuum beyond; and thus Plato looks slightingly on the sensible world, because it imposes on his reason such narrow limitations; and so he ventures himself on the wings of his ideas into the empty space of the pure understanding. He has no remarked, that in spite of his efforts, he makes no progress, for he has no point of support to uphold him in his attempt. Such is the common fatality of reason, when it enters on the walk of speculation." Dr. C., then, after referring to the high expectations which Mr. Morell cherishes with reference to his philosophy, and the great discoveries he hopes will be effected by it, goes on thus: "However, we again say, Let him try; and would further bid our aspiring young philosopher, 'Remember Kant's dove,'—a saying us brief, and which it were well should it become as memorable, as 'Remember Lot's wife.' We should like that our sanguine and adventurous author had it interwoven on the phylactery of his garment, even as it ought to be on every German toga, and inscribed on the walks of every German university. It might restrain many an Ixionic flight, whereof it is certain that the memorials have been far less durable than a pillar of salt. But it is too obvious of Mr. Morell

that he has caught the infection, and that he would fain take wing above the arra firma of experience, nay, beyond the limits of its encompassing atmosphere. We do hope that he will not venture too far. There is much of what is good in him; nor are we without hope that, like the bird of Nosh, we shall soon have to welcome him back again to the ark of safety,—to the commensense philosophy and puerile theology of Scotland." Would that he had listened to the voice of one who saw his danger, and thus endeavoured, by one of the latest efforts of his pen, to warn him of the rock against which he is now so greatly damaging himself!

In conclusion we may say, that while we have thus spoken our mind freely regarding the hypotheses proposed by Mr. Morell, it has not been from any feeling of discrepect towards himself. We have no feeling of the kind. We greatly admire his talents. He is capable of wielding a mighty and extensive influence for good, and most heartily should we rejoice to find him employing his powerful pen in the promotion of the cause of scriptural truth and Christian benevolence. He will never, in this case, find us unwilling to award him our tribute of commendation.

The Junilee Memorial of the Scottish Congregational Churches, Small 8vo. Pp. 320.

#### A. Fullarton and Co.

The sight and the perusal of this volume have recalled some of the most tender and touching associations of our early youth. It was our happiness to be familiar with the interesting events connected with the dawn of Scottish Independency. The movements of the Rev. John Glass and Mr. David Dale were before our time; but we were well acquainted with them, and could estimate their important bearing upon the events which followed. No uninspired man. perhaps, ever gave utterance to clearer views of the kingdom of Christ than did Mr. Glass, in his testimony to Jesus, "The King of Martyrs." And, as it respects David Dale, he was "an Israelite indeed, in whom was no guile;" full of zeal for the glory of God, and anxious to carry out practically the spirituality and the brotherly fellowship of the Christian church. But the efforts of both these distinguished men failed, from a variety of causes, in giving scope and energy to Congregationalism in Scotland. They dropped into a certain exclusiveness in their plans which unfitted them for producing any great or general impression upon the Scottish mind. Both leaders, together with the men who acted with them, became too much absorbed in

minute ecclesiastical adjustments to admit of any great general missionary effort for the indoctrination of Scotland with Congregational principles. They were, indeed, too much occupied about the minutiae of church architecture, to do much for the revival of religion in Scotland, at a time when vital godliness had sunk to the lowest ebb.

We claim, on behalf of the next stage of Congregationalism in Scotland, in 1798, the origination not only of a more effective movement on behalf of the freedom and independency of Christian churches; but, what is not less important, of a better compacted system of Evangelical Itineracy, which told with powerful effect upon the religious formalism and bigotry of the North. We can well remember the convalsive sensation created by the three glorious combinations,—the establishment of Sabbath-evening schools,—the formation of the great Catholic scheme of the London Missionary Society,—and the Pentecostal mission of Mr. Haldane's preachers. Happy was it for Scotland that she was roused from her wide-spread lethargy by means such as these! The historian of future times will be compelled to trace to these combined agencies, under God, the altered and revived state of religion which has taken place in Scotland during the last fifty years. Prior to 1798, the Establishment had besome very generally cold and formal,—in not a few instances absolutely heterodox,—while other bodies of Christian professors either sympathized with the general torpor, or indulged an exclusiveness of pretension which admitted of no great movement for the evangelization of the country. It will remain a fact, that Scottish Congregationalism did much to bring on that new state of things in Scotland, which has so favourably changed the aspect of its religious affairs during the present century.

during the present century.

We have been greatly refreshed by the sight of this Jubilee Memorial. It is a highly creditable volume to the denomination, which will be read with delight and thankfulness by many who have never been identified with Congregational Dissent. It consists—1. Of an Introduction by the Rev. J. R. Campbell, M.A., of Edinburgh, in which he explains the design of the Jubilee service; traces the relations of Congregationalism to the Reformation; shows its bearings on the religious liberties of England; marks its early traces in Scotland; describes the rise of Scottish Congregational churches; sets forth its principles; and adverts to the points both of streng thand weakness which pertain to it. This Essay is clear and masterly in its details. 2. We have a sermon by Dr. Wardlaw, in his own best style, upon "The First Love left." 3. An Historical Survey of Congregationalism in

Scotland, from 1798 to 1812, by Robert Kenniburgh, Esq. This document is full of thrilling incident. 4. A Discourse, by the Rev. A. W. Knowles, entitled, "A Review and Contrast, suggested by the Jubilee of Scottish Congregationalists." This is a fine hearty appeal to the best feelings of the denomination and the public. 5. A Sermon by Dr. Alexander, of Edinburgh, full of unction and eloquence, "On the Work of the Churches, and their means of performing it." 6. An Essay, by the Rev. W. Swan, "On the Position and Prospects of Congregationalism in Scotland." This is a highly judicious sketch, pregnant with fine thoughts. 7. A beautiful and instructive article by Ir. Wardlaw, "On Purity of Church Fellowship, as historically distinctive of Congregational Independency." And, 8. An Address, by the Rev. Alexander Thomson, A.M., on "A Ministry adapted to the Age."

We earnestly commend this Jubilee Memorial of Scottish Congregationalism to the

We earnestly commend this Jubilee Memorial of Scottish Congregationalism to the friendly notice of the churches south of the Tweed. It will point them to noble struggles for the revival of religion, and the maintenance of great and precious truths; and it will show them how vast an influence for good a few dauntless spirits may exert, when animated by a simple fauth, and a burning zeal for the glory of God. Those who saw the rise of Scottish Congregationalism, and watched with a friendly eye its early conflicts and triumphs, will not allow himself to doubt that the hand of God was in it.

A Memoir of the Life and Character of Thomas Wilson, Esq., Treasurer of Highbury College. By his Son. Containing also copious Notices of Mr. Wilson by the Rev. Dr. Philip, of Cape Town, and the Rev. J. A. James, of Birmingham.

John Suow, Paternoster-row.

When this biography was first published, we felt that only a deserved tribute had been paid to one of our most honoured benefactors. Perhaps the delay which occurred in its appearance blunted somewhat the edge of expectation, and abated the demand for the work. Many ministers and congregations, however, throughout England, still cherished a remembrance of their deep obligations to the man, by whose liberality and energy their sanctuaries had been reared, and their academic institutions had been fostered. It is our increasing conviction that twenty men, possessed of the devoted and generous character of Mr. Wilson, and an adaptation to the age we live in, would suffice to effect a moral revolution in our populous districts, and among our operative classes. Let them live, as Mr. Wilson lived, for the extension of the Redeemer's king-

dom; and be as ready to seize the opportunity, and encourage the fellow-labourer; and our multitudes will soon be found accessible to truth, and ready to assemble under a preached Gospel. We have an earnest desire that the affluent and disengaged of our denominational brethren would consider the example, and be provoked to the good works of Mr. ThomasWilson. Let them thoughtfully peruse this volume. We are glad to perceive that the enterprising publisher has brought out a second thousand, at a cheaper rate. It will be now available for libraries, and appropriate as presents to young Christians; and may be placed at the disposal of ministers, who might lend it where likely to be useful. It must be manifest that the only object desired in selling at so cheap a price, is circulation, and not profit. We commend the work to the consideration of ministers and the managers of school libraries, that they may thus lend their influence to diffuse our principles and stimulate men of the present times to live for their age and country.

#### WORKS RECENTLY PUBLISHED.

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- 6. Lectures on Medical Missions. Delivered at the instance of the Edinburgh Medical Missionary

- Society. Small 8vo, pp. 348. Simpkin, Marshell, and Co.
- 7. The History of Scotland. By the Rev. Tae-MAX THOMPSON, F.S.A. Scot. For the Use of Schools. 12mo, pp. 424. Simpkin, Marshall, and Co.
- 8. Christ in the Storm; or, the World Pacifiel, By Alfrard Barratt, Author of "Pastoral Addresses," Essayon the Pastoral Office." See. Small Svo. pp. 280. Hamilton, Adams, and Co.
- 9. Grace and Truth. By Octavive Winstow, M.A. Binall Svo, pp. 352. John F. Shaw.
- 10. An Inquiry into the Estent and Causes of Jurenite Depracity. Dedicated, by special parallesion to the Right Hon, the Earl of Carlisle. By THOMAS BEGGS, late Secretary to the Health of Towns Association, and Author of "Lectures of the Moral Elevation of the People." Sve, pp. 188. Charles Gilpin.
- 11. The Passover Feasts and Old Testement Sectifics Explained; showing their typical meaning, and their fulfilment in our Lord Jesus Christ. Wife a slight sketch of Jewish History, adapted to the instruction of Youth. By a Last. Email Sec, pp. 188. Hamilton, Adams, and Co.
- 12. Dr. Kitto's Cyclopædia of Biblical Literature, abridged. l'art I. to V. 2s. 6d. each part. Sva. Longman and Co.
- 13. The Magistrate and Nonconformity. A Semon occasioned by the death of Robert Towning, Eaq., one of Her Majesty's Justices of the Pence for the Cinque Ports. Preached in the Independent Chapel, Ramagate, on Sunday evening, April 15, 1849. By the Rov. Hener J. Bevis. Svo. John Snow.
- 14. The Christian matured for Hemen. A Bumon, occasioned by the death of George Green, Esq., preached in Trinity Chapel, Poplar, on Sunday, March 4, 1849. By the Rev. George Smith. Svo. John Snow.
- 15. "It is I;" or, the Voice of Jesus in the Storm. By NEWMAN HALL, B.A. 24mo, pp. 78. John Snow.
- 16. Memoir of the Rev. Isaac Authony, of Mertford. To which are subjoined Two Nermans; one d-livered at the funeral of the subject of this Memoir, and the other at that of Mrs. Anthony, By the Rev. John HAYDEN. 8vo. Jackson and Walford.
- 17 The Fall of the Papacy. By Rev. ROBERT FLEMING. Minister of the Gospel, London. With Historical Notes, Essay on Popery, Preface, and Memoir. By the Rev. IMBAM CORBIN, M.A. Unabridged Edition. Small 8vo, pp. 298. W. Teggand Co.

## Obituary.

CAPTAIN JAMES PATON.

[WE feel a peculiar pleasure in inserting the following sketch of the late Captain James Paton, of the Bengal Artislery, from the funeral sermon preached on occasion of his death, by the Rev. J. T. Beighton, of Bideford, from Matt. xiv. 12.—EDITOR.]

Having now, in the first instance, directed ar thoughts to Jesus—the person pre-

eminent in the text, and who should be pre-eminent in every Christian assembly,—let me invite your attention to a few particulars respecting that servant of Jesus who is represented, on this occasion, in the text, by John the Baptist: "And the disciples came and took up the body, and buried it, and went and told Jesus." We have taken his body and buried it; we have told Jesus of our sorrow: now let us seek some less-

cas for our own life, from the life of our departed friend: "He being dead yet speaketh." Had he arranged the solemniseparated rirena: "He being dead yet speaketh." Had he arranged the solemnities of this morning, no one would have more earnestly desired the order we have pursued. More than once he has said to me, "It is hearing about the love of Christ that does the heart good." And could he address us now, he would say, "If it be right to speak of me, let Christ be first and uppermost in all your allusions." In fact, he was distinguished by a humility which made him singularly modest; so much so, that the few facts that have been gleaned of his history, have been obtained with difficulty. Most of them have been gathered from the recollections of the faithful and affectionate friend to whom reference will be frequently made; and they are laid before you in the confiand they are laid before you in the confi-dence, that the emineut example of Christian virtue which they present, will at once encourage and rebuke, comfort and stimu-منعا

The late Capt. Paton was born at Lass-wade, near Edinburgh, in the year 1798. His father was a minister in the Established Church of Scotland, so that he received a religious education; but it does not appear that he had any clear understanding of the great facts and principles of the gospel, till many years after he left home. Being intended for military service in India, he removed, when a young man, to the Hon.

East India Company's Military College at

Addiscombe. He was in disposition most
lovely and winning: an officer who was

with him at College tells us, that he was

"a general favourite, beloved by every

one—gentleness itself."

It was in the year 1821 that the friend

alluded to became acquainted with him

alluded to became acquainted with him. Being stationed at Meerut, near the city of Delhi, he found Captain Paton there, a "marked man:" isolated among the multitude by his seriousness and disregard for worldly pleasures. He was not now simply the moral and amiable man, he was more; has still he was not a Christian. There but still he was not a Christian. There had been a change; he now had religious feelings as well as external virtues; he felt he was a sinner, and that religion was a thing of the heart as well as of the conduct; but he sought acceptance with God and peace for his conscience, not by faith in Christ, but through his religious feelings and virtuous deeds. So much religion had he, that his love for the word of God and for prayer, was deep and carnest; every sabhath he summoned his servants together - " never for religious instruction,

there a master more beloved in the world; and he regularly and scrupulously de-voted one-tenth of his income to charitable purposes. Thus was he, like Saul of Tar-

purposes. Thus was he, like Saul of Lan-sus, "touching the righteousness of the

law blameless." It was not till many years afterwards that he could say with Paul the Apostle, "I count all things but loss that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. iii. 7—11. There was, however, as I have said, a change in him, and this he attributed to the preaching of the Chaplain at Meerut, the Rev. Henry Fisher, now gone to his rest; who not only preached on the Lord's day, but collected

preached on the Lord's day, but collected the officers and soldiers from week to week and expounded the scenes and conversations of Bunyan's "Pilgrim's Progress."

From Meerut, our departed friend was summoned to duties very painful to his gentle and loving spirit. He was placed in charge of the Rocket Brigade, under Sir Thomas Brisbane, in the Burmese war: and so distinguished himself, that, on returning so distinguished himself, that, on returning from the scene of conflict, in the year 1826, he obtained a staff appointment in the large civy of Saugor in central India. It was here that Captain Paton originated those plans which led to the establishment, by Government, of that system of general education which prevails in India. It must be borne in mind that, at this time, the education of in mind that, at this time, the education of the Hindoo population, was in the keeping of the Brahmins exclusively; that they taught, not idolatry only, but social vice; and further, that such was their power, that, without their consent, no other plan of education could be expected to succeed. Captain Paton, by his wisdom, tact, and good temper, was the man who gained, not inerely their approval of a change, but their active co-operation in it. In the course of a short time he brought every Brahmin teacher and school in the city of Saugor into one school, where no books were used of which he did not approve; where books of his own composition were text-books; and where he, in fact, was the superintendent. The success of this scheme brought him into contact with the great statesmen and philanthropists of India; and, as I have stated, laid the groundwork of that system of public instruction, which bids fair to make India one of the best educated countries in the world. From this time our friend became distinguished as the active, zealous, and munificent promoter of Hindoo education; composing many Hindoostani books, translating English works and portions of the Scriptures, inventing contrivances for teaching the sciences: and so devoted was he to this object, that upon arriving in this country, he wrote in Hindoostani descriptions of the great works of art and science that he met with in his travels, which he sent out to the native schools in India.

Honours now gathered around him. In

1828, he was made a "Political Agent;" and in 1830, he was appointed Assistant to and in 1830, he was appointed Assistant to the British Resident at Lucknow, the capital of the kingdom of Oude; and this important position he occupied till 1840, when he retired from public service. You are probably aware that, in addition to that wast territory in India, belonging absothat vast territory in initia, belonging absolutely to the British crown, whose population amounts to ninety millions, there are a number of states or kingdoms which are called "allied" or "protected" states; which, though in fact subject to our Government, have native princes as their nominal head, and preserve the forms of independence. Oade is one of those states; independence. Oade is one of those states; and Captain Paton was the Assistant-resithe representative of the British Government in its court; having a residence adjoining the palace of the king; and being thus for the time in effect, if not in form, the ruler of a kingdom containing some four millions of souls. It was because he was known to be a man of inflexible rectiwas known to be a man of inflexible rectitude that he was chosen for this post of great temptation; and he honoured the confidence reposed in him. For ten years he occupied this position, discharging its duties with integrity, wisdom, and success; and when he left it, he did so not only a pure man, but a man crowned with every kind of moral glory. At Lucknow, as at Saugor, he interested himself most warmly in educational operations. It was mainly in educational operations. It was mainly through his influence and effort, that the King of Oude, the most powerful Mussulman prince in India, established an English school in his capital, for the instruction of Christian and Hindoo youths, as well as Mussulmans; and set up a lithographic press for the printing of works that might benefit Christians as well as Mussulmans.\*

The nicture of this subpers is not yet.

The picture of this sphere is not yet complete. Most of you have heard of the Thugs. For centuries there have existed complete. in most parts of India, especially in its northern states, hordes of men, in gaugs from ten to two or three hundred, of all races, castes, sects, and religions, yet all the worshippers of the bloody goddess Kalee. They infest the roads and lurk in the cities, under every form of deception,

\* At this press there was printed, a "Collection of Moral Precepts and Reflections, gathered from various sources, in English and Hindoos an, for the Instruction of Youth,"—the production of Capt. Paton—of which the Calcutta Caristian Observer, in its review, says, "A work which bids fair to become a standard book in the education of Indian youth. The author asserts no claims, puts forth no pretensions; he indeed thinks and writes most humbly of his own labours; but we are much mistaken, if in this, as in most other cases, humility be not found closely shied with solid worth."

sometimes even managing to obtain satua-tions of official importance, and commit murder on principle,—in fact, as an act of worship to Kalee. It is manifest, however, that though they thus look with compla-cency on murder, never attaching any criminality to the deed, their great design plunder. Lucknow, being one of the wealth plunder. Lucknow, being one of the wealth-est cities of Northern India, was one of the strongholds of the Thugs, whos warmed in its neighbourhood, appearing as the most bland and courteous of men, decoying tra-vellers known to carry money, and strang-ling them with the "sacred handkerchief." Our departed friend, on being stationed at Our departed friend, on being stationed at Lucknow, was appointed "the Officer for the suppression of Thuggism" in that kingdom; and throughout the country be had secret emissaries, who were employed in tracing and capturing men proved to be Thugs. He has often told me, that he be Thugs. He has often told me, that me has sat with his room and all the passages filled with these men, of whom there was not one who had not been at many scenes of murder, and some who had themselves strangled one hundred victims! After several hundreds of them had been exe-cuted, the Government of India resolved on another mode of suppressing them; now some four or five hundred of them are dwelling in an encampment, where the adults are employed in schools of industry, and their children receiving a religious education. In procuring this change of policy, I doubt not our friend had an important share.

"The following honourable testimony is borne to Capt. Paton's z-al and success in the suppression of this cruel and diabolical system. Col. Sleeman, the Commissioner for the Suppression of Thuggiam, in a letter dated Jan. 20th, 1840, thus addressed him: "Sir. - You are to leave Lucknow on the lat of next month for Europe, and I fear with the intention not to return to India; permit me, therefore, to offer you the expression of my graveful sense of the valuable aid and support you have afforded me in the duty of suppressing Thug associations throughout India. When you first eutered upon this duty in 1834, there was no part of India more infested by these offenders than the dominions of his Majesty the King of Oude. At this time, the whole of those dominions may, I hope, be considered free from the crime. . . I feel assured that in looking back upon your Indian career, in which you have filled many high and responsible offices, and had opportunities of usefulness that can fall to the lot of but few, there is no part of it which you will recollect with more pride and pleasure than that during which you have been associated with me and others in carrying out the benevolent views of Government in the suppression of this great evil. . . I have the honour to be, Sir, &c.—W. H. SLEEMAN."

In his work "Recol'ections and Rambles," vol. I., p. 119, he enumerates the names of "a few diplomatic odicers of distinction who have aided in the good cause," and says, "and among the foremost, Major Borthwick and Capt. Paton."

in the good cause," and says, "and amore foremost, Major Borthwick and Capt. Paton.

(To be concluded in our next.)

## Dome Chronicle.

BISHOP OF LONDON AND LONDON MIS-SIONARY SOCIETY.

In days of yore, the power of the Bishops In days of yore, the power of the Bishops was a very awful prerogative. As the guardian angels of the Star-Chamber, they had to give directions about cutting off ears, slitting noses, branding cheeks (see Alexander Leighton, father of the good Archbishop), and such like episcopal functions. Happily for them and for their country, the prelates are now relieved from the exercise of these Laudean appendages of the Eniscopate, which certainly resembled of the Episcopate, which certainly resembled nore the cruelty of the wolf than the teness of the good shepherd.

But we do not pretend to understand the power which now belongs to the English prelate. Our best lawyers are a little at sea on the point; and we may be excused for ignorance on so great a mystery. We imagine, however, that its exercise will be regulated by two things—the man and the age. From our study of Dr. Blomfield, we are not at all surprised that he should be disposed to prohibit the advocacy of the London Missionary Society in the churches of his diocese; but, considering how carefully his lordship watches how the wind blows, we think it somewhat remarkable that his High Church tendencies have not these productivity restrained by the spirit of been prudentially restrained by the spirit of the times.

But it is all well; the laity of the Church of England are being instructed by what is passing both in Exeter and London. ead churchmanship is compelling men to think for themselves, who were accus-tomed to let others think for them; and Truth and Liberty will be sure gainers by the process.

As it respects the London Missionary Society, we firmly believe that it will benefit, rather than suffer by the Bishop's de-St, rather than suffer by the Bishop's decision. Episcopalians are asking, right and left, "what has the Society done to bring upon it the frown of the Bishop of London, when all his predecessors in office, for fifty-fiver years, have shown it at least negative fiverer?" Perhaps the Bishop himself would find it difficult to answer this question, more especially as he has hitherto winked at the Church Sermon!

Blessed be God! the London Missionary Society has higher patronage than his lord-ship can either give or withhold. Enlightened Englishmen will know how to interpret ssing events, and posterity will pronounce their verdict.

P.S.—Since writing the above, we have seen in the Record newspaper, the Bishop

of London's letter to the Rev. Thomas Mortimer. I suppose we are to understand from that document that the Bishop does not carry out his prohibition. A little more explicitness would have been very commendable.

NOTICE TO THE WIDOWS OF MINISTERS RECEIVING ASSISTANCE FROM THE FUNDS OF THE EVANGELICAL MAGAZINE.

THOSE widows of our beloved brethren entitled to relief at the Midsummer distribution of profits, are respectfully requested to make their applications to the Editor, at the publisher's, on or before the 25th of June.

N.B.—No grant can be made without

application.

#### REMOVAL.

THE Rev. Robert Massic, from Newtonle-Willows, has received and accepted the call of the Congregational Church at Atherstone, Warwickshire. May the Divine blessing rest on the newly-formed union!

PORTRAIT OF REV. T. BOAZ, OF CALCUTTA.

THE numerous friends of this devoted servant of Christ will rejoice to be informed that a splendid portrait of him is now pub-lished by Mr. Snow. The engraving is from a picture by Mr. Room, in his best style.

#### LONDON ANNIVERSARIES.

#### CONGREGATIONAL UNION.

This Union assembled, as usual, at Crosby-hall, on Tuesday morning, May the 8th, was very numerously attended, and the proceedings were full of interest. The sermon of Mr. Binney on the previous evening, at the Poultry Chapel, was listened to with intense interest and edification by a numerous audience. It was remarkably distinguished by its depth of argument, and its rich evangelical spirit; and the service was a happy introduction to the business of the Succeeding day.

The address of the Chairman, the Rev.

The address of the Chairman, the Rev. J. Parsons, of York, may be briefly characterized by its adaptation to the occasion, to the times in which we live. It was calculated to promote the steady maintenance of the principles by which we are known—the earnest belief and promulgation of evangelical Truth—the desirable and abundant increase in holy spirituality of mind and life—and the yet more anxious and practical cultivation of true fraternal love. These points were handled with Mr. Parsons usual clearness, eloquence, and affection.

The Report was read by the Rev. Wells, and is marked by singular ability, full of fact and argument, with occasional touches of pleasantry and pathes. The Revs. T. Binney, Dr. Burder, Dr. Morison, Mr. Godwin, Professor Stowell, J. Stratten, Mr. Fisch, of Lyons, J. Sherman, Dr. Halley, and Dr. Campbell, spoke to the various and interesting resolutions respecting the adoption of the Report, the adjudithe ministry, and for the Continued success that had attended the Magazines of the Union. We cannot, and need not, make any particular remarks on these most approany particular remarks on these most appropriate, truth-telling, and powerful speeches; they were received with deep attention, and often with loud applause, by this large and enlightened andrence. Dr. Massie then read a bruef sketch of British Missions, and Messrs. Smith of Dublin, and Wilks of Canada, effectively addressed the meeting, which was closed with prayer by the Rev. 8. M-All.

When was cosed with prayer by the iscr. 8. M-All.

The meeting on the 11th was a season of much interest, in the business transacted and in the fraternal spirit displayed.

#### BRITISH AND FOREIGN BIBLE SOCCIETY.

THE forty-fifth anniversary of this great Institution was held at Exeter-hall, on Wednesday, May 2nd. The hall was on Wednesday, May 2nd. The hall was exceedingly well filled, much more so than last year; and on the platform, which was much crowded, the noble Marquis of Cholmondeley, who occupied the chair, was surrounded by many honourable and distinguished friends of the Society. The Chairman stated, that his highly-esteemed friend, Lord Bexley, whose infirmities prevented his attendance that day, retained his attachment attendance that day, retained his attachment to this great Society as ardently as ever; and he (the Chairman) fully estimated the high honour of presiding at an assembly such as this, and to have the opportunity of testifying his own attachment to the cause of this Society.

The Rev. A. Brandrum then read the voluninous, but vastly interesting Report, of the exertions and successes of the Society. both at home and in France, Germany, and Prussia; but especially in Italy, where the Prussia; but especially in Italy, where the demands for the Scriptures had been most urgent during the year. The work of revision was proceeding in China, and the Society had a warm friend in Dr. Smith, the Bishop of Victoria. The financial tathement was next read, which proved the entire receipts of the year, ending gave a brief view of the Society's opera-

March 31, had amounted to 95,9331, 6s. 1d. showing an increase of more than 693L from the Auxiliaries over the preceding year.

The receipts for historical and the control of the contr The receipts for Bibles and Testaments amounted to 43,3581. 11s. 10d. The issues of the Society amount to, from the depit at home, 802,133; from the depots abroad, 305,385. The total issues have amounted to the amazing number of 21,973,355! The to the amazing number of 21,973,335; The expenditure of the past year has been 88,831*l*. 1s. 2d.; but with engagements to the extent of 67,644*l*. 0s. 11d. The Bishop of Norwich, Mr. Plumptre, Revs. M. Stowell, I. Kennedy, T. Boaz, J. Miller, Dr. Dealtry, and Dr. Keeson spoke to the motions, in a style of powerful eloquence, and most gratifying to the audience.

In the midst of the engagements, a discussion arose in consequence of the ardently-expressed desires of Mr. Plumptra, in his speech, that the public meetings of the Society might commence with prayer, and reading of a portion of Scripture. Mr. Brandrum, Mr. Gurney, &c. spoke against the proposal: but Mr. Bickersteth, seconded by Mr. G. Clayton, succeeded, amidst great applause, to carry their motion, "That the Committee be recommended to reconsider the subject, 'On the propriety of reading the 67th Psalm, and offering the Lord's Prayer, at the commencement of the In the undst of the engagements, a dis-Lord's Prayer, at the commencement of the annual meetings of the Society." The meeting altogether was of a most interesting character. The Rev. Mr. Steinkopff moved thanks to their noble Chairman, which was carried by acclamation, and to which his Lordship briefly replied; when the proceedıngs terminated.

#### CHURCH OF SCOTLAND MISSIONARY ASSOCIATION.

This Association, which forms in London a branch to the missions of the Church of Scotland, held its annual meeting on Friday, May 4th, at Freemasons' hall. The of Argyle presided. The Duke Report detailed the missionary efforts of the Church of Scotland. About 20,000l. was annually raised for these schemes in the North, to which the London Association contributed; but it had recently directed its attention to Home Missions and schools in the metro-polis. The meeting was addressed by the Revs. J. Brown, T. Boaz, Sir A. Anstruther, Rev. N. M'Leod, and other gentlemen.

#### RELIGIOUS TRACT SOCIETY.

On Friday evening, May 4th, the Jubilee meeting of this Society was held in Exeter-

tions, in the distribution of religious books and tracts, in China, Siam, India, Australia, &c., West and South Africa, the West Indies, British America, and in every country of Europe. After noticing the Jubile contributions, and the proposed offer of prizes to different writers, for their publications against the irreligion of the age, the Report alluded to Ireland, as a wide field for evangelical labour. Referring to Great Britain, the Report stated the many grants that had been made to district, eity, and town missions, Christian instruction, and town missions, christian instruction, and town missionary agents, and to numerous sther miscellaneous objects, amounting to \$,594,000 publications, about the value of \$,2004. The entire issues from the depôt chring the year, have been 18,223,955; making the total circulation, at home and abroad, to be about 500,000,000, in nearly 190 languages! The amount received for males, 44,6034. 16s. 6d. The total receipts, with the sales, 59,4954. 3s. 3d. The Report concelluded, by a brief survey of the past afty years, and commended the Society to the sympathy, support, and prayers of the Caristian church, and the blessing of Almishry God.

mighty God.

The series of suitable resolutions were severally spoken to by the Rev. C. Hodgson, Rector of Barton-le-Street; Rev. W. Arthur, Wesleyan Missionary; Rev. A. Best, of Geneva; the Rev. A. Wells; Rev. C. Banth, of Poplar; Rev. R. Nesbit, Secretary of the Bombay Tract Society; J. G. Houre, Esq.; and Rev. W. Groser, of Chelson. The meeting was, on many accounts, of a very interesting character.

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THE annual meeting of this Institution was held at Exeter-hall, on Monday, the 7th instant, and was numerously attended. On the platform we observed the Bishops of Norwich and Manchester, Lord Montagle, Sir E. N. Buxton, Bart, M.P., with many more gentlemen, and influential Dissenting ministers. The Earl of Carlisle, ca taking the chair, after alluding to the fact of having occupied the chair on former occasions, said: "That as a servant of the Crown, it was most acceptable to him to be the organ of the Royal bounty, which has already flowed from the hands of four successive sovereigns (cheers), and chiefly as a citizen and a Christian man, he was glad to express his full and fervid testimony to this useful, honourable, and healing mission." (Cheers.) After the conclusion of his Lordship's admirable address, Mr. H. Dunn read an abstract of the Report. It stated that 103 new schools had been opened during the year,

providing additional accommodation for more than 10,000 children; sixty-seven in England and thirty-six in Wales. Forty-two public meetings had been held, and lectures at twenty-two places. The schools in London and its vicinity had received 310 visits from Mr. Althans, and thirty-two public examinations, and eight public meetings. And in the provinces many visits had been paid in most important towns by the agents, Messrs. Wilks, Barton, and Smith. In Wales, very many schools had been established or assisted, by grants of lessons, slates, &c., and also in various colonies and foreign parts. The model schools were still overflowing; in the boys' 919 had been admitted, and in the girls' school, 450; making a total of nearly 50,000 who had received instruction in the model schools alone. The Normal schools had been numerously attended, by the admission of 175 students. The training school for female teachers had been much increased, and eighty-four had been appointed to schools; twenty-one had withdrawn, and forty-two were still pursuing their studies. S. Gurney, Esq., then presented his accounts, as the Treasurer. The amount received was 11,564l. 17s. 10d., and the expenditure was 11,711l. 18s. 8d.; leaving a balance due to himself of 142l. 0s. 10d.; and he then urged on the friends of this Society an increase of annual subscriptions. The meeting was then addressed by the Bishop of Norwich, W. Evans, Esq., M.P., who atterwards filled the chair; Revs. W. Arthur, T. Boaz, E. Craig, by the Bishop of Manchester, and other gentlemen. The Revs. T. Binney moved, and J. Russell seconded the motion of thanks to the Chairm in, and being put and carried and responded to, this interesting meeting separated.

#### BRITISH MISSIONS.

The annual meeting of this Society, comprising the Home Missionary, Irish Evangelical, and Colonial Societies, was held on Tuesday evening, May 8th, at Exeter-half; J. Kershaw, Esq., M.P., in the chair. There was a numerous body of ministers and gentlemen on the platform,—" whose praise is in all our churches,"— and therefore need not be given in detail, and a large attendance in the body of the hall. The worthy Chairman addressed the meeting in a very manly and Christian spirit, adverting, with much propriety, to the various operations of this combined Institution, and particularly to poor and famishing Ireland. The Rev. Thomas James then read the Report. In the Home Mission 123 agents had been employed, which with ninety-six lay preachers, make a total of 219, ministering to a population of half a million of souls; among

these are 146 churches, with 5,323 members in full communion. But we must refer to the Report itself, for almost innumerable instances of successful enterprise in this popular mission. The amount of the receipts from all sources is 6,445l. 15s. 9d., which is 273l. 13s. 2d. more than last year; the expenditure is 6,922% 18s. 10d; but the available stock is only enough to meet the

.

next quarterly payments.

In the Irish Evangelical Society the various plans for the erection of schools various plans for the erection of schools and chapels is steadily advancing. The Rev. J. D. Smith, in pleading the cause of this Society, had been so successful as to obtain nearly 1,000, in our great northern towns. But the Committee regret that they have to announce the failure of their income, — leaving a deficiency of 487*l*.

10s. 3d.; the receipts of the year only amounting to 3,701*l*. 3s. 4d.

The Colonial Missionary Society, although it has been in existence but sixteen years,

has already accomplished great and mighty results. In the colonial churches are found, probably, 4,000 persons in the fellowship of the gospel, most of whom, but for this Socie v, might have been wandering sheet having no shepherd. But now it is supposed that about 20,000 persons hear the gospel; and many thousands of chil-dren are instructed in sabbath-schools. The income has been 3,053/, 10s. the expenditure has been 3,068l. 16s. 4d.; which brings the long-desired balance to a point. The

a point.

The gentlemen who took part in the proceedings, acquitted themselves admirably. Mr. Wilks represented the colonies in the generous spirit of an Anglo-Saxon emigrant. Dr. Morison cloquently pleaded the cause of Ireland, and Dr. Halley nobly sustained his reputation as a Nonconformist and British Christian; and the audience responded with liberality and the audience responded with liberality in aid of the funds; nor can we doubt that the prople of this country will ever fail in their support of the British Missions.

#### BAPTIST MISSIONARY SOCIETY.

The annual meeting of the Baptist Missionary Society was held at Exeterhall, on Thursday, April 26th. The large hall was crowded. The chair was filled by S. M. Peto, E-q., M.P.; and the platform was occupied by most influential gentlemen and ministers of the denomination.

After singing, the Rev. Dr. Cox offered up a fervent prayer on behalf of the missionary enterprise. After this the Chair-man rose, amidst much applause, and, in allusion to the principles and motives of Dr. Carey and his associates, interested the meeting by various details of the progressive efforts of this mission. He powerfully urged

many topics that might tend to keep up the missionary ardour of the churches, and to augment the funds of the Society.

to augment the funds of the Society.

The Rev. J. Angus, the Secretary, then read the Report, of which the following is a brief abstract. The Society has agents in Europe, Asia, Africa, and America. In continental India it has thirty-five missionaries, and sixty-five native teachers.

In Courley and other islands six mis-In Ceylon and other islands, six missionaries, and more than forty native teachers. There are, also, upwards of 1,800 members, and in the schools, about 4,000 children; the number of schools in Iudia, 102. The number of volumes of the Scriptures printed between 1837 to 1847, amounted to 503,205;—in all, 743,270. Since 1847, 133,000 more have been issued from the press. The churches in Jamaica from the press. The churches in Jamaica contain about 34,000,—there being double the number, both of ministers and members from 1837 to 1847. In the Bahamas, there are three missionaries, ten native teachers, 2,800 members; and in the day-schools, 7,50 children. Within the last seven years missions have been begun in Africa, in Hayti, Trinidad, France, Madras, and Ca-nada. In Africa many thousand people have been clothed, and parts of the New Testament printed in three of the dialects. In Canada, ten ministers have been aided by the Society, in preaching the gospel extensively. In France, the New Testa-ment in Breton has been printed. Several printing establishments have recently been formed in Africa and Trinidad. The missionaries and native teachers have increased, within the last ten years, from about eighty-five to about 225, not including Jamaica. For the support of these agents the Society has not more than 16,000% a year available.

Nine hundred churches collected for the Society in Great Britain and Ireland last year; but upwards of 200 of these have given a collection only every other year. If all would form auxiliaries, and if all would collect every year, the Society would be relieved of its difficulties. The total number of the Society's mis-

sionaries is not greater, all over the world, than the agents of the City Mission. The friends of this mission are, in conclusion, reminded that their gifts are to be divided among upwards of 200 stations in the four continents, and for the support of more than 200 labourers, and all deserving of liberal assistance. The Committee therefore reassistance. spectfully solicit an increase of their funds, year, and the liquidation of the debt of the Society; the deficiency in March, 1848, was 5,234l. The total income a the Society for the year ending April, 1848, was under 23,000%,—a sum totally inadequate to the support of the entire mission.

The meeting was characterised by its per-

tinence and earnestness; the speeches evinced no want of zeal, especially in the powerful addresses of Messrs. Haycroft and Boaz; and, among other advocates, the estimable vicar of Enstone appeared to testify his fraternal sympathy and good will. We regret to find that the Society is so deeply in debt; but the Secretary gratified the audience by announcing a donation of 250l, from Mr. and Mrs. Peto, and 100l, for the Mission at Calabar, and 100l, from the executors of the late Mr. Boyce. The meeting then adjourned until the morrow evening, at Finsbury Chapel.

At this adjourned meeting, J. H. Allen, Esq. presided. After prayer by the Rev. J. T. Wigner, the Chairman said that he would resume the missionary theme,—a

J. T. Wigner, the Chairman said that he would resume the missionary theme,—a theme that should be dear to every Christian heart. The Secretary then briefly stated the objects of the Society. The assembly was then addressed by the Revs. J. Paterson, of Glasgow, W. Brock, — Newman, Leechman, and Hinton, in deeply-impressive speeches, and the proceedings closed with praise and prayer.

#### THE BAPTIST IRISH SOCIETY.

Tun annual meeting of this Society was held in Finsbury Chapel, in the evening of April 24th; R. Harris, Esq., M.P., in the chair. After singing, and prayer by the Rev. J. Winter, the Chairman said he was happy to see such a meeting, and it gave him much pleasure to encourage them in the good work in which they were engaged; for all would agree with him, that there now existed in the breast of every Englishfor all would agree with him, that there now existed in the breast of every Englishman a strong feeling of commiseration for the neglected population of Ireland. In conclusion he called upon the Secretary, the Rev. J. Tristrail, to read the Report. From this document it appeared that the Seciety had now in Ireland 15 churches, 15 Missionaries, and 16 Scripture-readers; 138 members had been added to the churches, and 30 schools had been attended by more than 2,000 scholars. The Relief Fund had, by the blessing of God, been the means of saving many lives. The cash-account stated that the receipts of the year had been 2,670. 2s. 9d.; and the expenditure 4,340l. 11s. 3d.; yet the debt had been reduced 86l., as compared with last year. The Relief Fund showed a balance in favour of the Society of 1,388l. 9s. 3d. The resolutions were moved and seconded by impressive speeches by the Rev. Messrs. C. M. Birrel, W. Hamilton, J. Bigwood, and J. Burnet. The motion of thanks was made to the Chairman by Mr. Tritton and the Secretary, which he briefly responded to, trusting the meeting would cheerfully meet the appeal now made, and the assembly then separated.

VOL XXVII.

THE BAPTIST HOME MISSIONARY SOCIETY:

THE annual meeting of this Society was held on Monday evening, April 23rd, at Finsbury Chapel. Though the evening was uufavourable, the attendance was numerous. unfavourable, the attendance was numerous. Mr. Alderman Challis presided, when, after prayer by the Rev. Mr. Morris, the Chairman expressed great pleasure in meeting with the friends of the Society on that occasion:—" It appears to me a matter of great propriety, that we should commence these great meetings, which show the world the efforts of our Christianity, by presenting to the world a report of what has been done in our own country; for there is an inseparable connection between has been done in our own country; for there is an inseparable connection between every effort of Christianity, whether for our own country, or for foreign objects." The Report then read by Mr. Davis, stated the following facts: "The number of central stations, in part aided by the funds of the Society, is 111, which, with subordinate stations, make a total of 297. The missionaries preach to about 23,000 of their countrymen weekly. Large and small, the number of schools is 115, containing 7,000 scholars, calling into exercise 1,000 teachers. scholars, calling into exercise 1,000 teachers, thus happily employed. The number of additions to the churches during the year has been 562; the present number amounts to 4,335. Yet the Committee deem it necessary to reduce their expenditure to their actual income, owing to the low state of their funds. The abstract of the Treasurer's Report states as follows: By subscriptions,

Report states as follows: By subscriptions, collections, and bequests, 4,640l. 10s. 2d. Expenditure, 4,645l. 7s. 11d., with a balance against the Society, due in loans, 530l.

The Revs. A. M. Stalker, of Leeds, J. Branch, H. S. Brown, of Liverpool, S. Green, G. Low, Esq., and Rev. Mr. Cubitt, effectively moved and seconded the various resolutions. After which the meeting closed with singing and pressure.

with singing and prayer.

#### BIBLE TRANSLATION SOCIETY.

This Society held its annual meeting at the Baprist Chapel, New Park-street, on Wednesday evening, April 25th. John Shoard, Esq., of Bristol, in the chair. After the Divine blessing had been sought by singing and prayer, the Chairman briefly appealed to the meeting on the avowed object of the Society, and that they would sustain their efforts from a sense of gratitude they owed to God, who had given them in their own tongue his holy Word. Dr. Steane, the Secretary, then read the Report, which states the progress that has been made in printing various parts of the THIS Society held its annual meeting at been made in printing various parts of the Scriptures in the Indian dialects; and there have been printed in the four principal lan-guages, single Gospels, Psalms, &c., &c., to the amount of 59,000; also 48,157 volumes. chiefly Gospela, have been issued from the Depository. The receipts for the year amount to 1,472l. 8s. 6d.; and several legacies were amounced. The Committee recommend to their supporters, a "patient continuance in well-doing," which is most needful for the translators in their arduous work, so that they may be able, as the result of their labours, to give to the nations the uncorrupted Word of God.

meedful for the translators in their arduous work, so that they may be able, as the result of their labours, to give to the nations the uncorrupted Word of God.

The Reva. T. Tucker, R. Rolfe, J. Leechman, J. Baynes, — Clarke, Mr. A. G. Burnet, and Rev. Mr. Pescock, moved, seconded, and supported the resolutions. A liberal collection was made; the 117th Psalm was sung; and the Rev. J. Hinton pronounced the benediction,—when the meeting separated.

NEWFOUNDLAND AND COLONIAL SCHOOL SOCIETY.

On Tuesday, April 24th, the annual meeting of this Society was held at Exeter Hall; the Marquis of Cholmondelsy in the chair. The noble Chairman said, that with regard to this Society it was most worthy of support, as its grand object was to promote a scriptural education in our numerous colonies. The Secretary read the Report, which showed the increase of scholars in St. John's, and the partial or entire failure of the schools in Bonavista and Harbour Grace. The Report from Canada had not been received. The total receipts were: Home receipts, 1,654l. 15s. 4d.; Newfoundland and Canada, 1,450l. 15s.; the expenditure had been 3,397l. 8s. 11d.,—leaving a balance due to the Treasurer of 292l. 18s. 7d. Unless some improvement in the funds took place, the schools one after another must be closed. The vast number of children that left England for the colonies, showed the necessity of providing for them Christian instruction, to guard them against the inroads of popery and infidelity. The appropriate resolutions were ably moved and seconded by the Revs. J. Hewitt, H. Stowell, J. A. Armitage, D. Wilson, C. B. Gribble, and W. B. Mackenzie. After which a vote of thanks was passed to the Chairman, which the noble lord briefly acknowledged, and the proceedings terminated.

#### CHRISTIAN INSTRUCTION SOCIETY.

THE twenty-fourth annual meeting of this truly valuable institution was held at Finsbury Chapel, on Tuesday evening, the lat of May; Mr. Alderman Challis, the Treasurer, took the chair, and very ably supported the claims of the Society. The Rev. R. Ashton, the recently-appointed Secretary, read the Report, which stated that 100 churches were now associated in this good work, and 2,086 Christian visitors

were engaged in going to the abeles of poverty and of crime; so that 52,566 families had been blessed by the oft-repeated visits of these disinterested Agents of the Society. Their persuasions had induced 2,035 persons to attend the house of God, and 2,449 children to enter the Sabbath-schools. Thousands of tracts had been distributed, and 559 copies of the Scriptures also. In 79 rooms and school-rooms, meetings for prayer had been held. In one district 11, and in another 13 persons had been added to the church of Christ, but the aggregate was unknown. The Rev. J. Blackburn, whose gratuitous services had been enjoyed for twenty-two years, had resigned; and Mr. Ashton had been appointed, in union with Mr. Pitman, the long-known and disinterested Secretary. Mr. Pitman, in presenting the Treasurer's accounts, stated that the total receipts had been, during the last year, 559l. 6a. 6d.,—the expenditure 334l. 19a. 5d.; leaving a balance in hand to encourage their friends to renewed efforts. The Revs. S. Lake, Dr. Morison, G. Thompson, W. Overbury, E. Davies, with Messrs. Leifchild and Wilson, very powerfully urged the various claims of this Society on the andience; and after the benediction had been pronounced the meeting separated.

#### CRURCH MISSIONARY SOCIETY.

THE fiftieth annual meetings of this Society were held on May 1st, at Exeter Hall; the Earl of Chichester officiating as chairman in the morning, and the Marquis of Cholmondeley in the evening. The platform and the hall were most densely erowded in the morning. The Report gave, first, a narrative of the Jubilee of the Society. The ordinary income had not fallen below that of last year, notwithstanding the Jubilee Fund. The general fund amounted to 99,767l; the special funds to 1,826l.; and the local funds, raised and expended on the missions, to 9,410,—making a total of 101,003l. The expenditure leaves a surplus of income over expenditure, of 2,325l. The Jubilee Fund was not yet closed, but it had already realized 53,127l. 10a., 20,000l. of which was intended for the support of disabled missionaries, and the education of their children, and the surplus would be devoted to various other objects. The Bishops of Norwich, Winchester, and Cashel, the Earl of Waldegrave, Dr. Smith, (Bishop designate of Victoria, Hong Kong.) the Revs. H. Stowell, W. Smith, of Benares, Mr. G. Hoare, and Rev. Mr. Townsend, the African missionary, addressed the morning meeting with much earnestness and zeal.

At the evening meeting the noble Chair

At the evening meeting, the noble Chairman, the Revs. the Archdescon Dealtry, J.

Tucker, D. Anderson, (Bishop of Rupert's Land.) R. Davies, C. Hodgson, and — Cad-man, addressed the assembly with the best effect; and the meeting closed by the usual evotional exercises.

## JUBILER OF THE RELIGIOUS TRACT

This very impressive meeting, which succeeded to the public breakfast of the Society on May the 9th, on occasion of the Juhilee, demands at least a passing notice. The meeting was held at the London Tavern; J. G. Hoare, Esq. in the chair.

The speeches of the Chairman, (whose father took an active part in the formation of the Society,) and the venerable Drs. Steinkopff and Henderson, from touching references to the past, naturally drew the numerons assembly into the closest sympathy with the avowed object of the meeting.

pathy with the avowed object of the meeting.

Mr. Binney followed, and imparted to the whole proceedings a deep tone of solemn and elevated feeling. He was followed by the Rev. J. Sherman and Dr. Burder, (the son of the founder of the Society), in very suitable terms. The last resolution was moved by Mr. Henderson, of Glasgow, and seconded by Mr. Boaz, in one of his most telling speeches. And thus, in pious harmony, the meeting separated.

#### SUNDAY-SCHOOL UNION.

THE anniversary of this Institution was held at Exeter-hall, on Thursday evening, held at Exeter-hall, on Thursday evening, May 3rd. Every part of this large hall was excessively crowded, and an intense interest pervaded the whole of the proceedings. G. Hitchcock, Esq. occupied the chair, and he was most deservedly and loudly cheered. After singing, the Rev. A. Buzzacott offered prayer. The Chairman then touched upon various tonics of a serious and interesting

After singing, the Rev. A. Buzzacott offered prayer. The Chairman then touched upon various topics of a serious and interesting nature, and frequently elicited loud applause.

Mr. W. H. Watson read an abstract of the Report, detailing the operations of the Union at home and abroad: extracts of communications from many foreign stations, in acknowledgment of help by grants of books, &c., and narrating the progress of Sunday-schools abroad. Five grants had been made in aid of erecting or enlarging schools, making a total of 286, amounting to 6,552L; and 131 lending libraries had been granted, making a total of 1,957. The revised library now contains a list of 600 volumes, adapted to teachers and scholars. Lectures had been delivered in the reading-room, and at Falcon-square Chapel. The schools in and around the City are the same a last year, namely, 623 schools, 12,642 teachers, and 123,949 scholars. Five new tounty unions had been formed, and thirtyounty unions had been formed, and thirty-

seven places had been visited by members of the Committee, extending to Edinburgh and Glasgow. The funds are better than last year. The sales of books had realized the sum of 9,329*l*.—an increase of 578*l*., and attributed greatly to the sale of the Bible-class Magazine, which had now reached the vast number of 20,000 monthly. Many

the vast number of 20,000 monthly. Many other points of interest were alluded to, especially the recent movement for the revival and extension of Sunday-schools in the metropolis. The benevolent fund amounted to 1,249l. 11s. 8½d.

The Rev. E. Craig, Minister of St. James's Episcopal Chapel, Pentonville, T. Boaz, from Calcutta, Dr. Morison, J. H. Hinton, Dr. Beaumont, and W. Brock, addressed the meeting in their very best style of argument, and spirit-stirring eloquence. The Rev. J. H. Price, of Woodham Ferrers, moved, and Mr. Watson seconded the vote of thanks to the benevolent Chairman, which was carried by acclamation; and after singing, this prodigiously vast assembly separated.

#### WESLEYAN MISSIONARY SOCIETY.

THIS Society held its annual meeting on Monday, April the 30th, in Exeter hall, which was filled to overflowing. Sir Edward N. Buxton presided on the occasion. From the Report it appears that the missions of this Society are in a prosperous condition, although its funds are considerable described. sions of this Society are in a prosperous condition, although its funds are considerably depressed. In various parts of the world the Divine blessing had rested upon the labours of its missionaries, whose services have been rendered more necessary than ever by the remarkable features of the times. In Wurtemburg the principles of infidelity, which have been everywhere diffused, have been strenuously counteracted. In France increasing good has been achieved. In Austria much has been effected. Great success has attended the missions to New Zealand and Feejee. In India and Ceylon the addition of members has been gratifying.

The Committee expressed their regret that the Society's income would compet them to restrict their future operations. The receipts for the year 1848, were 104,1261. 19s. 7d., and the expenditure for the same period was 111,4921. 9s. 3d.; making a balance against the Society, with the deficiency of the preceding year, to the amount of 13,3581. 16s. 1d.

At the conclusion of the Report some large donations were announced to the

At the conclusion of the Report some large donations were announced to the

meeting.

The several resolutions were ably moved and seconded by the following gentlemen: Mr. Heald, M.P.; Dr. Hannah, Mr. Westhead, M.P.; Mr. Pearson, M.P.; Rev. Mr. M'Leod; Dr. Cox; Dr. Newton;

Rev. Mr. Jackson, and Rev. Mr. Johson; and thanks having been voted to the hon. Chairman, the meeting separated.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE annual meeting of this Society, which we are happy to find is rising in favour with the public, was held on Friday evening, the 27th of April, at Freemasons'hall, Lincoln's-inn Fields.

The attendance was larger than on any former occasion; it was highly respectable, J. D. Paul, Esq., the Treasurer, was called to the chair. The Rev. James Hamilton. D.D., implored the Divine blessing on the proceedings of the evening, and on the operations of the Society. The Chairman operations of the Society. The Chairman made a few introductory remarks, and then called on Mr. Yonge, the Secretary, to read the Report, which gave an interesting and encouraging view of the position and prospects of this important Institution. The Jewish Missionary College, which it has established, promises to lead to the happiest

results. At present it contains eight students.
Mr. Manning, Mr. Golthiel, and Mr.
Stern, the Society's foreign missionaries,
have prosecuted their labours in various parts with gratifying success. Nine missionaries, a female visitor and a Scripture-

reader, have been engaged in conversing with the Jews in London, Manchester,

Bristol, Birmingham, &c.

The female missionary is surrounded by an interesting class of females, several of whom had been baptized during the past

From the Treasurer's accounts it appears that the income of the Society was 4,527L 12s. 8d., and the expenditure 4,322L 15s. 5d.

The claims of the poor Jew to the attention of the Christian public were effectively urged upon the meeting by the Revs. R. W. Dibdin, Dr. Bennett, R. Herschell, George Smith, W. Arthur, J. A. Baynes, Dr. Sculhoff, W. Bunting, and Dr. Stuart.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE annual meeting of this important Society was held on Friday evening, April the 27th, at the London Tavern, Bishopsgate-street. It was well attended, but not

so well as on the preceding anniversary.

The Lord Mayor had kindly promised to take the chair, but an unavoidable engagement prevented his attendance. At his Lordship's desire, and at the request of the meeting, Mr. Alderman Cardon consented to preside.

The Rev. E. Finch, the Society's minister at Welclose-square Chapel, commenced the proceedings with prayer; after which,

the Chairman expressed his regret at the unavoidable absence of the Lord Mayor, and the pleasure with which he should always render any service in his power to such a valuable Institution as that whose

interests they had assembled to promote.

The Secretary then read an interesting Report of the Society's operations during the past year, in the various scaports of England, and in several muritime towns in foreign parts; but we cannot give the numerous details.

numerous details.

The Treasurer, George Gull, Esq., presented the cash accounts for the year. The receipts arising from subscriptions, donations, collections, &c., amounted to the encouraging sum of 8,512/18s.7d. We were sorry, however, to find that the expenditure of the Society had exceeded that sum by 924/.

that sum by 924l.

The cause of this excellent Society was powerfully advocated by the Revs. R. F. Bailey, John Watson, E. Craig, John Bur-net, John Bigwood, Thomas Boss, John Adey, and D. W. Wire, Esq.

#### WREKLY TRACT SOCIETY.

THE first annual public meeting of this Society was held on Wednesday evening, 25th April, 1849, at the Hall of Commerce, Threadneedle-street, D. W. Wire, Eq. in the chair. The proceedings commenced, by the chairman calling upon the Rev. W. H. Elliott the Secretary, to implore the H. Elliott the Secretary, to implore the Divine blessing; after which he read the Report, containing details of the Society's operations during the past year. Gratifying instances of usefulness had resulted from them. Upwards of 70,000 tracts, besides handbills, had been published and circuthem. Upwarus or handbills, had been published and circulated, which would be greatly increased as soon as the funds were augmented by Christian benevolence, for which an earnest anneal was made. The receipts of the appeal was made. The receipts of the Society for the year 1849, amounted to 242l. 17s. 9d., and the expenditure to 237L 14s. 2d.; leaving a balance in hand of

5l. 3s. 7d.

The Chairman then addressed the meeting, pointing out the importance and utility of such agency as this Society presented, for the welfare of the working classes, and urging the co-operation of the Christian and utilities are consistent to the co-operation of the Christian and utilities are consistent to the co-operation of the christian and utilities are consistent to the co-operation of the christian and utilities are consistent to the co-operation of the christian and utilities are consistent to the co-operation of the christian and utilities are consistent to the christian and utilities are consistent to the christian and utilities are consistent to the christian and urging the co-operation of the christian and urging the christian and urginal and urginal and urginal

tian public in its support.

The first resolution was moved by the Rev. John Bigwood, and seconded by the Rev. T. W. Jenkyn, D.D. LL.D., and was to the effect, that the Report should be approved and printed; and that while the approved and printed; and that what the meeting rejoiced in the success that had already resulted from the Society, it should stimulate to more active exertions in extending its sphere of usefulness, and more contract and provide the structure of the structure earnest and persevering prayer for the blessing of God upon its operations.

second resolution was moved by the w. Beven, and seconded by the Rev. as Russell. This stated that the presocial and spiritual condition of the ting classes called for direct, combined, persevering efforts, to disseminate ag them the truths of the gospel, and this Society felt it an imperative duty pply this instrumentality, with a view salvation.

he last r solution, conveying the thanks a meeting to the Chairman, was moved he Rev. W. Woodman, and seconded he Rev. W. Tyler. The resolutions unanimously adopted; the addresses able and encouraging. The benedichaving been pronounced, the meeting

#### LONDON CITY MISSION,

the fourteenth anniversary of this So-was held, May 3rd, at Exeter-hall, the great room was filled, in every er, by most eager listeners to its pro-ings, J. P. Plumptre, Esq., M.P., filled chair; and we observed a numerous of gentlemen on the platform, among n were the Hon. A. Kinnaird, Sir E. N. on, Rev. Dr. Cumming, Revs. Bicker-Smith, Brock, Messrs. Bevan, Farmer,

Smith, Brock, Messrs: Devan, Farmer, heock, &c., &c., ter prayer by the Rev. J. Robinson, worthy Chairman expressed his thanks a Committee and to God for the privible now enjoyed; and he assured the ing of the warm and increasing interest It in the Society. It was to him a whose great object was to improve spiritual and eternal interests of our venortals. The Rev. J. Garwood then the Report, which stated the great ress that had been made in the Society's tions. Seven years ago the Society exty-one missionaries, making known aving merits of Christ crucified. They ow 214 missionaries engaged in the holy cause. The receipts, seven years vere 5,538l. 17s. 9d.; but the increase been steadily progressive, till the last when they had amounted to 19,069l., the largest increase—by 2,922l.,—of the largest increase—by 2,9221,—of former year. The aid now received the clergy was equal to that from ministers of all other denominations, teen missionaries had been added to Society, supplying the most destitute of the town. Various other topics uch interest were given in detail, to a we cannot advert. Their agents had vaits to the dying beds of 3,085 poor ms during the past year. There were classes to whom the missionaries had particular attention; the first comparticular attention; the first com-

prised thieves, fallen females, and other outcasts of society; the second were the superstitious and disorderly Irish; and the third were working men, who were very poor. A bout 2,736 persons had been induced to attend public worship; 18,168 meetings for prayer and exposition had been held,—the average attendance being about twenty persons. Still it was an acceptained for persons. Still it was an ascertained fact that, by steam boats, railways, &c., as many persons left London every Sunday as were left behind to worship God. The Committee had obtained one missionary for the Irish in London, who can talk with the people in in London, who can talk with the people in their own native language. Various in-stances of success had attended the efforts made for the police, for Greenwich, and other hospitals and workhouses. The Society had lost three missionaries by denth, and in the prime of life. The visits paid by their agents, were very numerous; 2,611 copies of the Scriptures had been distributed, with more than a million tracts; and 512 persons had been received as commumicants in different churches, on the recommendation of the agents. Many ragged schools had been also opened by them. An earnest appeal was made, in conclusion, to country congregations, to afford the means of supporting missionaries for particular districts in London.

The Revs. E. Bickersteth, G. Smith, J. Tucker, Dr. Cumming, and J. Rattenbury, then addressed the vast assembly, in their own peculiar and energetic manner, and were briefly followed by Mr. Strachan, Revs. W. Brock, and W. Hill. Mr. Bevan proposed thanks to the Chairman, with loud applause; and to this motion he briefly expressed his pleasure in presiding at that meeting. A hymn was then sung, and the very interesting services were terminated.

#### THE NAVAL AND MILITARY BIBLE SOCIETY.

THE sixty-ninth anniversary meeting of this Society was held at the Hanoversquare Rooms, on Monday, April 30th, the Marquis of Cholmondeley in the chair. Prayer having been offered by the Rev. W. Holderness, the Chairman said that he W. Holderness, the Chairman said that he had taken much pleasure in the Society for many years, and it always gave him pleasure to come forward in its support. Major Sotheby, the New Military Secretary, then read the Report, which stated that 2,041 copies had been supplied for the use of soldiers, including grants to barracks, hospitals, &c.; to her Majesty's ships, 1,276 copies; to merchant scamen, chiefly sold at low prices, 16,276 copies; to boatmen, &c., 2,953, and 1,261 copies at the London Docks, sold on the same scale. The total number of Bibles and Testaments, during the year, had been 23,175, ments, during the year, had been 23,175,-

have room in your valuable publication to give insertion to a few lines extracted from a letter I have just received from the father of the Misses J.—, I shall feel much of the Misses J.—, I shall feel much gratified. I merely add, it is my wish to crown this work of mercy, to which many kind friends have contributed, by laying up and securing a little provision for the

aged parents during the remnant of their days.

Yours very truly,
C. J. TOWNLEY.

3, 81. John's-terrace, Stockwell Park-road, May 15, 1849.

"I felt within myself, as if the Lord would hear and answer prayer, and when on the very verge of all hope (at the moment lying on my bed with a severe attack of illness, from intensity of cold,) my or timess, from intensity of code, if and daughter Anne came into my room, pressed forward, drew the curtain,—'Good news, my dear papa; a letter from our friend the Doctor.' 'Fall on your knees,' I said to her, 'and let every member of my family

the Divine goodness, My Lord and my God!' "Some were so overjoyed, that tears of gratitude were shed, while others leaped for joy. What benevolence have the humane English shown on our behalf! They are nothing short of a heavenly race of people."

do the same, and exclaim in admiration of

May 4, 1849.

#### APPROACH TO JERUSALEM.

THE approach by the Gaza road is perhaps the least favourable for a first impression of Jerusalem. When, after surmounting one by one the rugged summits of the surrounding mountains, expecting every moment to look down on the ing every moment to Holy City, a bare wall and a Turkish fort sneaked unimposingly into view before me, I must candidly own that I did not experience any of those powerful emotions which a first view of Jerusalem might be expected to awaken. Some people seem to have their feelings in such admirable discipline, that they have but to say to a sensation, "Come," and it comes: but such is not the case with me. Yet to a traveller approaching by almost any other route, when he looks down upon the city, and sees at a glance all the objects which resees at a glance all the objects which remind him of her ancient glory and present degradation, the sight can scarcely fail to call up sensations of the most vivid description. But the view that I saw reminded me of nothing more than that Jerusalem is a Turkish town of some 15,000 inhabitants. The sight of one of the first objects which eye on entering the city — the English Magazine," in large letters met my eye on entering words "English Magazine, over a shop-was not much calculated to restore my mind to a more congenial tone;

and in truth I was never during my stay in Jerusalem, altogether able to overcome the prestigs of my first impression. And, in addition to this, so many things are shown which the traveller cannot possibly believe, and so many things which he does not know whether to believe or not, that a concern feeling of varue and undefined general feeling of vague and undefined doubt is apt to cast its shade upon the mind. - Ferguson's Pipe of Repose.

THE DEAD SEA. FROM Bethany we struck into a path a little to the south of Jericho-road, and leading directly to the head of the lake. This was, if possible, even more dreary than the other: on all sides rose peak above peak, blasted and desolate mountains, each like the crater of an extinct volcano. And as I descended into the silent plain of the Dead Sea, the only living creature in sight was a long thin snake, like a whipcord, that, curling itself away among the stones, seemed quite in character with the scene. seemed quite in character with the scene. But there was nothing gloomy in the colour of the lake itself; on the contrary, it was a deep and beautiful blue; and if those naked rocks around were but covered with foliage, and those barren sands with verdure, it would indeed be a lovely and exchanting scene. And such it was once, "even as the garden of the Lord before the Lord destroved Sodom and Gomorrah." the Lord destroyed Sodom and Gomorrah. But as I drew nearer to the water's edge, its character seemed to change, and I perceived how rightly it has received its name. Like the mirror held to the dead ceived how rightly it has received its name. Like the mirror held to the dead man's face, no breath of life dimmed the polished brightness of its surface — the gentle breeze played over it unheeded—there it lay, motionless and dumb, with its blue eye turned up to the naked sun, in a fixed and glassy stare. The first thing I did was to take a dip in the water; which I found extremely agreeable. To a person unacquainted with swimming, the sensation of being able to lie like cork upon the of being able to lie like cork upon the surface must feel something akin to the acquisition of a new faculty; the only difficulty I experienced was, that I floated so high out of the water that I had some trouble in keeping myself straight; being apt, like a little boy's ship that has not its head in the center to turn over apportune keel in the centre, to turn over upon one side. But in everything there is an art, and by and-by I found out the art of lying comfortably upon the Dead Sea: thus I lounged on my luxurious water-bed till I passed into a waking dream; and thoughts from a far land came stealing upon my soul, and I forgot that I was lying upon a

grave. On coming out, and for some time

grave. On coming out, and to some afterwards, I experienced a greasy sensa-tion upon the skin; but did not find any incrustation of salt, as some other travellers have done.—Ibid.

# Missionary Magazine.

#### FIFTY-FIFTH GENERAL ANNUAL MEETING

OF THE

## London Missionary Society.

The following Report of our recent Anniversary Services cannot fail to excite among our readers the strongest feelings of holy anticipation, as well as of adoring gratitude, in connexion with the advancement and prospects of the Missionary cause. Its details will strengthen every previous conviction of the Christian mind, that the great work which engages the energies and resources of the Society is really upheld and directed by the hand of God; that, in all its departments, it enjoys the clearest marks of His favour; and that He continues to acknowledge it as one of His most honoured instruments for exhibiting the riches of His grace in the heathen world.

The several Services were of the best character, pervaded with a spirit of deep devotion and sacred ardour; supplying a strong assurance, not only that the present wants, but the ever-growing claims of this great enterprise will be met with a proportionate increase of Christian liberality. The Churches have many gifts and sacrifices yet to lay upon this altar, but they will count nothing too precious to offer for the furtherance of that kingdom which is at length to be the joy of the whole earth.

Under these heart-cheering convictions we commence another year of labour in a cause which the lapse of time has only served to render more dear; looking, in earnest prayer and humble faith, for the continued presence and more abundant blessing of Him whose promise secures its constant enlargement and perfect victory.

#### MONDAY, May 7th.

#### NEW BROAD-STREET CHAPEL.

An Introductory Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

#### WEDNESDAY, MAY 9th.

#### SURREY CHAPEL.

The Rev. James Sherman read the Prayers of the Church of England; after which, the Hon. and Rev. Baptist W. Noel offered Prayer.

The Rev. J. A. James, of Birmingham, preached from Zech. i. 5; and the Rev. T. James offered the concluding Prayer.

#### TABERNACLE.

The Rev. J. Roberts, of Truro, read the Scriptures, and prayed; the Rev. John Rosson, D. D., of Glasgow, preached from Isaiah liii. 11; and the Rev. H. Addiscott, of Taunton, concluded with Prayer.

#### FRIDAY, May 11th.

#### POULTRY CHAPEL.

The Rev. H. Allon, of Islington, read the Scriptures and prayed; the Rev. J. Harris, D. D., preached to the Young, from John iv. 34—39; and the Rev. H. B. Jeula, of Greenwich, concluded with Prayer.

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#### MONDAY, MAY 14th. SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. GEORGE CLAYTON presided. Addresses were delivered by the Revs. R. SAUN-DERS, E. PROUT, and J. E. RICHARDS.

CRAVEN CHAPEL.

Rev. JAMES STRATTEN presided. Addresses by Revs. Dr. ARCHER, A. BUZACOTT, and W. ISAAC.

WRIGH HOUSE CHAPEL.

Rev. THOS. BINNEY presided. Addresses by Revs. J. C. HARRISON and H. WILKES.

SURREY CHAPEL.

Rev. ARTHUR TIDMAN presided. Addresses by Revs. W. LEASE and J. ADEY.

ISLINGTON CHAPEL.

Rev. A. FLETCHER, D.D., presided. Addresses by Revs. W. SPENCER, H. ALLON, and H. MARCHMONT.

ST. THOMAS'S-BQUARR, Hackney.

Rev. W. II. STOWELL presided. Addresses by Revs. J. KENNEDY, E. CRISP, J. WATson, and J. DEAN.

STOCKWELL CHAPEL.

Rev. CALEB MORRIS presided. Address by Rev. T. G. STAMPER.

KINGSLAND CHAPEL.

Rev. HENRY TOWNLEY presided. Addresses by Revs. H. Addiscorr, T. Avs. LING, and G. WILKINSON.

TOTTENHAM COURT CHAPEL.

Rev. Dr. HENDERSON presided. Addresses by Revs. T. MANN, T. M. NEWNES, and J. A. MILLER.

HANOVER CHAPEL, Peckham.

Rev. James Hill presided. Address by Revs. G. Ross, G. Wilkins, and E.J. HARTLAND.

TREVOR CHAPEL, Chelses.

Rev. James Parsons presided. Addresses by Rev. J. STOUGHTON, and the Hon. and Rev. B. W. Norl.

GRBERWICH TABERNACLE.

Rev. JOHN BURNET presided. Address by Revs. E. STALLYBRASS, T. SLATTER, and T. TIMPSON.

ECCLESTON CHAPEL.

Rev. GEORGE SMITH presided. Addresses by Revs. Thomas Boaz and Samuel Man-

## THURSDAY, MAY 10.

### THE ANNUAL PUBLIC MEETING.

#### EXETER HALL.

THE Fifty-fifth Annual Meeting was held at Exeter Hall, on Thursday, the 10th of May. At a very early hour the large room began to fill; and, long before the Chair was taken, was crowded by an auditory of the highest respectability. At ten o'clock, the Duke of ARGYLL, accompanied by the Directors, appeared on the platform, and was received with loud and cordial plaudits. His Grace immediately took the Chair, supported on the right by WILLIAM ALERS HANKEY, Esq., and on the left, by Sir Culling Eardley Eardley, and the platform was, as usual, fully occupied by ministers and laymen.

The proceedings commenced by the Rev. E. Prout giving out the 1st Hymn, Missionary collection, commencing,-

> " Assembled at Thy great command, Before Thy face, dread King, we stand;"

and, at the close of the singing, the Rev. Dr. Morison offered up a deeply solemn and highly appropriate prayer.

-It gives me the sincerest satisfaction to have the honour of presiding over a meeting of this

The Noble CHAIRMAN then rose, and said: first, -if not the very earliest and first, to give to the Protestant Christianity of England a missionary character. I rejoice, too, Society, which was one of the earliest and the to observe, from the appearance of this are

bly, that the interest always evinced in the proceedings of this Society has not abated, but I trust it will go on increasing. It is not my intention, in opening the engagements of the day, to dwell upon the duty which lies upon all Christians to extend the knowledge of the Saviour to those who know Him not. The days are now past,—but only too lately past,—when any Christian doubted this truth: It is now acknowledged by us all, and practically acted upon by many. We are well aware that the command, to go and preach the Gospel to every creature, is a command addressed to every Christian, and not merely to the ministers of the Christian Religion. Neither shall I dwell upon another point, which is now also well known and universally acknowledged: I will not impress on you the truth, that, of all the nations of the earth, this obligation lies most heavily upon the English people. I do not need to remind you that we rule over an enormous portion of the globe; that we exercise dominion over millions of heathen people; that we have increased our riches, our wealth, and our commerce, from these lands. It is unquestionably our duty, more than all the nations of the earth, to spread the knowledge of Christ among those millions.

Nor need I dwell, in this assembly, on another point. I need not tell you that it is our duty to merge all minor differences in spreading the knowledge of our common Christianity. I see myself surrounded by representatives of many of those sections into which that Christianity is, perhaps unfortunately, divided ; but we are united in the wish, that the knowledge of Christ and Him Crucified should be made known to the beathen through our common instrumentality. I have recently been made acquainted with a circumstance I feel it my duty to mention. I shall refer to it without asperity, though I shall mention it with deep regret. I, myself, am not a member of the Church of England, but, I can sincerely say, that I entertain towards that Church feelings of great respect, and I should be glad, and rejoice to see its influence stended in spreading the knowledge of the Saviour, I am told that, since the commencement of the Society, it has been the practice very year to have a sermon in support of this Missionary Institution in a Church of the Established Religion. This year, for the first time, I deeply regret to inform this assembly, that a prohibition has been issued by the Bishop of London against supporting this charity. Now, let me not speak of this cir-

cumstance with any unchristian feeling-we are not come here to censure others: we are come here to express our own convictions. and we are bound to conclude that the Bishop of London has acted from conscientious motives, and that some new light has struck upon his mind, on which he feels himself bound to act. This I will only say to members of the Church of England, It is in your power-in the power of those of the community who disagree with such proceedings-to counteract every evil effect which it may have a tendency to produce. It is in your power to give your sincere and hearty concurrence to your fellow Christians, when forwarding the interests of the kingdom of Christ. Let me tell you this, and I say it with a conscientious and deep conviction, that the interests of the Church of England will be better served when all its members do not place Episcopacy in the front of Christianity. The interests of the Church of England will be better consulted when they do not put their Episcopacy-highly as they may value it-in front of Christianity, but, at least, some steps behind it.

In opening the proceedings of this meeting, it would be out of place to anticipate the Report which will be read to you by your Foreign Secretary. Perhaps, however, I may be allowed to run rapidly over those great quarters of the world in which the operations of your Society are conducted. The South Sea Islands have been one of the principal and most suc-cessful fields of the labours of this Society. There is something in these Islands which invests them, especially to Englishmen, with peculiar interest. The inhabitants are islanders, and so are we: they were discovered by our own Cook; and moreover, the dominion which we have held so long over the sea has given us a peculiar interest in them. It is impossible to read the Report of the Society, without the deepest thankfulness for the success with which its labours in these Islands have been blessed. An anecdote was mentioned in my hearing lately, upon another platform, which has been confirmed by the Secretary of the Society, and which I shall mention for the satisfaction of this meeting. From one of the islands of the South Seas, Rarotonga, which has been discovered only in recent times, a young man lately came to London, and he saw, for the first time, in the Mission House, one of the idols which his fathers worshipped; so completely had every vestige of idolatry been swept from that island.

I pass to another division of the globe - the Continent of Africa. On us this part of the

world has peculiar claims; for, though we were the first to give the great example of emancipation to the slave, we never can forget, that, for many long years, this Christian country not only continued to possess slaves, but resisted the extermination of the Slavetrade. It is our duty, unquestionably, to do all we can to extend to the children of the race of Ham the knowledge of Christ. I believe that all, who have had an opportunity of observing the negro race, will confess that there is in them a docility of disposition and a warmth of heart which are calculated to make them eminent Christians, when they have been converted.

From Africa I pass to India; and need I, in addressing a British audience, impress upon them the claims it has upon the Christianity of England? No small portion of our national wealth—our commercial riches—our national glory, has there been gained. There, too, the operations of the Society are conductednot, indeed, with such great success as in the South Sea Islands, because in the East Indies we have to conflict, not with vague, unsystematised superstition, but with an ancient religion, an ancient civilisation, and an highly intellectual people. Still, there is every reason to hope that a great era is opening in In-The superstition of India has always dia. been intimately connected with the false notions they have entertained in matters of physical philosophy; but the education we are extending to that people is gradually undermining the foundations of their faith, and it is our duty to see that, in place of that faith, we plant the faith of Christ.

In the beginning of the observations I have addressed to this meeting, I observed, that no one now disputes the general proposition as to the duty which lies upon all to extend the knowledge of the Saviour. I have heard one objection made, not, indeed, to the general proposition, but to the particular fields to which our efforts should be directed. I have heard it lately said, that it is not our duty to extend Christianity to the heathen, while we ourselves are surrounded, in our own country, by a population which is nominally Christian. but heathen in reality. I never hear this remark made without thinking of that alabaster box of ointment-of spikenard very precious, which was poured on our Saviour's head. "Why was not this ointment sold for three hundred pence, and given to the poor?" Aye, but if this spikenard had not been so poured, would it have been expended on the poor? The fact is, those who spend most upon the

our duty, to extend the knowledge of Christ to our own people; but, "this ought ye to have done, and not have left the other undone." One word more, and I close. It is a melancholy consideration, and it might sometimes stagger some of us, that, in this nineteenth century of the Christian era, but a very small portion of the globe has be converted to Christ; but we must remember this, that sudden impulses sometimes go forth, and enter millions of the human race. It was so at the first propagation of Christianity-we trust it will be so again. There is a unity in the human mind, from which sometimes there arise most extraordinary results. The impulse given to one portion-perhaps but a small impulse—goes, like a mighty wave, over thousands and thousands of the human race, and we know not how soon the Word of God may go forth in power, over the moral, as it did over the material world; we know not how soon it may be said by Him, " Let there be light, and there shall be light."

conversion of the heathen in heathen lands,

objection, then, stand in the minds of any. It is unquestionably our duty, pre-eminently

will be those most disposed to spend on the heathen of our own country. Let not this

The Rev. A. TIDMAN then read an abstract of the Report, commencing, as usual, by a reference to the state of the Society's Missions in Polynesia. During the past two years, three Native Evangelists had fallen victims to the violence of the people in the New Hebrides, and the prospects of the Gospel in that group were still dark and uncertain. Contrasted with this was the encouraging progress of the Samoan Mission, where the New Testament had been translated, the Christian Sabbath was honoured, and Churches formed, containing, in the aggregate, about 2000 members. The Georgian Group was still under French Dominion, but the Society Islands continued to enjoy their independence. In Tahiti, 700 copies of the Bible had been purchased by the people, and the sum of 280/... as the result, had been transmitted to the Bible Society.

In South Africa the stations were rapidly reviving from the effects of the late Caffre War. The Kat River Settlement was returning to its wonted state of prosperity, and the regions to the North presented a delightful scene of Missionary diligence and success. In the stations beyond the great Orange River, there were 1500 Native Christians in Church-fellowship, and the interests of education, civilisation, and social order were stendily and powerfully advancing. In MA-PAUASCAR the sufferings of the Christians had not abated, but their faith and courage had been upheld, and their numbers increased by the accession of new converts. The Deutation of the Society to Africa, Rev. J. J. Freeman, had safely arrived at Cape Town, d entered on the fulfilment of his Mission.

In the WEST INDIES, notwithstanding the operation of many adverse events, social and political, the congregations generally had been good, the additions to many of the Churches numerous, and their future prospects enouraging; while the amount contributed by them, towards their own support, exceeded the sum of 5000%.

The zealous efforts of the Missionaries, to introduce the Gospel into CHINA, had already been followed by results the Directors had not ventured to anticipate. They had now nincteen European Agents labouring in that empire, at four different stations, at each of which places of worship had been erected, and congregations and churches formed; and to the latter, several new converts (including six at Hong-Kong) had recently been added. A native ministry was also in progress of formation, with most cheering prospects of success, and several Native Evangelists were already actively employed in spreading the Gospel among their countrymen.

In INDIA the labours of the Christian husbandman had been greatly honoured and blessed. The aggregate number of schools there established by the Society was 337, containing 12,500 scholars; and in these were included 1700 female children. There were 25 Native Churches, comprising 1000 embers-including many additions, obtained through the blessing of God, in the past year. The Missions of the Society in India greatly eded a reinforcement of Missionaries. The Report concluded with a powerful appeal to the Churches to supply the necessary resources

for this purpose.

The Financial Statement (which was accomunied by various remarks and explanations) showed that the Income of the Society for the year had been 64,5081. 3s. 8d., and the total expenditure 67,2381. 12s. 9d., exhibiting excess of expenditure over receipts of 2730L 9s. 1d.

The Rev. JAMES HILL, of Clapham, in sing to move the adoption of the Report, after a few prefatory remarks proceeded as follows:-Much has been said by the friends of science, of literature, and of philosophy, to the tendency of these pursuits to raise the

human mind. We admit it. They, therefore, ought to be our friends-we are theirs-and we are aiming to accomplish the work which they profess to have at heart, by means more direct and more efficient than they can command. They would advance civilisation, promote man's temporal improvement, mitigate his sorrows, and multiply his joys. We, too, would do all this: we would raise the savage into the civilised man, but we would also raise the civilised man to a condition only a little lower than that of angels. Their efforts will not obstruct ours-ours will consummate theirs. Moreover, permit me to ask where are their means, their appliances, for accomplishing this noble purpose? It is one thing to draw a beautiful picture of the improving influence of science, and another to bring that science to bear on the minds of a horde of wandering savages. It is comparatively easy for the philosopher to sit down and speculate in his study on the moral improvement of man by the introduction of science; but where are the agents that philosophy has ever employed for carrying its schemes into practical effect? Where are the men of science, and of literature, who have been willing to forego the comforts of life, and live for years in the society of barbarians, that they might lift them from their abject condition? Direct us to a single nation which has been so raised; show us the moral triumphs which you have achieved; point us to a single tribe or class which mere science has ever reclaimed, from the wandering habits of the chase to those of order, industry, and social happiness.

But traverse now with us the field of Christian Missions. Pass over with us to the Isles of the Sea. What is it, in many of those Islands, that has put an end to human sacrifice; that has stopt the career of desolating and exterminating war; that has multiplied the nation and increased its joy; that has rescued the new-born infant from the deadly grasp of the destroyer; that has exchanged the instruments of death for the implements of husbandry; that has spread the sail of commerce; that has introduced learning and the useful arts; that has caught the floating sounds of a merely spoken dialect, and given them form, and pressure, and embodiment, in a written language; that has taught the art of printing—that mighty engine of mental and moral improvement? What but the labours of Christian Missionaries. As members of this Society, we can never think of those Islands, without a thrill of the liveliest emotion. They were our first love; the freshmen

and the dew of our youthful ardour fell on them; and, as the "course of true love never did run smooth," so our bosoms have known what it has been to feel the contending emotions of hope and fear, gladness and sorrow, holy joy and indignant grief. We have exulted with rapture, and wept tears of bitter anguish. Oh Tahiti! thou hast been to us as a dove with wings covered with silver, And and her feathers with yellow gold. gladly would we have sheltered thee, as a hen sheltereth her chickens under her wings, when the rapacious eagle swooped to make thee her prey. But there is hope concerning thee! Will not our dove yet return and bring us back the olive branch, newly plucked, to indicate that the waters are assuaged, and that the land is again beginning to bloom and blossom, and send forth her fragrance? Have we not that branch in the statements made in the Report of this day? Seven hundred copies weltering, surging in the billows of its own of the Revised Edition of the Scriptures have corrupt inclinations, one almost feels as we been sold in Tahiti alone; 280%. have already may suppose Noah felt when he first lifted up been paid to the British and Foreign Bible the window of the ark and saw sea everywhere, Society, as the product of that sale. Who and everywhere sea; and we can suppose his saying to himself, Is it possible that the cark does not hear, in that event, a voice exclaiming, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord;" and there is hope in thy end, that thy children shall come again to their own border!

the nations of Europe is not a debtor to thee; and, of those nations, which more than ourselves? Many of our luxuries have been obtained by the sweat of thy brow-much of our wealth has been corroded by thy blood. Which of thy trackless wastes might not have been traversed by the line of bones that marked the dreary path which thy children trod, when torn away from home, from kindred, and from country, to pine under the lash and the load of the oppressor? Which of thy arid sands has not been steeped with thy tears and with thy blood? We have verily been guilty concerning our brother. We owe thee much, and we have been attempting to pay thee somewhat of what we owe. We will strive still further to heal the wounds which we have made, and to pour the oil of gladness into thy bleeding heart. Thou shall yet have beauty for ashes, the oil of joy

After referring to the past history and present state of the Missions of the Society in the West Indies, Mr. Hill thus continued: - We are next brought, in the order of

spirit of heaviness.

the Report, to China. But my spirit w nigh faints when I think of that vast or A third of the human family is congre there. Each of these possesses an immind-a mind capable of knowing, lovi serving God-capable of bearing His a image, and reflecting His moral likene noble materials! And yet they all lie w -materials, on every fragment of which m be seen traces of a Divine hand, but many What a s obliterated, and almost offaced. tacle for an angel's mind to gaze upon. Mere than three hundred millions of human h amongst whom is not one that does he to the God that made it. What a hard of immortal souls, but all unguthered for I of labourers !-a harvest wasted, and trode down by the polluted hoof of superstition and crime. What a sea of immortal mind! In looking across it, and observing it rolling,

can ever again be the residence of m What is impossible with man is possible with God. And again he opened the window of the ark, and the mountain-tops had begun to appear, and to lift their bare bosoms to the Proceed we now to Africa; and, which of skies. Presently the slopes of the hills are covered with verdure, the world's winter passed, the rain is over and gone, the turtle dove is heard in the valley, and the time of the singing of birds is come. Is anything too hard for the Lord? Cannot He, who reneweth the face of the earth, cause even China to emerge from her moral deluge, and, as sherises, present an aspect beautiful as the garden of the Lord? Then shall there be,-for a water waste, a fertile soil; for the works of the flo the fruits of the Spirit, genuine faith and inward purity-the animation of hope, and the ardour of love-un enlightened understanding and a peaceful conscience—devotedness to God as a Sovereign, and intimacy with him as a Father—the abasement of lofty prisciples, and the mortification of carnal appetites-death unto sin, and life unto holine The Report closes with India; and who, at all acquainted with its history, does not feel be for mourning, the garment of praise for the imagination filled and fired by the theme? What a battle-field for truth! What trophic are there to be won! not of carnage and d slaughter,-not of rivers stained with block, and choked with the dead,-not of maguzi

bursting with the destructive violence of

volcano in the midst of her crowded cities, but trophics of light and of love, of mental

joy and heavenly freedom.

The Rev. Dr. CUMMING, in seconding the Resolution, said :- You, my Lord Duke, have remarked—and the remark, I am sure, must have interested every individual in this asembly-on the connexion between Home and Foreign Missionary labour. I have examined the lists of contributions to both, and I find that those who have given the highest donations to the latter, are the most munificent supporters of the former. I find that, like the twins of Hippocrates, Home and Foreign Missions flourish or expire together: they are inseparable; and where the heart has been touched by Divine grace, both will be prized. If you take a pebble and east it into the centre of a placid lake, the impression will be deepest where it falls, but it will send out concentric circles till the utmost margin is reached. Thus it comes to pass, that he who has the deepest interest in Home Missionary exertions, will do most for Foreign Missionary Evangelism. I regret, in common with your Grace, the loss of a place of worship, in which a Minister of the Church of England has statedly preached for this Society. Your Grace remarked, that the respected Diocesan had felt it to be his conscientious duty thus to act; but it is right to tell a Bishop, as well as a Presbyter, that he may be conscientiously grong as well as conscientiously right. You have lost a chapel in Gray's-inn-road for the dvocacy of your missions, but Asia is open; Africa, with its broad and burning fields, is open; India's plains are open; the whole world is open to the London Missionary Society. I have the misfortune to differ from ome of my brethren around me. I believe in Established Churches-I am a minister nd a member of one myself. It is one of the minor details on which we differ. I believe, however, that the hour of their existnce is stated and recorded where it cannot be erased. Much as I love my own dear Church, yet I feel that the hour is on the wing when it shall share in the common rash; and, during the little day that remains, Establishments might afford to be gencus. Let me then soy, as you have lost the Established Church of England, Come and try mine. Dr. Stevens, one of my predeceswas one of the Founders of the Society, and it obtained from the Church under his tharge munificent support. If you will take ad, and come to Drury-lane, I will do my

best to advocate your cause, and I think you will obtain as good a collection in the latter as in the former, any day. I believe that all Churches are going through a new ordeal, We live in an age of tests; and, depend upon it, the best Church will be found, not to be that which can trace its pedigree with the greatest minuteness, but that which does God's work in God's way,-in God's name for God's glory,-and for the spread of truth. What is the best machine? The machine which does most work with the least noise. What is the best corn-field? That which grows the best corn with the least trouble. What is the best Church? The Church which preaches most faithfully the Gospel, and shows that it values it by spreading it with the greatest devotedness. Let me appeal to any one in the assembly as to the best vessel out of which to drink water. Is it not the one that gives it the least flavour? What, then, is the best Church? Certainly that which conveys the living water of the living God with the least of its own idiosyncracy. Let me refer to an ancient and a scriptural case :-

The Israelites were dying in the wilderness, and you remember that the prescription of God was, that a serpent of brass should be raised on a pole; and it came to pass that whosoever looked upon the brass was restored to perfect health. That pole typifies the Christian Minister; the brass typifies the Saviour, who said, "As Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." Now, suppose some old conscientious crotchetty Israelite, lying in the wilderness serpent-bitten, was nxious to be healed; and suppose he s Moses, "That serpent, you tell me, will cure me if I look to it, but it stands on a pole: now, if you, Moses! will show me the genealogical and botanical succession of that pole; if you will only demonstrate to me that that pole is the chip of a tree that grew 100 years ago, which was a shoot from one that grew before the flood, and which last was a shoot from one that grew in Paradise before Adam fell, then I will look at the brass;" Moses would have replied, "You are most conscientious, but if you will make the experiment you will live, whether you can trace the botanical succession of the pole or not." So I say of those Missionaries whom you send to foreign lands: the virtue is not in the men, but in the message; the power is in the Gos.

pel, not in the lips that preach it; and I care not whether that glorious Gospel be preached by a Wesleyan or a Presbyterian, a Congregationalist or an Episcopalian, let it be preached in its glory and fulness; and may God bless the messenger and seal his truth!

I rejoice at that allusion in the Report, to the success of your schools in India. I am a great advocate of schools. I look upon Education in India, England, and Scotland, as most important. These infant minds are either seed-corn, sown to-day, that will burst into a harvest, and reflect a nation's gratitude; or they are the gunpowder trains that lie dead and dark till the spark struck from Revolution touches them, and they will then explode the firmest foundations of the world. Educate at home and abroad! Attach to Christian Education an emphasis and weight such as never attached to it before!

The Report led us back to the days when the Society was founded-a little more than fifty years ago, when there was scarcely a Misaionary Society in Christendom. The angel of the everlasting Gospel had folded his wings for a thousand years, and only then began to spread them; and remarkable it is that the Missionary Societies all had their birth amidst the storms of 1792; and, if I am to judge from the Report of to-day, and those of other Missionary Institutions, I believe they have renewed their strength amid the storms and convulsions of 1848. It is interesting to notice that, amongst the first of the Institutions that started into being, was the Baptist Mission, then the London, the Wesleyan, the Scotch, and the Church Missionary. Societies. These Missionary Societies came in succession, like bridesmaids making ready for the bridegroom, or like the successive peaks of the Alps, or the Apennines, each touched with the beams of the rising sun, and each Society, in succession, coming under its blessed influence. I have read, with great delight, the beautiful testimony of Wilberforce, when he stood in the House of Commons: " I do not know a finer instance of the morally sublime. than that a poor cobbler, Dr. Carey, working all day in a stall, should have conceived the magnificent idea of converting the world. Milton, planning Paradise Lost, was not a nobler spectacle than Carey, planning the conversion of the heathen." It is the moral that is grand—the material becomes pale and invisible beside it. That poor cobbler, planning the conversion of the heathen, was a nectacle which angels from their starry vacs paused to behold, and praised with

adoring gratitude, whilst monarchs upon the field of battle, or sitting triumphantly e thrones, were objects passed by or disregarded. And what has been the result of that cobbler's first conception? Our Missionaries are now in the Isles of the Pacific: they are seen in the cinnamon groves of Ceylon, and amid the plague-smitten atmosphere of Turkey. The Gospel is preached to the Arab in his tentto the Cossack in his forest; and it is becoming every day more and more true that, wherever the power of Great Britain is felt, mankind are beginning to feel her mercy too; and more than ever we can anticipate the fulfilment of the words of that beautiful hvmn-

"Arabia's desert ranger
To Him shall bow the knee,
And Ethiopian stranger
His glory come and see.
With anthems of devotion,
Ships from the isles shall meet,
And pour the wealth of ocean
In tribute at His feet;
For He shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion
Or dove's light wing can soar."

I see, in the past victories of Christianity, augurs of its future triumph. It came with only twelve fishermen, by the banks of Galilee, to preach it. It encountered the prejudices of the ignorant, the passions of the depraved, the eloquence of gifted men, the power and resources of royal men, -and it moved through them all. It never advanced, but to victory; it never retreated, but to cover that retreat with greater glory than the advance. It made martyrs in the shops of Rome, confessors in its palaces; and the past history of Christianity has confirmed this glorious fact, that no patronage can build up a lie, and no fires can burn out the truth of God. I believe we have a token, from what is going on in the world, of what is soon to be the triumph of Christianity. The progress that Missionary Societies have been making is very striking. I find that, thirty years ago, Missionaries were barely tolerated in India. In 1792 the income of the Baptist Missionary Society was exceedingly small. Andrew Fuller hoped it might gain 5000/. a-year-it has reached 26,000/. The London Missionary Society, I find by the statement of Dr. Bogue, had, about its commencement, the annual income of 5000%, and Dr. Bogue hoped to see the day when it would reach 20,000/. It has now reached 64,000/. I see, therefore, in this progress, the earnest of a result which we anticipate with delight, when

God's Holy Spirit will fill the whole earth with the victories of the Gospel.

Let not the Society be discouraged-you were much discouraged when I spoke two years go. I see you have left the minor, and taken the major key. I am glad to see that your faces are more radiant, and to hear your Report expressing greater hope. Do not be discouraged by anything that has happened. We want only to be combined-to unite the Irishman's glowing enthusiasm, the Englishman's pure light, and the Scotchman's indomitable perseverance,-and then we know we have God with us; and if God be for us, who can be against us? We need trials. Societies, like individuals, need to be sometimes under the cloud. Bright meridian beams are too hot to be borne always-we need a little shade or occasional cloud. I have noticed, that, in trial, a Church or a Society always does the noblest things. I was reading, the other day, a statement which will shew what I mean. In a voyage to the north, the sailors caught a bird called the albatross. The narrator states, that when this bird was placed on the smooth deck of the ship, and left at liberty, owing to the smoothness of the deck it was unable to sprend its wings; one of the sailors, who loved liberty, flung it overboard, close to the ship, and it instantly spread its wings, and marred to its own glorious realms unhurt and

It is the same with religious Institutions : when in prosperity they have a smooth surface—they begin to like the bed on which prosperity has placed them. God's hand nest in which they were lying, and then they legin to spread their wings and take a bolder and more glorious flight. What we want in this great cause is firm principle. Sentiment will not sustain you. The Missionary Moffat nd the Missionary Williams are men who found that sentiment, and a sofa, and a drawing-room, would not do for Africa and Tahiti. A religion of mere emotion will not suit you. You must have wept tears as you heard, in the Report, of the cruelties perpetrated by the heathen; and, if the victims were within your reach, you would stretch forth your hand to deliver them. But when we begin in the Mis-sion-house to enter upon the mechanics of our operations, then the religion of emotion dries up with the tears by which it was ex-Nor will the religion of mere symothy do. The religion we want is the religion of principle : we want men whose minds made up that it is our duty to evangelise

the heathen, and who will stick to it through thick and thin-men that will be bending like the willow in things indifferent, but rooted like the oak, because duty and fixity of principle sustain and animate them. And let us anticipate that day, which is no speculation, when the scimitar shall no more be waved; when the tiara shall be buried in the depths of the flame that consumes its wearer and advocates; when persecution shall not breathe at Exeter, Rome, or Spain; when God shall make a new Genesis pass over the length and breadth of the world; when all scenes shall be light-all sounds harmony; when men shall love nothing but truth, do nothing but duty, and feel that the highest sacrifice is the highest glory to God as well as the strongest expression of good-will to men.

The Noble Chairman, in rising to submit the Resolution, said, he regretted that circumstances compelled him to retire from the meeting, but he was happy to know that he should be succeeded by a gentleman who took a deep interest in the Society.

The Resolution having been put and carried, the Noble Duke retired amidst the cordial acclamations of the assembly, and was succeeded in his office by Sir Culling Eardley Eardley.

The Rev. T. R. BROOK (Rector of Avening) said :- I regard it is a symptom and an evidence of a great and blessed fact, that an allusion to the circumstance which prevented my advocating this Society in another place, and my perfect willingness to advocate it here, was received in the way it was, because I feel that, in a vast meeting like this, composed, as I conceive it necessarily is, to a very large extent, of Nonconformists-it is an evidence that there exists in the Christian public of this great community, outside the peculiar Church to which I belong, an open and willing heart to receive Christian brethren from whom they differ; and, amidst any discouragements which some may throw in the way, are yet willing to look at the great truth, that we ought to be one in the service of our God and Saviour. Without further introduction, I will lay before the meeting the Resolution with which I have been charged :-

"That this meeting, deeply impressed by the degraded and awful condition of the yet unenlightened tribes of Polynesia, and by the wonderful facilities presented by Divine Providence for the introduction of Christianity to the idelatrous millions of the East; animated also by the conviction, that the Gospel of Christ, attended by His gracious sanction, is the appointed and the only effective means for the elevation and redemption of man, under every best of Paganism, this meeting renews the solemn expression of its devotedness to the cause of Christian Missions, and pledges itself to renewed zeal and increased liberality, to enable the Directors of this Society to meet the numerous and pressing appeals for the increase of Missionaries and the extension of its labours."

If God permits a scene like this to be one of much spiritual advancement to Christians in this place; nay, if he suffers us to be gratified by the talents of our brethren, I conceive that re must never forget that, at the same time, he imposes upon us, by such opportunities as these, increased responsibility. The Resolution in my hand affirms, if this meeting pass it, as I anticipate it will unanimously, two great truths-first, that the Gospel is the one appointed effective means for lifting from the millions of paganism the dark veil beneath which myriads are passing into an eternal state; and secondly, it declares that the details of the interesting Report which we have heard, imposes upon the Christian community an increase of exertion, and an increase of liberality. It affirms that the Gospel is the one appointed means of spreading the knowledge of Christ. It is no Church system-however good -however we may prefer it—it is the Gospel, and the Gospel alone, which can awake the heathen, and add them to the members of the universal Church of Christ. That is indeed, as the Resolution truly says, the appointed way-that is the effective means; for throughout some eighteen or nineteen centuries, God has evinced that it is the means he has used, and is using, for the conversion of mankind.

However well, however judiciously, however eloquently the hindrance which has been thrown in the way of this Society lately, has been adverted to already, both by our late Noble Chairman, and by my eloquent Christian brother who has just sat down, I conceive that I should hardly be doing my duty, under the peculiar circumstances in which I stand at this moment, unless I were to make some allusion to that subject. If it be wrong for me to plead for other Missionary Societies than my own, and that even while I give-as is natural to every one—to my own, my chief support, then it can only be because the Gospel is not attended with the sanction of God, and is not the effective means for the elevation and salvation of mankind, unless it is preached in connection with some peculiar organisation. Now this is not the place, and if it were, this is not the time, to discuss either the philosophical or the evangelical bearing of this question; but how can I, how can any Christian, be unfaithful to the cause of Christ in pleading for a Society, through the instrumentality of which the Spirit of God has been pleased to work by a Williams, and to give it the first fruits of Polynesia? When I consider the preaching of the Gospel as God's method of saving men, and while I know that my own Church, and every other Christian knows that his Church, can never meet the wants of this dark world, how can I bind up my sympathies to one single system? Can I believe that I ought to shut up my love when I see other Christian brethren ready and willing also to work for God in this greatly honoured field?

But there is also an important matter, which this great meeting ought to take into consideration, before it passes this Resolution. However much the Christian public may have done for this work of God, they have not accomplished yet a tithe of their labour; where, I ask, where are we to find the increased exertion and the increased liberality? Peru me, with the greatest deference, to say, that I believe, if this country is ever to advance as it ought to do in the work of Missione, it must be by a change in our method of working these Societies, and that that change coa sists in this,-that we must have more of prayer to God. I believe it is thus, and thes alone, that we can meet the calls which the Directors of this Society make upon us. would, therefore, most carnestly recommend this Resolution to the meeting, entreating them to pass it, and to carry it out in the spirit of fervent prayer.

The Rev. Dr. Robson, in seconding the Resolution, said: I must begin by expressing the gratification I feel at being present this day at the anniversary meeting of the London Missionary Society. I feel my own spirit to be refreshed by the eloquent addresses to which I have listened, and which are so much calculated to produce that state of mind that would send us forth to carry on the noble enterprise in which we are engaged, with increased humility, increased dependence, and more fervent prayer. The Resolution, which I have the honour of seconding, pledges the meeting to renewed seal; and I trust that the meeting will bear in mind a statement which has already been made, that you must not pass the Resolution, and think that you have done with it, but must embody it in your daily lives. I often feel self-reproach at my own coldness and indifference in reference to the cause of Missions; for it is the only cause for which, in point of fact, it is worth living. What is the object of our being sent into this world? What is the great duty that God calls

for at our hands? Is it not that we should have Christianity, and extend it? Is it not that we should be living epistles of Christ, and that we should make known to those sitting in darkness the great and glorious truths by which alone they can be clevated, sanctified, and saved? I would there were more seal in reference to this great and glorious causes throughout all sections of the Christian Cherch.

There is a period in past history which has sometimes occurred to my mind as furnishing a sort of illustration of what is desirable in is work. You recollect, that, centuries ago, Peter the Hermit went forth on his crusade to awaken the nations of the earth to the fact that the Holy City was in the hands of infi-dels. He sent forth men, who went abroad proclaiming this fact, and pressing upon the Christianity of that age the duty of rescuing the Holy City. The effect produced was an immense excitement, I believe that two persons could not meet without speaking of the crusades, and putting to themselves the question, what could be done in order to the attainment of that object, which appeared to them of such high and paramount importance. Now, surely, if the rescuing of the literal Jerusalem was an enterprise which awakened Europe at that time, and which led to the equipent of armies to go forth to bloody strife, the idea of rescuing the whole world from the group of the prince of the power of darkness is an object fitted to enkindle higher, and holier, and more fervent emotions, and more unquenchable zeal, in those who profess to be the disciples of our Lord and Master Jesus Carist. We seek to win back to Him His ad-bought inheritance, and we seek to win it back, not by the shedding of blood, but by the influence of that system whose very spirit d essence is love.

There is another thought suggested by the Resolution, and that is, increased liberality. I am glad that the Report is more favourable this year than it was last; still, if I heard aright, the balance is on the wrong side of the account. I trust, that, having adopted this Resolution, you will see to it, that, by increased liberality, the Directors shall have a much larger sum on the other side, and that they will have to send forth urgent appeals for Ministers of the Cross to come forward and offer themselves, that they may occupy the fields which God, in His providence, is opening for us in every part of the world—that they may spread more widely and rapidly the waters of life. Allusion was made, very elo-

quently, to the necessity of increased prayer. It is because prayer is restrained that spiritual influences are withheld. I believe that there is a fault amongst us in this respect. A few cold and formal petitions, at the conclusion of our addresses to the Throne on high, too frequently sum up our desires on behalf of heathen lands. That ought not to be so : and I am persuaded that it will not be till the Church on earth, like the Church in heaven, is one vast united worshipping congregation, surrounding the Throne of the Eternal in the attitude of suppliants, their hearts burning with ardent zeal for the glory of God, glowing with seraphic love towards our fallen helpless race, giving utterance to the uncontrollable emotions of their zeal in language of deep and fervent expostulation, laying hold of the faithfulness of Jehovah, and putting Him in remembrance of His covenant-it will not be till then that we shall see the heathen given to Christ for His inheritance, and the

uttermost parts of the earth for His possession.
Kiro, a Native Christian from Rarotonga, then addressed the meeting in his native language, which was translated by the Rev. Mr. Buzacott :- God has in mercy brought me to this country, and I am permitted now to come before this immense assembly, to see what I never saw before. It is a great pleasure to me that I have the honour of shaking hands with you to-day. It gives me great delight to see that you receive us cordially, and that you rejoice in seeing a man that has come from a heathen country to greet you. But when we think of the joy that exists in the heavenly world over one sinner that repenteth, perhaps you may feel something of that joy over me, who came from a land of darkness. The distance from my country that I had to traverse before I came to this place is very great indeed, and the way is extremely dangerous. It cannot be effected except by a vessel : that vessel has been provided. But I am reminded also of another distant country-a country which is a great distance from us, in consequence of sin; but a ship has also been provided for travelling there, and that ship is the Lord Jesus Christ. We owe it to you that our country was first discovered, and that it was known that such a country existed in the world. It is from you that we have obtained that Word which has driven from our shores those deeds of cruelty which formerly existed, and that abominable idolatry in which my father was engaged. Those gods which were formerly worshipped are now no more in that country, and you would now suppose that the people there knew nothing at all about idolatry. The Word of God has conquered the deeds of darkness, and the land is filled with that which is good, and that which is evil has been abandoned. Perhaps there are some captains of vessels here. Oh, if there are any, let me entreat them not to carry guns in their vessels to shoot the heathen. These are the kind of guns which they should carry (exhibiting a New Testament). I conclude by repeating what I have already said: be diligent in using the means which God has put into your power -be earnest in prayer for the success of those means; and may the blessing of God rest upon you all! Amen! The Rev. J. A. JAMES, of Birmingham,

after adverting to his long connexion with the Society, and his unabated attachment to the Missionary cause, said—There is an omission of which I was guilty yesterday morning-I forgot to say one word about money. It was not intentional -it was really a lapse of memory. I had intended to say, that, when I preached last at Surrey Chapel, the collection was 5361., the largest, I believe, that was ever made there, and that I thought the Directors would be tolerably well contented if they obtained half the amount on that occasion. Now, it was an infirmity of good Mr. Hill's to be rather in the opposite extreme to that of which we have been reminded by my excellent friend, Dr. Robson. Mr. Hill was very proud of his annual collection in Surrey Chapel, and he always set his face against the auxiliary institution, lest he should spoil the collection after the preaching of the annual sermon. This was an infirmity of the good man, and I wish none of us, when we are gone, may be found to have been guilty of a greater infirmity. However, it was an infirmity; for Auxiliary Societies, when well worked, are certainly more to be depended upon, as supplying the exchequer of our Institution, than one annual appeal from the pulpit. But my good friend, Dr. Robson, said he did not like the habit of great sums. Now, I do like it. I agree with him in principle—I do not like one large sum being put in lieu of a great many small sums; but then the habit of great sums is better than the habit of little sums. What we want is, to cultivate, among the rich, the habit of great sums. The poor are in the habit of giving great sums; and they are the only people who are so. Why, every penny that a poor man gives for the support of the Missionary cause is something abstracted from the comforts, even from the necessaries of life. The palm of benevolence must still be awarded to the

The sums that rich men give are not taken out of their necessaries, nor even out of their luxuries; and as to enjoyments, there is as much luxury left to them after all these abstractions as there was before. Well now, rich men, let us have the habit of great sam and not merely now and then, on an extraordinary occasion, when there is a deficiency to be made up. Deficiency! Why, this Society has always a deficit; and, therefore, we want the perpetual exertion of a splendid liberality,

in order to keep up the Society to its present

standard. Now, then, let us begin afresh. I

have lately preached, more than once, from a text which I wish every one of us, man and woman, rich and poor, would take up in re-ference to this cause—" Lord, what wilt Thou have me to do?" Lay the emphasis upon another word—"Lord, what wilt Thou have me to do?" Let that be the text for use in the Missionary year on which we are entering. Let the rich man and the poor man, when they go from this anniversary, put up that prayer to God, and wait for the answer which conscience, as the voice of God, will give, and we shall not next year have to speak of a deficiency.

The Resolution was unanimously adopted,

and the Collection was then made. The Rev. E. CRAIG, of Pentonville, on rising to propose the next Resolution, said :-Our Missionary Societies have now nearly completed their Anniversaries. We have gone the round of the Anniversaries of the Baptist Missionary Society, the Wesleyan Missionary Society, and the Church Missionary Society, and now we have that of the London Missionary Society. We cannot but consider them all as one great combination which is brought to bear upon the heathen world; we cannot but regard them together as one of the wheels in that cherubic manifestation of which we read in the Prophet Ezekiel, intimately associated with the mystery of the Triune God. There can be no check to the work of God. It is not that we are carrying out, as Missionary Societies, our several systems, whatever they may be - it is that we are fulfilling the great purpose of Him who has awakened us by His own blessed sanctifying Spirit. We go forth, in all our Missionary Societies, with a dispensation of pardon and of peace, to a world which has a deep sense of guilt impressed upon its inmost heart. Out of that sense of guilt arise all the sanguinary superstitions which have defiled and degraded the earth. Some faint tradition of a redemption through blood has everywhere obtained in the earth,

and it has led, in the ignorance which Satanic influence has applied to an evil object, to the establishment of sanguinary superstitions; and all the speculations, and innovations, and delusions of priestcraft, from the lowest idolarry of the South Seas up to that idolarry which has lately been disturbed in its central seat at Rome, have had their foundation in that deep sense of guilt which exists in fallen man. It is customary in India, in order to get rid of that sense of guilt, to endeavour to induce a high-caste Brahmin to take upon himself the sins of those who are disposed to pay for that service.

Now, it is to meet that sense of guilt that our asage goes forth. It tells us that God, in His everlasting love, laid help upon One that is mighty-that " He laid upon Him the iniquity of us all;" and it is in the true, sincere, and hearty belief of this mysterious truth that guilty human nature finds pardon and peace. In the fulfilment of the Divine command, and in the accomplishment of the Divine purpose, this and other kindred Societies carry this truth, as a mighty power, to speak peace to all the races of the inhabitants of the earthpeace on earth, and peace in heaven. It is only when man knows that God is a being to be loved, that he can delight in obedience. It was under " the tree of the knowledge of ood and evil " that man learned to doubt the benevolence of his Maker. The point to which he must be brought back is a thorough belief in the benevolence of his Maker; and it is written for him in the blood of that great Sacrifice. Whenever we really believe that God is love, and look at His love as proved in the gony and bloody sweat, the cross and passion of our blessed Lord, then we have the principle of obedience. The love of Christ, then, constrains us to "live no longer to ourselves, but to Him who died for us, and rose again." Every field in which the Missionary has laboured, in connexion with the various denominations of the Christian Church, presents to us the most satisfactory and cheering evidences of this glorious restoration. Take only one -in New Zealand. An English carpenter, being at work at his board, was again nd again questioned by a New Zealander. Being a man of violent temper, he was irritated by the intrusion, and he at last struck the native. The New Zealander was a man of Herculcan powers. He immediately laid hold of his assailant and laid him prostrate on the ground with one hand. He then seized his hat, and said, "Now I have you in my He then seized power. I could kill you; you know I could

take away your life, and my natural heart wills it; but I have heard your Missionaries—I have heard of Jesus Christ—and because I have heard of Jesus Christ I spare you—you are free." Such are the blessed results of carrying forth the grand truths of the Cross of Christ, which testifies to us of the holy and benevolent character of our God. When this is known—when it is known that the way of access to Him is open, and that the controversy between Him and us is over, then the heart of the Briton, of the Asiatic, of the African, of the New Zealander, and of all who have received the message, flows into a willing and happy obedience.—Mr. Craig concluded by moving:—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Arthur Tidman be the Foreign Secretary; and the Rev. Joseph John Freeman be the Home Secretary, for the ensuing year; that the Directors who are eligible be re-appointed; and that the gentlemen whose names will be read be chosen to fill up the places of those who retire; and that the Directors have power to fill up any vacancies that may occur."

The Rev. G. Scott, formerly a Missionary in Sweden, in connexion with the Wesleyan Missionary Society, said-I feel, in common with others of my brethren who have addressed this meeting to-day, very great pleasure in taking part in the proceedings. A great and good man once termed Christianity the expulsive power of a new affection. I believe I may say, that Christianity is also the impul-sive power of a new life. The "Author and Finisher of our faith " has so constructed the Gospel of His grace, that, when it becomes the experience of a regenerated soul, that soul cannot possess spiritual life without active exertion for the extension of His kingdom. Instead of attempting to confirm this position by arguments which would be more weakly enunciated by me than by many whom I see around me, I would occupy one or two minutes in drawing an illustration from that foreign country with which for twelve years I was connected. When I entered the country, in 1830, no such thing as a Missionary Society existed, or ever had existed, in Sweden; but, about five years after I arrived there, I had the satisfaction of witnessing the formation of the Swedish Missionary Society. Money flowed in from various parts of the country, and I had the very great pleasure of communicating to your Directors, time after time, a donation of 1001. in support of this Institution. That such contributions have not been continued up to this period is not to b regarded as evidence of any change in the

feelings of the persons referred to. The truth is, that a very great work has been commenced, and is proceeding, in Lapland; and that work demands all the resources which the Directors have been able to gather together. I am happy to say that Sweden is now assuming an active position in the Mission-field. I have already said, that excellent men of God have gone out from that country to other lands, under the auspices either of the Church Missionary Society, or the London Missionary Society. I am happy to say, that there are at this time in London two excellent and devoted young Swedes, clergymen of the Swedish Church, going to Hong-Kong, in Chinathe first, in the history of Sweden, who have been sent out direct by that country on the Missionary Enterprise; and my heart is rejoiced at the evidence thus afforded that something like living Christianity is reviving in that land.

The Resolution having been agreed to,

W.A. HANKEY, Esq., said: -- My Christian friends, I stand here to perform a pleasing tusk. I have to propose

"That the grateful and most respectful acknowledgments of this meeting be hereby presented to his Grace the Duke of Argyll, for his kindness in presiding over the present meeting, and for his va-luable assistance in conducting the business of the

As one of the oldest members of the London Missionary Society, it has been my high gratification this day to see that exalted nobleman filling the office of Chairman at one of our annual meetings. It is an augury for good, that the Spirit of God has been pleased to alight with His blessed influences on one of such exalted rank; and I trust He will cause those influences to descend on every rank in society, that there may be a union amongst all grades and conditions of men, in that which is necessary to the fulfilment of the great obligation that rests upon all-to love the Lord our God with all our hearts, and our neighbours as ourselves.

The Rev. Dr. HALLEY, in seconding the Resolution, said :- On cutering the res day, I heard, for the first time, that the serme hitherto preached in a Church pulpit had bee refused. On this subject I will cast no reflections on another communion. However I may have felt at first, that a Catholic be should have been thus broken, the sight of this platform has greatly relieved me. I mu say, that the manner in which the chair l been filled this day, both at the commence ment and at the close of the meeting, affords the most striking proof that could have been given of the Catholic character of our Society. No two men have differed more in their theoretical views of Church Government than his Grace the Duke of Argyll and yourself. was glad to see his Grace presiding at this meeting; but I am equally happy in having seen you, Sir, in the chair as his successor. You are one in spirit, however you may differ in opinion; and most cordially, therefore, do I second the Resolution.

The Resolution was then put and carried, with loud acclamations.

The CHAIRMAN, in scknowledging the Resolution, said - My friends, it has occurred to me that there is a very striking contrast between the state of our own country at this moment and its position about 1850 years ago. We have this day received accounts from that country, in the language of which Virgil sung, to the effect that the armies of France, of Austria, and of Naples are marching down upon the devoted city of Rome. And what does this teach us? What but this-that whatever may have been the glory of a nation, it is as nothing when weighed in the balances against that Gospel, the possession of which has made England what she is, and the want of which has brought Rome to her present prostrate condition?

The Doxology was then sung, and the meeting dispersed.

#### ADJOURNED MEETING.

In the evening the Adjourned Meeting was held in FINSBURY CHAPEL, and was very numerously attended. EDWARD BAINES, Esq., having taken the chair, the proceedings were commenced by singing the 71st Hymn (Missionary Collection); after which the Rev. F. Pollard, of Saffron Walden, engaged in prayer.

allusion to the morning meeting, went on to observe-In Christian Missions we recognise the most direct method of promoting the

The CHAIRMAN then rose, and, after a brief creatures to pursue for the advancement of His own glory. We feel it to be a high privilege, on this occasion, to turn saide from worldly engagements and pursuits, to see that dighest object which God has privileged His great sight which God is carrying on in the

heathen world by the instrumentality of His servants. It is indeed a spectacle of such grandour, vastness, and variety of interests, that it may well fill the whole space of our vision while we gaze upon it. It is like a prospect obtained from some Alpine height-stupendous, vast, and varied-stretching over half the world below; and the more we contemplate it, the more we become familiarised with it, the more is our enthusiasm kindled and our understanding enlarged. The Repart, to which some of us listened this morng, is a document of unparalleled interest. Compare it to Queen's speeches, to messages of the American President, to the expositions given from time to time of political affairs by Ministers of State, and all these shrink into absolute insignificance compared with such a When I hear the simple fact, that Robert Moffat, who, after twenty-five years of service in the Missionary field, is labouring to complete that great work of the translation of the Scriptures, which so long ago he began the fact that he has been privileged to intraduce a knowledge of grammar, poetry, maic, and the arts of life, and, above all, the revelation of Divine Truth, to tribes of men formerly sunk to the lowest and most brutal debasement, but now raised by his instrumentality to the rank of men and Christians, I am assured it cannot but be deeply interesting to every feeling mind.

After adverting to the delightful progress and inestimable advantages of Christian Education, as a branch of Missionary labour, the Chairman concluded with a brief reference to the state of the Society's funds.

The Rev. E. PROUT then read some interesting extracts from the Report; after which, The Rev. JOHN WATSON (Theological Tutor of Hackney College) rose to move—

"That this meeting regards the cheering intelligrams received from the various scenes of effort occupicel by the devoted agents of the London Missionary Society, both as an encouragement and a claim on its constituents for more vigorous and persevering exertion on its behalf."

The statements (he said) which have been made by the Chairman, and the passages read from the Report, prove that God continues to his state Society, and the facts adduced ought to afford them encouragement in carrying on the important work of Missions. Music, poetry, legislation, were all objects of interest, but would not, for a moment, bear comparison with the grandeur of the Missionary enterprise. The success of Missions was to be seen, not in a solitary conversion here and

there, but in Churches planted, the Scriptures translated, education extended, and the spirit of liberality by which converted heathens were characterised. The encouragements which had been received hitherto ought to induce them to put forth renewed efforts for the diffusion of the Gospel.

The Rev. W. FAIRBROTHER, in seconding the Resolution, adverted to the progress of the Missionary cause in China. For many years there was nothing but discouragement connected with that country, but now they had to rejoice in success. While other nations had yielded to the truth, China had remained impervious. She had strengthened her fortresses and consolidated her empire, but on her altar was inscribed, " To the unknown God." But the Chinese had now begun to understand the object of the Missionaries, and to appreciate their efforts. The revision of the Chinese Translation of the Scriptures was rapidly advancing, and he doubted not, that, when these revised translations were placed in the hands of the people, there would soon be witnessed a most encouraging change.

The Rev. T. Boaz, in supporting the Resolution, said that he loved India; but no man could live twelve or fourteen years in a country, whatever the character of its inhabitants, and not love it. The deeper they were sunk in ignorance and barbarism, the greater the claim they presented to the exercise of Christian sympathy and labour. They must remember that it was from Eastern lands that the Western nations had obtained the knowledge they possessed. Both Mosaical and Christian knowledge had emanated from the East. Light sprang from the East, and he only asked them to send it back again, The people of the East were capable of receiving all that was sent to them; and there were great facilities for the spread of the Gospel in India. The land was free; the trade was free; and a Minister of Christ might stand on the steps of a Pagoda and preach the Gospel of Christ, none daring to make him afraid.

The Resolution was then put and carried. Rev. S. M'ALL (of Nottingham) rose to move—

"That this meeting is encouraged by the continued interest of the juvenile classes in the cause of Christian Missions, evinced both by the amount of their contributions and the extended circulation of Missionary publications adapted to their age; and the meeting looks with lope and confidence to the sising generation as the steafast and generous supporters of this Institution in its future progress."

They were assembled, he said, to promote a

cause which had lost its novelty, but which could never lose its sacredness. They were convened, because Christ had commanded them to preach the Gospel to every creature. They endeavoured to make known that Gospel, and they would not cease their efforts while there was a single heathen altar on which the fire had not gone out, or there remained a single soul unsaved upon the face of the earth.

The Rev. Dr. Feriguson, in seconding the Resolution, said, that the cause of Missions was the cause of Christ, and the success of modern Missions had not been less than that of Apostolic days. Everything invited them to action. Man was sighing for universal freedom and brotherhood. A world evangelised would be a world free. That done, and the Sabbath of the Millennium would come—heaven and earth would blend in one uplifted voice of adoring gratitude and praise.

The CHAIRMAN, in submitting the Resolution for adoption, said, that the juvenile contributions had greatly increased. He especially commended to them the "Juvenile Missionary Magazine." Its circulation was now extremely large, amounting to no less than 85,000 copies monthly, but that number might be considerably augmented. It eminently deserved to be recommended in families and Sunday-schools.

The Resolution was then put and carried.
The Rev. H. MARCHMONT (of Islington)
rose to move—

"That this meeting is highly gratified with the continued liberality and zeal of the Mission Churches, so entirely accordant with the principles of the Gospel and the designs of the Redeemer; while it presents the assurance of its sympathy with those Churches which are at present suffering under the influence of commercial depression, which it trusts will prove but of short duration."

They had all, he said, felt the influence of commercial depression during the past year. He had learned that the depression in the West Indies had arisen from peculiar cases, unconnected with the distress in this country, and the contributions from thence had fallen off from 8000%. to 5000%. If that sum, however, had been subscribed for Home Missions, it would have been thought a large amount; and, considering that they had only twesty-five Churches in the West Indies, he believed that it was as much as had been contributed by the same number of Churches in England. He thought, therefore, that, under the circumstances, there had been great liberafity, and they ought not to be discouraged.

The Rev. T. DAVIES, (of Maidenhead), is seconding the Resolution, said, that they had in his Church adopted the following plan for increasing the circulation of the "Juvenile Missionary Magazine:"-Every child in the Sunday-school, who behaved well for four consecutive Sabbaths, received, as a reward, one of the Magazines; and, at the end of the year, every child who had obtained twelve, and therefore had a good character throughout the year, had the privilege of having them nicely bound. He was desirous that young men should have their attention directed to the Missionary movement. Connexion with it would have a great influence in improving their own character. It opened up to the a path for the exercise of moral heroism and the development of all that was good and great.

The Resolution was then put and carried. The Rev. E. PROUT then moved—

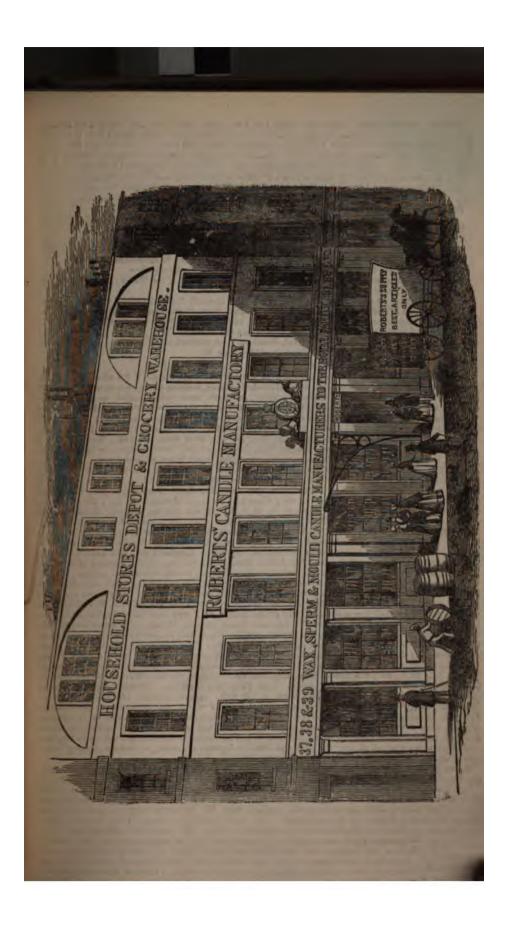
"That the cordial thanks of this meeting be presented to Edward Baines, Esq., for his kindness it presiding on the present occasion, and for conducting the business of the evening."

The Rev. G. WILKINS having seconded the Resolution, which was put and carried by acclamation,

The CHAIRMAN briefly replied, the benediction was pronounced, and the meeting separated.

The Collections made at the several Annual Meetings, and on Lord's Day, May 13, will be stated in our next number.

Contributions in aid of the Society will be thankfully received by Sir Culling Bardley Bardley, Bart., Treasure, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Waten, 52, Princes-street, Edinburgh; J. Risk, Eng., Cochran-street, Glargew; and by Rev. John Handa, Society Hun, 33, Lower Abbey-street, Dublin. Pust Office Orders should be in favour of Rev. Ebenezer Prout, and payabled the General Post-Office.



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By Mr. Holmer, solicitor Bridge-Street, Southwark, on account of the Donor .... £200 0 dde "Church Missionary Record" for Feb., 1849, page 46.

## ROBERTS'S MONTHLY PRICE CURRENT.

Vide "Charch Missionary Record" for Feb., 1849, page 46.

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\*\* The Trustees of the above Concern have the honor to announce to their patrons, that they have

been enabled notwithstanding the general depression of trade and profits, to hand over a third Dention of £200, making £600 out of the profits realised from Mr. Robert's business, to the use of the Church Missionary Society, in due execution of the trusts confided to them. They deem it right to state, that the profits of this Business so long established (above 100 years) were relinquished by its Proprietors at Midsummer 1847, thenceforth to be carried on for the purpose of retaining some of the very old Servants of the Concern in their Situations and subject to a charge of Etwice within three years; the whole of the Nett Frofits are directed to be being under to be liquidated within three years; the whole of the Nett Frofits are directed to be ret to the general Funds of the "Church Missionary Society"—the "London Missionary the "American Board of Missions."

# Singing for Schools and Congregations.

A

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WITH A COURSE OF LESSONS AND EXERCISES

POUNDED ON

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THE ART OF SINGING AT SIGHT

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WHERE THE EXERCISES ARE GIVEN IN THE OLD NOTATION.

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## SCHOOLS AND CONGREGATIONS.

This method lays aside in its earlier stages the heterogeneous and complex notation of music in common use. But it does this only for a short time, while the voice, ear, and understanding are developed in connection with the real nature of music itself. It then becomes the easiest, the quickest, and the most intelligent introduction to the use of the old notation and the stores of classical music.

The Tonic Solfa Method is founded on that invented by Miss Glover of Norwich. It is greatly modified, enlarged, and adapted to popular use. It has already been introduced into several Normal Schools for the training of teachers, and has obtained the approval of not a few distinguished Educationalists and Musicians.

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## TESTIMONIES.

From the "Cave House Miscellany," a periodical printed in connection with a large prinate school at Uxbridge, where quarterly converts had been given by the pupils to their friends, at which Glees, Canons, Chants, and Anthems (some of them printed by the pupils themselves,) were sung.

by the pupils themselves,) were sung.

"The system of instruction on which the musical studies of the pupils have lately been conducted, combines so many advantages, as to deserve public and respectful notice. It is the invention of Miss Glover, a talented and excellent lady of Norwich, but has been improved and illustrated by the Rev. J. Curwen of Plaistow. This gentleman, to whom we feel bound to render our public thanks for the zeal and ability he has brought to bear on the perfecting of the system, has published a treatise respecting it, which may be purchased very cheaply at Ward's, Paternoster Row. The scheme is at once simple and scientific, easy of apprehension and practically efficient. Even in infant schools it has been found eminently successful. It entirely differs from the methods of Hullah and Mainzer, and, we think, greatly excels them. It makes Do always the key note—a method supported by the hest authorities and the scientific usage of England. It thus establishes a perfect and unchanging language of interval, which affords such assistance to the learner as would searcely be conceived by those who have not attempted it.

The method of notation is more philosophical in its structure than the old; it may be more easily learned, and more cheaply printed. Even regarding it as merely introductory to the use of the common notation, it appears to be the best introduction, the quickest and most efficient. Our limits prevent us from attempting an explanation of the system; it seems however so well adapted for rendering psalmody congregational, and making this delightful art available to all classes and capacities, that we could not refrain, in return for the instruction and pleasure it has afforded us, from awarding it our humble meed of approbation, and commending it to the attention of our friends."—July, 1845.

From a Genileman at Andover, who, having heard the system spoken of, put it to a

From a Gentleman at Andover, who, having heard the system spoken of, put it to a correful test with a class of children, and had examined the first part (to p. 64,) of this new edition.

"I have no doubt that the system you are bringing out will eventually supersede all others extant in our sabbath and day schools. All who are anxious that the youth of our churches should be taught to join in the praises of Zion must feel themselves under no small obligations to you for the labour you have bestowed in the production of such a musical grammar as that you have sent me."

March, 1848.

"I am still engaged teaching my little class, (about twenty-six in number) on Tuesday evenings, and would not be deprived of the pleasure it affords on any secount—the method is at once so interesting, both to the teacher and the taught, that apart from the instruction imparted, the pleasant employment of the time is a gratification, which I am constantly anticipating. But we have made some progress; since you sent the proof, we have passed the two first stages of the work—our next Exercise is No. 50. The rounds and tunes have been well taken, I may add, with a rendiness I could not have expected. About three weeks since I invited privately a few friends to hear them sing, and to explain the first part of the method to them; our new school room was nearly filled, and such was the interest felt by those present, I was immediately requested to appropriate another evening; accordingly we met on Tuesday last, when I exercised the class, with voluntaries on the modulator, and put the tune Meleombe on the black board: no one knew the tune I was about to write, and I have no reason to suppose either of them had ever noticed it in the book of exercises; the class sang it correctly in two parts, first to the notes, then to figures, then to words. The result of the second meeting was equally satisfactory. The more I examine the method, the more I approve of it. Those who will try it, with a class of children, will be astonished at what it accomplishes in so short a time. One little incident will be interesting to you. A little girl belonging to my class, about 12 years of age, (of whom I had taken little notice) then at the British School, begged the mistress consented at the close of school duties to her doing so; she took the chalk, wrote an exercise, and taught it to those by whom she was surrounded; since that time the method has been adopted in the girls' school, (it had been used in the boys' school) and two little girls belonging to my class render essential service. I have this morning seen an exercise (No. 19), Nov. 1848.

From a Gentleman near Birmingham, skilful in music and a composer, who had made several trials of the method, and had examined the new edition of the work.

"I can declare candidly that I have never met with anything which has so struck me with the evidence of clear and deep thought, and thorough acquaintance with the true principles of music."—Nor. 1848.

From a Gentleman in Leeds, who introduced the system into the large choir of one of the largest places of worship there with complete success.

"I beg to thank you for your enlarged edition of "Singing for Schools and Congregations." I have looked over the work along with others of my singing friends, one of whom is complete master of every department in the science of music, and we are united in opinion that your work is most admirable and complete. Our great regret is that we had not possession of it four years earlier, when we could count our singing classes, both school and congregational, by the hundred. You know we had hard up-hill work of it, independent of prejudices, which had to be overcome, (which is the case whenever any one is bold enough to infringe upon old systems or usages); we had all our music to write or print for ourselves and by ourselves, and we were without a manual of instruction, with teachers who (although acquainted with the old notation), knew nothing of the system but what they learnt from your lecture, and yet we succeeded, in face of all these difficulties. It is true that our classes dwindled after a while, but the reason was, the want of smanual; our classes had nothing to take home with them to study there, and saw no music till they came to the practice; yet we have turned out some excellent singers, who owe all to your system. For my own part, I know something of the old notation; but I cannot yet sing it at sight. Whenever I want to master a new tune, it is my invariable practice to reduce it to the new notation, there is no difficulty in reading it then; and for any one practised on the modulator, it almost becomes a difficulty not to sing it as you read.

Our classes are now given up in consequence of our leader having left the choir; but we have kept together till within six months ago, practising however in the old notation for want of music in the new. The manual is complete, and any one who understands the old notation, with the assistance of that work, may at once undertake a class with certainty of success."—Nov. 1848.

From a Teacher of Singing, who had introduced this method into the Boys' Model School, connected with one of our largest and most important normal establishments.

"I have given some attention to the part you pointed out to me, and was surprised to find the union of the two notations so simple. You are aware that I expressed my idea that the introduction of the old notation to pupils, who had only studied your new one, would be the greatest difficulty to be overcome in making thorough singers at sight. I therefore congratulate you on having proposed a plan, in my opinion, so admirably fitted for it."

From the Teacher of a large British School at Ipswich.

"I am very much pleased with your second edition of "Singing for Schools and Congregations." I have examined it carefully.

• • I am convinced that the work only requires to be examined to be properly appreciated and adopted by every intelligent teacher. I introduced the system into my school in St. Helier, with perfect success. The class had proceeded as far as the 30th sheet on Hullah's system; and to effect this, a considerable portion of time had been devoted during school hours, together with two hours' evening practice weekly. Only a small portion of the class, however, had gained a thorough knowledge of what had been gone over, and as the utter hopelessness of every attempt to drag them through such a course of dry and meaningless exercises became apparent, we at length turned to the modulator, and to my astonishment and delight, the children were able to sing an easy tune at the close of our first lesson. In less than two months from that time, with not more than fifteen minutes' practice at the close of our daily lessons, the class could sing any ordinary tune at sight. I am fully assured that it is quite impossible to give children a knowledge of music by the old methods of teaching."—Nor. 1848.

## ADVERTISEMENTS.

THE MODULATOR, or Pointing Board for Teaching Tunes, price 1s., or on cloth with rollers, 2s. 6d.

This is a scale of notes arranged pictorially according to their position in key, and indicated by distinct names called the solfa syllables, or else by the initial letters of those syllables. On this scale of notes in key the teacher points to those which he wishes his pupils to sing. His pupils follow the movements of the pointer, which makes thus a constant appeal to "interval," and shows the eye precisely what the voice is doing. This accurate pictorial treatment of interval is found to concentrate attention and to facilitate greatly the early progress of the pupil; whereas the inaccurate pictorial representation of the staff, in the Old Notation, is a constant cause of incertitude and confusion to learners. In connection with the Modulator, the practice of the practice of

TRACHING BY PATTERN is of the highest importance. (See p. 2.) The teacher sings, softly and distinctly, a short phrase of the tune to be taught. To this vocal pattern the pupils so listen that they may be able to imitate immediately afterwards. Thus are they at once encouraged by the teacher's example, and stimulated to a strong mental effort in endeavouring to bring the ear and the voice to do the maind's bidding. In this effort alone consists the whole work of learning to sing. That method is the best, therefore, which requires the most of it. One hour's training of this kind is far more effective than five spent in singing with a leader. The teacher also not singing with his pupils is better able to criticise and notionally The teacher also, not singing with his pupils, is better able to criticise and patiently correct their mistakes. The physical effort too of teaching to sing becomes comparatively small; and thus is removed a very great hindrance to the progress of music in day schools, for the day school teacher has usually quite enough labour for his voice without adding to it the task of out-singing (by way of "leading") the discordant voices of some hundred or two of children.

cordant voices of some hundred or two of children.

Great advantage also is gained by the adoption of the old "tonic method of solfaing," which allows us to establish a fixed and invariable association of mind between certain syllables and their corresponding intervals. The semitones (tonules), for instance, are always between ME FAH and TE DOH, and the pupil is so accustomed to sing those syllables to that interval, that he would find it difficult to sing them wrongly. Thus an interval thoroughly learnt in one tune or key becomes, to the learner, a "pattern" for that same interval occurring in any other tune or key; and soon he is able to leave both the teacher's pattern and the modulator, and read music for himself.

THE SCHOOL COURSE OF SOLFA EXERCISES, containing tunes selected from those in "Singing for Schools and Congregations," and connected with "School Music," where they are printed in the Old Notation, and "School Songs," where appropriate words are given. Price 4d.

These are simply the initial letters of the notes from the modulator (with whose relative position the pupil is now so familiar that he carries a modulator in his mind's eye)—written down, with a few natural contrivances, for marking time and secent. The PRETENSIONS of this simple notation are—1. To assist in giving to secent. The PRETENSIONS of this simple notation are—1. To assist in giving to young children an acquaintance with the elements of music, upon scientific principles, long before they are of an age to grapple with the difficulties of the old sotation. 2. To facilitate the efforts of those who wish to read the old notation with ease and accuracy: for to learn the use of this notation is one of the quickest ways of becoming truly master of the other. 3. To answer all the purposes of a sotation for congregational psalmody, or for school use, with the following advantages; (1) that it is more scientific in its structure; (2) that it may be more easily learnt; and (3) more cheeply printed than the other.

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C<sup>1</sup> TUNING FORKS may be obtained through the post, by applying to Miss Matthews, (teacher of the method) 38, Dowgate Hill, London, and enclosing twenty penny stamps.

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SCHOOL MUSIC, for the above, containing one hundred and twenty-six of the most tasteful and popular melodies, in three parts, adapted to voices or the pianoforte, harmonized by George Hogarth, Esq., in cloth, turned edges, ls.; and "Children's School Music," containing the same tunes, in two parts, price 4d.

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My dear young friends-I hope these little books will be your delight, and My dear young friends—I nope these little books will be your delight, and keep you pleasant company both in the happy hours of school, and by the fireside at home. When you wish to worship God and to thank him for all his goodness, or to think of Jesus Christ and of heaven, you will find here many sweet hymns, just telling your own thoughts in your own words. You will love to muse upon them, and to learn them, and then to sing them. I hope that, after the "Bible Lesson" in the day school or on the sabbath, your teacher will sometimes let you come over own hymn to suit the subject.

There are a great many delightful songs in this book to be sung on week-days; some showing what beautiful things children may see, and some telling the happy feelings which children have. It will make your hearts leap with gladness to sing

seerings which children have. It will make your hearts leap with gladness to sing some of them: but to enjoy them properly, you must take care to understand them.

• • • May these beautiful Hymns and Poems, with their sweet Music, dwell in your memories and near your hearts; and often, very often, remind you, in after times, of the many charms, and the happy days, and the holy lessons of your childhood.

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usually preceded, it has applied itself quietly and unobtrusively to the important work before it. There was ample room for such an experiment. The improving spirit of the times called for it. A multitude, who value the grand essentials of Christianity beyond the peculiarities of detail, which have been pressed with the eager advocacy of party-feeling, looked out for a paper, where they could view passing events, not in the spirit of party or of sect, but in the large and benevolent spirit of our Lord and Saviour. In that spirit the work was undertaken; and that spirit, we trust, it has cordially and prominently maintained. The columns of this paper will have been found essentially and thoroughly catholic in the true sense of the word—sound on all fundamental truth—liberal towards all circumstantial differences. The religious mind of the country has been agitated, and is increasingly so, upon the great question of the connexion between the State and the Christian Church. It is possible to argue that question, as it has

been too often argued hitherto, in close contact with sectional preferences; but it was to be feared that in such associations the true merits, the grandeur and simplicity of the question of Voluntaryism, might be marred

by sectarian narrowness and violence. It seemed desirable to obtain for that grand and momentous discussion, an arena where it might throw down a friendly gauntlet and do battle in a fair jousting-place, where national and sectional peculiarities would not endanger its proper triumph. Free from the prejudices of minor interests, the Christian Times opens its columns to the agitation of this question on its own essential merits; and would argue, and invite its correspondents to argue it—not on the low ground of any one platform of Church government; but on the higher ground of essential propriety and fitness, and of divine precept, authority, and example, so far as it can be ascertained. To this extent, the paper has fulfilled, with some success, its own intentions. The accompanying testimonials are most encouraging to its projectors, and can hardly be otherwise than satisfactory to the serious public.

In these anxious times, also, the community are thirsting for accurate information as to the moral and religious state of the Continent—a thirst

not easily satisfied by the usual mode of quoting largely from the foreign press which, as it is either in the hands of the Romanist or the neologist and infidel, is sadly untrustworthy. The Christian Times has established Foreign Correspondence of the first order, on which a full reliance may be placed for sound, intelligent, and early information as to all leading and important events. An appeal on this point may be unhesitatingly made to its columns—an appeal which has been fully answered by the testimonials hereto appended; and as that system of correspondence shall be consolidated and effectually worked, there is every reason to expect on that which has been good so far, a substantial improvement. This is an important feature in our Paper, and one which will make its columns particularly useful in furnishing Ministers and others with means of interesting congregations in continental intelligence, and thus keeping alive and increasing the Missionary feeling on behalf of our European brethren. The criticism of Foreign and British Literature has not been altogether

neglected. Those readers who have found time to look fairly through the numbers of the Christian Times, will have met with some articles of literary criticism in this department not unworthy of serious regard. They

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## TO BRITISH CHRISTIANS.

THE CHRISTIAN TIMES has now, in the course of four months, made its experimental demonstration before the public. Entering upon the field, without anything of the flourish of trumpets, by which such efforts are

done, nothing is thoroughly done. We fervently solicit the patronage and encouragement of those who supremely love truth and righteousness and charity; whose countenance and whose communications would foster the existence and the sincere expression of an elevated piety. Though it must be the duty of a journalist so far to be engaged intensely with passing events, and their influencing principles, as that his journal may fairly be called the Times—he may so drink into the spirit of revealed truth, so look at events, characters, doings, and opinions in the light of that truth, and under its bland, correcting, elevating influence, that his journal may not unjustly or presumptuously arrogate to itself the high and characteristic epithet of the Christian Times.

One of our great aims is to exceed the standard of literature, theology, and general attainment commonly found in what are called Family

Newspapers.

gious press has not kept pace with the progress of mind in the country; and that a very large proportion of persons of good natural ability, with some measure of the improved education of modern times, have been cramped by confinement to the hackneyed common-places of the religious press; and looking there in vain for that which might fully occupy their powers, have been led by repeated disappointment to go forth where the seeming promise of greater depth of thought and intellectual research presented itself in common with dangerous association and an heterodox faith. Experience also shows them that the difficulty in the intelligent presentation of most subjects lies not so much in their abstruseness, as in the want, on the part of the writer, of a clear understanding and a simple and lucid style.

Experience has long taught us that the periodical reli-

The conductors of the Christian Times are satisfied that a very wide range of interesting matter of a superior order may be made interesting and profitable to the general reader if it is only exhibited in that unpretending simplicity which arises out of a clear comprehension of the subject, and an accurate knowledge of the language in which it is to be expressed. They are fully satisfied that the British mind, as it appears in the reading religious public, is up to the standard of their paper, and is ready to be carried further forward.

The period of experiment is now past. The Paper, in the course of eighteen numbers, has shown its true colours, and the amount of ability to maintain its position among the weekly prints. Its conductors consider that the time is now come to make a determined effort on its behalf. They desire to commend it humbly and respectfully to the public. They ask the fair recognition of its merits. They ask for due encouragement. Every legitimate and liberal effort will now be made to give it an extensive circulation; and with the increase of that circulation, to command the best talent and information that can be obtained. They go forth to this effort in no vaunting spirit. They are conscious how difficult of attainment is the high purpose to which they aspire. They desire to feel and acknowledge the responsibility which attaches to them in working out their scheme—and while it is their only aim, so will it be their glorious reward—that through their humble instrumentality the course of civil and religious freedom has been maintained and advanced.

## TESTIMONIALS-CHRISTIAN TIMES.

- BATES, Rev. Stewart, D.D. (Glasgow).—I do not know any other Paper of its class which contains so large an amount of important and valuable information. As a channel for conveying to the British mind intelligence concerning the religious movements now in progress on the continent of Europe, it is without an equal or a rival.
- BINNEY, Rev. Thomas.—When the Christian Times was established, I had no hopes of the project, and gave no encouragement to it, beyond the promise of subscribing. I declined recommending it while it was but a project, untried, and only begun. I can now very conscientiously say, that I have read its successive numbers with surprise and pleasure. It has far surpassed my expectations. It has had many articles written with great vigour, boldness, and decision. Its spirit is that of firmness without bigotry, of liberality without laxness, and of Catholicism without anything like latitudinarianism. It contains a great deal of curious and interesting information connected with the state and movements of continental Christianity. Altogether, I cannot but think that it has its own mission apart from the peculiar provinces of other papers; and that it may do a work which they cannot do, and move in circles they seldom enter. I very sincerely and heartily wish it continued success.
- COOKE, Rev. William (Meth. New Connexion).—I regard the CHRISTIAN TIMES as a most excellent journal. It is thoroughly catholic in spirit, and decidedly Christian in character. Its doctrines, politics, and morals, being those of a pure, healthful, enlightened, and vigorous Christianity, and conducted by takent of the first order, I consider its circulation as eminently adapted to subserve the interests of true religion, and I shall rejoice to find it gaining that ascendancy, and exerting that influence, which its high character deserves.
- EADIE, Rev. J. LL.D. (Glasgow).—I have read the Christian Times from the commencement with great and increasing gratification. Such a journal was much needed—one in which piety should be united with patriotism, and talent impelled and controlled by sound Christian principle. Its political views are large and elevated; and its Foreign Ecclesiastical Intelligence, which usually occupies a prominent place, is authentic, accurate, and full of interest—especially in these days of continental movement and revolution.
- HARPER, Rev. James, D.D. (Leith).—As a reader of the Christian Times from its commencement, I can with freedom express my opinion of its merits as a journal of decided ability; intrepid but temperate in its political views, which deal with measures rather than men; ardent in its advocacy of Christian union, and, in accordance with this, zealous for the dissemination of a pure and free Christianity throughout the world;—in a word, worthy of its name as a chronicle of passing occurrences which the Christian citizen should be acquainted with, and as a comment on the events of our times, expressed in a spirit which the Christian reader would desire.
- JAMES, Rev. J. A. (Birmingham).—I have read the Christian Times from its commencement, and without intending or wishing to institute any comparison between it and other journals of the same class, bear willing testimony to its excellence as a religious newspaper. It is catholic in its spirit, without being lax or latitudinarian in principle—decidedly evangelical in doetrine, without being intolerant—and exceedingly well informed by its foreign correspondents, on all points of Continental intelligence. It is ably edited, and very respectably executed.
- MONOD, Rev. Frederick (Paris).—Both the nature and the variety of the matter it contains render it to us foreigners a precious source of information. The Christian spirit in which it is conducted and its fundamental ecclesiastical principles, will, I trust, prove beneficial to this country, as far as the language in which it is written will allow it to be circulated and read. I will, on my part, use every effort to attain this end. I shall be happy to concur in making it known by some extracts inserted in the comparatively very humble paper I have edited in this country for twenty-four years, under the title of the Archives du Christianisme au 19eme Siècle.

PATERSON, Rev. R. M.A. (Kirkwall).—The highest recommendation of a public print is the advocacy of aound principles in a right spirit; and this merit may justly be ascribed to the Christian Times. The principles of Nonconformity are enunciated in it—not doubtfully, but distinctly, and are advocated—not coldly or feebly, but earnestly and ably, while there is yet a large measure of that "charity which is the bond of perfectness." In these times, so big with change for good or evil, every such accession to the advocacy of the principles of Protestant Dissent ought to be greeted with cordial welcome.

SCHERER, Rev. Dr. (Professor of Theology in the Evangelical Seminary of Geneva).—I am very much pleased with the tone of the Christian Times. I see a great element of success in the prompt and various information it has received from the Continent. I believe that the Christian Times is already at the head, in most respects, of its contemporaries.

SMITH, Rev. John Pye, D.D., F.R.S. (Homerton College).—The prospectus of the Christian Times conveyed to my mind such evidence of those qualities which I especially love and desire in a periodical publication, that I immediately subscribed to it. . . . . Every number of the Christian Times has answered my hopes and exceeded my expectations. I honour it for its seriousness, its evident study of fair dealing, its sound morals, its ability in discussion, its gentlemanly temper, its frankness where rebuke is needed, and its reverential treatment of sacred subjects. May it receive blessing from Godi

DMSON, Rev. A., D.D. (Coldstream).—I am very greatly delighted with the Christian Times. The admirable manner in which it is conducted cannot fail, I think, to ensure its success. The variety of the articles, the THOMSON, Rev. .. the CHRISTIAN pre-eminent importance of the chief of them, and the tart and talent with which they are written, must make the journal a favourite with intellectual, and especially with all Christian, men. Indeed, I know of no periodical which, if it continue as it has commenced, is calculated to do the same-amount of good. il.

THOMPSON, Rev. Andrew, B.A. (Edinburgh).—I think the Christian Times well fitted, along with the other salutary influences in operation, to make the times Christian. We need newspapers that shall not merely record political changes, but those great mental and spiritual revolutions of which the Continent has become the scene. We need newspapers that shall exercise an honest and discriminating censorship over the literary productions of the age, and while detecting and commending latent gifts, shall have the courage to rebuke mere talent, however clevated, when it becomes the apologist of error, or the panderer to vice. And it is because the Christian Times gives fair promise in its past numbers of fulfilling those conditions, that I give it my sincere and earnest commendation, more especially, believing, as I do, with Dr. Arnold, that "a newspaper alone can help to cure the crit which newspapers have done, and are doing."

VAUGHAN, Rev. Robert, D.D. (Lancashire Independent College).—I greatly admire the spirit in which the CHRISTIAN TIMES is conducted. Its foreign religious intelligence is eminently valuable; and, as a Family Newspaper, it has my cordial commendation.

RDLAW, Rev. Ralph, D.D.—I can say with all sincerity, forming my judgment from the numbers which I have had the opportunity of reading, that that judgment is most favourable both as to its spirit, its ability, its impartiality, and the general style and gentlemanly dignity of its execution. I have no doubt the CHRISTIAN TIMES, continuing to be conducted as it has begun, will prove eminently beneficial, not merely to the cause of Dissent, but to the still greater cause of Evangelical Truth, and the recovery to God of an operator world. WARDLAW, Rev. Ralph, D.D .apostate world.

YOUNG, Rev. David, D.D. (Perth).—For some time past I have been a reader of the Christian Times, and have felt increasing satisfaction in the perusal of its columns. For talent and literature, it will bear comparison with the most creditable of its class; but that which pleases me most of all, is its enlightened advocacy of true Protestantism, and the information from foreign parts—chiefly ecclesiastical—of which it furnishes so ample a supply. In this last it is without a rival, so far as my information extends; and, upon the whole, it appears to me to be just the kind of periodical which—especially in these most eventful times—Christians are called upon extensively to support.

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Amongst the Essays received was one from a Female, accompanied by a letter, which indicated the habitual tone of Divine and filial piety pervading the mind of the writer. The Essay itself was found to be correspondent in tone and spirit with the letter. The Adjudicators, although, in faithfulness to the other competitors, constrained to lay it aside, as being the work of a female, yet felt at the same time that it was a quity as much to humanity as to the talented writer herself, not to suffer it to return to privacy and forget-fulness. It was, therefore, proposed to her to allow of its publication, and she was requested, at the same time, to write a Nectch of her Life to prefix to the Essay when published. In both of these proposals she willingly acquiesced; and the volume contains two equally remarkable and interesting compositions, the Essay and the Sketch.

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# THE PATRIOT.

## A FAMILY AND GENERAL NEWSPAPER.

(ESTABLISHED A.D. 1832.)

LONDON : PUBLISHED EVERY MONDAY AND THURSDAY.

(OFFICE, 5, BOLT-COURT, FLEET-STREET.)

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was in the United to Commenced on the Annual Property

In entering upon the eighteenth year of their experience as Journalists, and in prospect of a new Session of Parliament, the Conductors of the Patriot feel it to be a gratifying circumstance, that, despite the rivalry of friendly or of adverse competitors, and the disadvantageous effect of times of commercial pressure in lessening the demand for all descriptions of literature, this Journal has maintained its ground; and it is with a sanguine and not unreasonable assurance of increasing support that they address themselves afresh to their important labours.

During the eventful year that has recently closed upon us, the columns of the Patriot, as its readers will doubtless acknowledge, have generally afforded more correct, and often more early information, as to the great events occurring in neighbouring countries, than could be gathered from the Daily Papers. This superiority, which it will be the steady aim of the Conductors to maintain, arises from two causes: First, the Correspondents of the Patriot have, from their position and personal knowledge, far better opportunities of ascertaining facts and forming correct estimates, than the ordinary purveyors of foreign intelligence. Secondly, as regards ecclesiastical movements, (which have constituted so marked a feature of recent transactions,) and the bearings of revolutionary changes upon the progress of Religious Knowledge and Religious Freedom, the Daily Press has maintained, and may be expected still to preserve, for the most part, an absolute silence, which—to whatever cause it may be ascribed—has had, and must have, the effect of misleading those persons who trust to such sources for all their information. English writers are notoriously behind those of the Continent in a knowledge of European politics; a disadvantage which unhappily renders it easy for foreign diplomatists, or their retainers, to make use of the editorial columns of English Journals for their own sinister ends, and even to attack and misrepresent the conduct of the British Government, with a view to advance and interested and selfish policy, hostile to British interests. Unhappily, too,

English diplomacy has been too much in the hands of either aristocratic faincants, or of mere courtiers, biassed in favour of Absolutism and a repressive policy, and forgetful of all patriotic considerations. Hence arises the extreme danger of this country being committed to an unwise interference with the affairs of other nations, and getting involved in the trouble and expense of armed inter-It is therefore of the utmost importance, that the English public ventions. should be correctly informed upon the real posture of European affairs; in order to which, it is indispensable that they derive their intelligence through pure The readers of the Patriot know, from experience, that they may rely with undoubting confidence upon the representations to which it gives publieity. Its Conductors may, without beasting, affirm, that, through the securite information furnished to them, they were the first to detect and proclaim the treacherous policy and corrupt administrative system of the late King of the French, which, only since his fall, other Journals have unsparingly reprobated. They have, upon that point, nothing to unsay or to retract; and they pledge themselves, that, while they will continue to keep the same watchful eye upon European affairs, their readers shall never have to charge them with prostituting their columns either to courtly flattery or to spiteful detraction, whether in reference to the British Government or to Foreign Powers.

Scarcely inferior in interest and importance to the course of public events on the European Continent, is the intelligence now wasted by every wind from the warious British Colonies and Dependencies; in respect to many of which, the Putriot has had, and will probably yet have, to discharge a duty almost entirely neglected by the Daily Press. While the victories achieved by British valour in the Punjaub, or in the South African wilderness, are blazoned in the columns of its Contemporaries, and while the so-called "Colonial Interest" of the Sourt Islands is able at all times to command the advocacy of Journalists of different shades of politics, the real claims and crying wants of India, with its teeming millions, and the cause of freedom and of humanity in the West India Colonies, the wrongs of the oppressed peasantry and the meritorious labours of the Evangelical Missionary, not merely awaken no sympathy in the minds of these writers, who but too faithfully reflect the indifference of the commercial public and of the Legislature, but are seldom adverted to except in terms which betray hostility or prejudice, and convey the grossest misrepresentation. past year, the Patriot was the vehicle of a series of important communication revealing the actual condition of those Colonies, and of many valuable documents relating to India and Colonial matters, which urgently demand legislative regulation and redress. It will continue to be the aim of its Conductors, to keep alive in the minds of their readers a generous concern for the social welfare and religious interests of their fellow-countrymen and fellow-subjects in the various portions of the Empire, so as to draw closer the bonds of brotherhood which unite us: and, for this purpose, they will gladly afford their Correspondents in distant regions every opportunity of making their voices heard by the British public and Legislature.

The present aspect of domestic parties, taken in connection with great questions awaiting the decision of Purliament, while supplying the Conductors of the Patriot with an additional incentive to strenuous exertion, ought also, they venture to affirm, to enforce upon their readers the duty of vigorously sustaining THEIR OWN CAUSE by means of the Press. The time is come, when, willingly or unwillingly, the Protestant Nonconformists of Britain, whose religious convictions and whose notions of the rights of conscience are invincibly opposed to the Union of the Church with the State, must constitute, in self-defence, a party equally distinct from the Whigs, by whom they are repudiated, and from those false Liberals by whom both Religious Truth and Religious Freedom are constantly betrayed into the hands of unscrupations State-craft. The recent memo-

rable contest in West Yorkshire has strikingly exemplified the fact, that, while the High-Church Tory loves his Toryism better than his religion, the Low-Church Whig dislikes Evangelical Voluntaryism far more than he loves liberty, either civil or religious,—all tolerant to the Popish, and a bigot towards the Protestant Dissenter. It therefore behaves Protestant Dissenters who value their constitutional rights and religious independence, to combine in resistance to the unhallowed confederacy now arrayed against them. They have too long submitted to be tolerated: they now find themselves, as Voluntaries, astractical. The trial of strength thus provoked, has not been of their seeking; but it can no longer be evaded. A clear and loud voice from the State Church itself, echoing through the whole land, and answering voices from the Protestant Churches of the Continent, are summoning the Dissenters of England to the manful assertion and defence of their principles. Now, to a political and religious party, two things are alike indispensable,—Representatives in the Senate, and Representation in the Press. Hitherto, almost the entire Daily Press—Whig, Tory, and Radical—has been either indifferent or hostile to Nonconformist interests. Let not Protestant Dissenters imagine, that they can safely withhold their strenuous co-operation from those who stand before the public as their organs, and as, in a greater or less degree, their representatives. The worst conomy in the world, as regards the security of their liberties, the advancement of their principles, and the prosperity of their institutions, is that which stints or starves their own Press. The Newspaper is no longer a mere luxury; 17 is a Positive Necesserv or the Times. It is not a mere plaything of literature; 17 is a Power. The Conductors of the Patriot ask for themselves the support and co-operation

The Conductors of the Patriot ask for themselves the support and co-operation of none who do not think that it has stood in the breach against powerful assailants, and done some good service in the holy cause for which our fathers struggled and bled. They call upon their friends, however, not to lend a half-hearted, wavering, or grudging support to their cheapest defence and best advocate—the Press. They would not be understood as uttering the language of complaint and discontent. All things considered, indeed, they have no reason to be otherwise than grateful for the favourable manner in which their exertions have been received, and for the cordial support which has enabled them to fight, with some success, the battles of Civil and Religious Liberty. But, deeply conscious that sweerer struggles await the faithful advocates of right principles, and that, for the impending conflict, the arms of their leaders require the greatest possible accession of strength, they cannot rest satisfied with the modicum of patronage now extended to their labours, while persuaded that their friends have it in their power easily to multiply it ten-fold. They, therefore, respectfully, but carnestly, call upon every Subscriber to make it a point of conscience, not to rest until he has prevailed upon his neighbours to follow his own example, and to make even a small sacrifice, should it be necessary, in order to increase the efficiency of one of the oldest and most faithful guardians of their rights. It is conceived to be the absolute duty of Protestant Dissenting Ministers, Deacons, Sunday-school superintendents and Teachers, and of intelligent and affluent members of churches and congregations, to encourage the efforts of a Journal like the Patriot, constantly and exclusively devoted to interests which they profess to cherish as dearer to them than all besides.

Such a Journal all parents, guardians, and teachers who sympathize in the pure principles it enforces, ought not to fail to bring under the eyes of young persons, whose minds they are commissioned to instruct in sound wisdom, and whose hearts it is their business to guard against hurtful snares and noxious influences. Young men and young women, like their seniors, will, in these days, read the Newspaper; and, if not provided with one suited to give them useful information in an unexceptionable form, they will be sure to make a selection for themselves, which may not be so satisfactory. The strength and hope of Pro-

testant Nonconformity lie in its ingenuous youth; and, unless they be familiarized with the principles of their fathers, and trained to interest themselves in the same institutions and in the same fortunes, a dreary prospect of retrogression and decay awaits the noblest cause that ever animated with zeal and courage the hearts of men. To the great work of education in great principles, the Pulpit and the Press are alike essential; but the Press alone can prosecute it from the point at which the decencies of the Pulpit require that organ of instruction to lay it down. It is in such a Journal as the Patriot. that the Dissenting wouth will learn to link his life to the sacred cause of Liberty, Civil and Religious. In the regular perusal of its columns, he will become conversant with his principles, and with the arguments for their vindication. He will find that it illustrates and defends those views of truth which Protestant Dissenters generally hold; as, in addition to the Editorial articles, the most eminent of our ministers and laymen frequently avail themselves of this medium of communicating their thoughts to the public. It publishes facts which it is for the advantage of the churches should be known. It tends to check the departure of the young from the body to which their parents belong, in order to attach themselves to bodies less scriptural; and will furnish them, when mixing in general society, with answers to arguments and representations which require to be counteracted. Now, it is only by making themselves acquainted with what is passing in their own section of the Christian Church, and with what is brought forward by the advocates of their own principles in reply to antagonists, that they can thus train themselves for future usefulness. Even their standing among their friends of other communions (as it has been well observed) demands it; for these expect that they, as Dissenters, should be well acquainted with their principles; and, as all the information respecting Dissenting institutions which the Conductors can procure, is carefully registered, the Patriot contains so much relating thereto, not to be found elsewhere, that no one can be fully informed respecting passing events affecting the welfare of the body,

who does not regularly peruse its columns.

The Patriot, while giving peculiar prominence to intelligence affecting the cause of Religious Liberty, and the welfare of Protestant Dissenting institutions, without reference to sect or party, contains a careful digest of Parliamentary Proceedings, Foreign and Domestic News, Reviews of New Books, Law and Police, Gazettes, Markets, &c., &c. It may be procured direct from the Publisher, or, by order, through any Postmaster, Newsvender, or Bookseller in Town

or Country.

## TO ADVERTISERS.

The Patriot presents an eligible and suitable medium for Advertisers, arising from its large circulation and the character of its readers. For Advertisements relating to Books, Sales, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects, this Journal cannot be surpassed. The Terms are moderate: Eight Lines and under, Five Shillings; and Sixpence for each additional line. A reduction is made on Advertisements repeatedly inserted. To Servants, in want of Situations, the charge is Four Shillings.

OFFICE: 5, BOLT-COURT, FLEET-STREET, LONDON.



# THE BRITISH BANNEL

Literature, Liberty, Humanity, Religion.

## ADDRESS AND INDEX TO VOL. I.

so few hundreds or thousands; the newspaper, and we may gain a faint glimpse of the abiquitous power of the latter. The wroter is a few hundreds or thousands; the newspaper addresses millions. The words of the orator may die on the sir; the honey are proposed in the latter as a maperial pale of the orator may follow each other so repidly sits of the andience may struggle in a net of rediccination; the resuoning of the newspaper may be seasoned at likeurs, will people air. The pushlon of the orator inflames an assembly; the feeling of a newspaper electrifice a continent. The arabor may be in lightning, which flashes over a valley for a moment, but it feaves it again in darkness, the newspaper to a sun it is given the whole earth, and "facing on the basis of its own eternity." Printing has been happily sleftend "the set were all arts." Printing makes the creater himself more than an orator. It catches up his dying words, and breatless into recash of fife. It is the speaking-gallery through which the orator thunders in the var of ages. He leans from the tomb we so of sixing generations.—Anan.

weaper literature is a link in the great chain of miraeles, which proves the greatness of fingland, and every support she to good Newspapers. The Editors of these papers must have most snormous tasks. It is not the writing of the leading, has the obligation to write that article every week, whether inclined or not, in sickness or health, in affliction, disc, winter and nummer, year after year, ited down to the task, remaining to one spot. It is something files waking a the s. It have a fellow-feeling, for I know how a periodical will were down more chainers. In mild it appears not have a manifest, murle it the continual attention which it requires. You become, as it were, the publication. One were is no coal and spirited, than on comes another. It is the stone of Slapphus, an antiless reputition of toil, a constant weight up and applying demanding all the exercions of your faculties, at the same time you are compelled to do

Thoughts fit and flutter through the mind, As o'er the waves the shifting wind;
Trackless and traceless is their flight,
As falling stars of posternight.
Or the uld tide-marks on the shore,
Which other tides have rippled o'er.

Yot Ast, by genius train'd and taught, Arrests, seconds the flecting thought: Stamps on the minute or the hour

And to mind's passing sladows gives An influence that for ever lives.

But mightlest of the mighty mean

Terms, 4s. 4d. per Quarter, or 17s. 4d. for the whole Year; payment in advance

## ADDRESS.

The readers of the British Banner have now before them the labours of a year; and, with the help of the following India, they may, at a glance, make such a survey of the whole as to enable them to judge how far, as a means, it is adapted to its avowed end; as, also, how far the Editor has realised the project with which he came before the public. Having, with his own hand, in order to the preparation of the said India, made a minute inspection of the 876 pages and their 3,504 columns, he is enabled accurately to compare what he has performed with what he proposed, and, having done this, he has now to say, without the slightest hesitation, that the volume actually produced is considerably different from that which he intended. But this difference, he conceives, requires no apology; the deviation from his course was forced upon him. He stood fully prepared, to the letter, to make good the fulfilment of his implied promise; but the large portion of his readers were not quite ready for it. They could not bring themselves to give that attention which is necessary to the digest and enjoyment of solid instruction—they were the subjects of an appetite which nothing could satisfy but "News." The enlargement of their stores of general knowledge, and the discipline of their understandings, it concerns at all, were only secondary. These, however, we have reason to believe, were a minority, and not a very large one. There were many—to their praise we speak it—who were prepared for much, but not just so much as was offered them. Another, and a large portion of our friends, were prepared to meet us on our own ground, and sought nothing beyond the fulfilment of the terms of our Prosencius. Under these circumstances, we were induced, to some extent, to compromise the matter, by modifying our scheme; and in this we descended to what may, perhaps, be, after all, considered the medium and proper course for the present—a medium between a mere secular Journal and a congeries of didactic dissertations. To purpose this and to complete

Our reasons for this explicit statement are various and strong. We desire to break in upon the indolence and apathy even of good men to the claims of the Press; we ask their co-operation, and, in so doing, it becomes necessary to state the grounds for our demand. Many will talk and prattle—few will reason and judge—every company of a score will furnish, perhaps, eighteen, who will recklessly pronounce upon the merits of a Journal of which, it may be, the bulk of them have not seen more than one or two numbers, if so much, and of which not one of them has inquired into its aggregate merits. The power of a Journal lies not in the parts, but in the whole; a man, therefore, who judges of a series by a single paper, or, of a paper by a single paragraph, has but small claim to the dignity of reason, still less to that of judice, and should be far removed from the judgment scat of Letters. This class of men is unhappily numerous,—you may find them in every quarter; their life is a negation; society owes them nothing in the shape of benefaction. It is, indeed, no part of their plan, by action to benefit it—they aim at no good, and, of course, they achieve none; while they industriously exert their feeble powers, and fill up their little span, by the virulent effusion of their petulant malignity. We say, then, the power of a journal lies not in its parts—parts there may be full of power, and yet feeble-ness may mark the whole—but, in the aggregate of its matter. There may be, on the other hand, nothing very remarkable in any of its parts, and yet, as a whole, it may constitute an instrament possessing a force all but irresistible. At the close of our experimental period, not deprecating particular analysis, we demand to be tried on the collective, as the only true principle. The man who has read with discriminating care, and with reasonable reflection, the columns of our Journal from the confirmed at large, a sufficient, and satisfactory acquaintance with the occurrences of this great Historic Year. Such a man will be i

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people of intelligence, and honourably to bear his share in enlightened, respectable courses, while, at the same time, he will stand prepared for the patriotic performance of his delice as a Christian citizen. In rendering an account of our Stewardship, and I. We may be permitted to refer to our roll of Leadership, which, it will be sean; in range and variety, has been gradually enlarging up to the present bour, and which, for each week, will be found generally to comprise as much matter as six numbers of the Standard, the head of the Tory evening Press.

II. Again, we point with no small pleasure to the Index of our President of the Index.

II. Again, we point with no small pleasure to the Index of our Poreign and Colonial Correspondence, and ask the reader to tell us where, among the journals, whether Metropolitan or Provincial, whether Daily or Weekly, we shall look for an equal amount of valuable matter, illustrative of Colonial Society, especially of the religious perations being carried on in those lands. If our readers have paid to this part of ar columns the attention so justly due, they will gratefully echo the sentiment we approve, and cordially thank those excellent Correspondents to whom they have been all apply indebted. We consider this small tribute due to the Writers, and hope they time to time, repeat the obligation under which they have had us.

mail shed apart, these letters would form a large and valuable volume.

III. Our Home Correspondence, of its kind, as the Index will show, is of equal merit with our Foreign, and it, too, if published separately, would amount to several volumes of matter, such—the bulk of it—as but seldom finds its way into the columns. volumes of matter, such—the bulk of it—as but seldom finds its way into the columns of a newspaper. Most of it possesses a value beyond the passing day, and may afterwards and often be referred to with both profit and pleasure. It is proper here to state, that, under this head, we have often had to deny ourselves by excluding communications which, both for matter and ability, did no small credit to their respective writers, but to find room for it, in innumerable cases, was impossible. Then as to Controvery, hitherto there has been no small portion of exclusion. It is probable that, in some instances, painful disappointment has been felt and offence taken, but we hope our friends, on reflection, will put the best construction upon our conduct, as to us the balance of advantage for the public good seemed to lean strongly in that direction. In our position, it is not improbable, that they themselves would have pursued the time course. As well-digested Correspondence is one of the most effective methods of advancing the general welfare, we have to beg the continuance of the kind offices. f advancing the general welfare, we have to beg the continuance of the kind offices

of our friends, whose compositions have hitherto enriched and adorned our pages.

IV. The amount of Literature which has passed through our columns, in the way at notice and review, has been considerably upwards of 150 publications of diversorts and sizes. The true and essential character of such works has been given to our readers, and, in a number of cases, the substance also of valuable volumes has been brought forth in a single Number; and, in this way, it will be remembered, no small portion of the reviews have been extracts—thus bringing before the minds of many their precious contents, which could not otherwise have met their eye. But in this department of our labours, our satisfaction is less complete than in some others. The demand upon our space, by the exciting and wonderful events of this most wonderful of years, has prevented the length to which we should otherwise have curried the subject of Geneval Literature, and which we have, it may be avanticable to follow bject of General Literature, and which, we hope, it may be practicable to follow at there fully in the coming year. For the same reason, several other subjects, or other departments, instructive and interesting, have been curtailed; but even in this direction something considerable has been effected, and a large store of matter has been provided, which it was found impossible to use, but which will be forthcoming in due

V. The British Elector has been continually before our minds, and the importance of his citizen character and qualifications has been our constant study. He has been approached in a variety of ways, and in all, with a view to enlighten, elevate, and annoble him. We hold that electoral virtue is the hope of nations, and that electoral curruption is the sure sign and precursor of their rum. But corruption may exist in various degrees, the least of which consists in not using the tranchise at all, by which the cause of liberty and good government may be as effectually overthrown as by establishing a suffrage-market in every district, and selling votes to the highest bidder. In the sight of the Christian moralist, suffrage negligence is a most serious offence arainst society. In some cases, it may amount to a great political crime. At every trection, the result aught to be such as, for the time being, fully to reflect the judgment and feeling of the several districts, and, collectively, of the whole realm. The importance of creating and cultivating this virtue is everywhere apparent. Considering

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the character of the late contest in the West Riding of Yorkshire, men of true patriotism cannot but reflect with sorrow and fear on the fact, that full ten thousand men—about one-third of the whole electoral body—at the close remained unpolled! Whatever might be the views of that multitude, it was their solemn duty, wherever health and circumstances at all permitted, to give utterance to those views; and the British Press within its province to indicate the severest penalties within its province to indicate.

within its province to inflict.

VI. We look back with satisfaction to the services which our columns have rendered to the great work of Emigration,—a point which it will be observed, from the INDEX, we started in our very first Number, and which, in one shape or another, has recurred, we started in our very first Number, and which, in one shape or another, has recurred, in the course of the year, some fifty-five times;—a number of Journals, too, have, more or less, some of them right quackishly, followed in our wake: but we believe it will not be disputed, by men of knowledge and candour, that the British Banner has done more to give an impulse to the enterprize than any other Journal,—perhaps, than all others put together. We speak the more emphatically on this point, because of the limited portion of our personal claims on this head. Our part has very mainly consisted in giving currency to the views of practical men, and, above all, to the matchless Letters of Dr. Lang. But for the establishment of our Journal, it is certain that there are thousands gone going, or shout to start, who would still have been mining at there are thousands gone, going, or about to start, who would still have been pining at home in some shape or other, there sustaining the "strife for life."

VII. The Index will show, that the British Banner has been permitted to perform

a distinguished part in the work of Education. No paper, in these realms, ever gave currency to such an embodiment of true and great principles, on that greatest of subjects, as that presented in the Crosby-hall Lectures, all of which were originally given to the world through our pages. On this part of our labours we look back with special pleasure, and deem the act of giving forth these Lectures among the privileges which go far to compensate for ceaseless toil, and a thousand sacrifices. It will be seen that,

go far to compensate for ceaseless toil, and a thousand sacrifices. It will be seen that, in many other ways, the work of Education has had our steady and zealous co-operation.

VIII. Philanthropy, more properly so called, in all its branches, has had a conspicuous place in the columns of the British Banner. By none has its aid been sought in vain for any good object, and it has even gone voluntarily in search of such. None have been more welcome to us than the man who has had a right to assert, or a wrong to redress; if he was competent to plead his own cause, the means of so doing have been promptly afforded him; and failing of that, he has had but to give us his facts, and without fee or reward, he has commanded our best advocacy. We also reflect

and without fee or reward, he has commanded our best advocacy. We also reflect with pleasure, that we have, in some tolerable measure, and with satisfactory results, done our humble part in exposing humbug and in visiting imposture. We have most honestly aspired to the honour of being "a terror to evil doors, and a praise to them that do well;" and thus we have endeavoured, to the best of our ability, to discharge the functions of our Moral Magistracy.

IX. It will likewise be seen, from the INDEX, that service, special and great, has been rendered in the matter of Public Meetings. By concentrating the whole of the May Meetings in one Number, our columns performed such a service in that direction as was never discharged by any British Journal. In this way, for the trifle of fourpence, a feast was furnished to mankind, in which angels themselves must have rejoiced. A corresponding service was performed on behalf of the Congregational Union at Leicester, to which, we believe, in all, between thirty and forty columns were devoted, presenting the completest view ever given of this important gathering of Christian Ministers and Delegates, by which, we conceive, no small service has been rendered to mankind and the cause of true religion.

X. There is another department of labour, which forms no small ground of claim to

There is another department of labour, which forms no small ground of claim to Consideration from the wise and good. At the expense of some labour and space, the British Banner has set forth analyses of the Annual Reports of the London Missionary Society, the Baptist Missionary and the Wesleyan Missionary Society, the London Religious Tract Society,—of the American Tract Society, the American Bible Society, and a number of others, and, in this way, has brought the main facts of these important documents before the minds of the hundreds and thousands, to whom they would observe here the minds. would otherwise have been unknown.

XI. Without much direct statement of Gospel doctrine, everything has been discussed upon Christian principles; and right and wrong, in everything, determined by an appeal to the pages of Inspiration. Our columns have, in all points, been pure, id such as may, with perfect safety, be spread through every corner of a Christian

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Household. This purity extends even to our very Advertisements, which will admit of advantageous comparison with those of any other journals whatever. Almost all classes of advertisements are admitted, without scruple, even in the bulk of the so-called religious journals, comprising many which have, nevertheless, strictly been excluded from the columns of the British Banner. One or two exceptionable articles got into our columns stealthily, under titles that deceived; but immediately on discovery, they were admitted no more; and, in some instances, where such discovery has not been made till after the price was paid and the advertisement left for insertion, it has been immediately returned.

XII. Much has been made of our "Student's Column," and complaints of its so frequent omission have been common, a circumstance which is solely caused by press of other matter, which could not be delayed. It was not lack of materials, of which enough are provided for many days to come, at no small measure of cost and labour; for, in these columns, our readers were not presented with that which cost us nothing. Our coffers were not filled with the ready-made gems of our neighbours. The bulk of them have been diligently read for in the works of our best writers, and copied thence for the use of our pages. Like the precious metals which pass into circulation from a starting point—the Mint—where they receive the Royal impress, so the mass of our jewels are removed from their native hed by our own hands, and appear, for the first time, in their present form. We hope to be able, by-and-bye, to devote a little more space to such matters.

circulation from a starting point—the Mint—where they receive the Royal impress, an the mass of our jewels are removed from their native hed by our own hands, and appear, for the first time, in their present form. We hope to be able, by-and-bye, to devote a little more space to such matters.

Such is our commentary on the Unoux now presented to our readers. Of the toil and solicitude connected with the conduct of the Journal, it were useless to speak, since paper could convey but a very imperfect conception thereof. Let it suffice, in one word, to say, that we deem it all well spent, and only regret, that the limits assigned to human power have prevented it from being greater.

Wa cannot close without reference to the great and special favour with which our imperfect endeavours to be useful have been received. Of the commencement of the year, when all was new, and curiosity at its highest pitch, we say nothing—we speak only of the circulation with which we close the year, after the blaze of novelty is gone, and the fires of a prurient curiosity have become extinct, and that circulation is greater, by several times, than that which was ever accorded, within the same space, to any journal of a similar class. Taking into full and candid consideration, therefore, the state of the times, and other circumstances, we have the most abundant reason for something more than satisfaction. If our appeal was extraordinary, it has been favoured with a corresponding response. We trusted the Public, and they have honoured our confidence. To an unusual extent, there has been the absence of all forcing the Journal into circulation—never was less, if ever so little done, at the commencement of such an organ to keep it before the public. After the announcement, which went forth only in the magazines at the close of the last year, it has been, we believe, foolishly, left to its own merits, its own fate, and its own friends, without the expenditure of a single shilling, to press it upon public attention by the usual means. It has we

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ON MONDAY, JANUARY 8, 1849,

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At the present moment there is but one Newspaper addressed expressly to the vast body of the Wesleyans. Two millions of British subjects holding the same religious views, and bound together by the same social customs and common interests, possess but a single Newspaper as the organ of their rights and their opinions, and as the means of diffusing constantly amongst them that information which is absolutely necessary organ of their rights and their opinions, and as the means of diffusing constantly amongst them that information which is absolutely necessary to the maintenance of their important position in the general body and the advance of general intelligence. Is there any reason why this should be the case? Are the Wesleyans really so far behind the rest of their countrymen in all that relates to social progress and religious freedom? Are they so dead to everything which interests every other section of the community, that they cannot maintain more than one Newspaper? Nothing of the kind. We will not for a moment admit it. On the contrary, we know that the Wesleyans are feelingly alive to the duties which are inseparable from the influential social position in which their very numbers force them. We are sure that they will never be found one step behind their countrymen in all that concerns the liberties of Englishmen. On the careful guardianship of those sound and substantial liberties depends the preservat on of every blessing for which Wesley lived and laboured. Our religious freedom, our social and domestic welfare, our intellectual progress, are all involved in it; and there is no instrumentality by which men are kept in a state of instant and universal intelligence, in such union of principle and purpose, as by a liberal, enlightened, and judicious Newspaper.

Why, then, we ask, has the great Wesleyan body only one Newspaper? It certainly is not for want of a sufficient public—the Wesleyan public consists of two millions. Independent of the Wesleyans of the United States of America, there are 483,296 members of the body in Great Britain, Ireland, and Canada. The numbers attending the ministry, but not in connection with the society, are generally estimated at double the amount. Therefore, in the United Kingdom, we cannot calculate less than 1,440,000 persons attendant on the Wesleyan ministry. Besides these, the seceders from the parent stock—the Methodist New Connexion, the Primitive Methodists, the Protestant Me

separation, are more allied to the parent body in interest and opinions than any other community, and would doubtless avail themselves of a liberal organ of generally ascendant views. These, with children fast growing up in our schools to reasonable and reasoning beings, constitute a great population of two millions. Is there not ample scope, then, amongst the adults of two millions for an able, active, and liberal News-

amongst the adults of two millions, for an able, active, and aberal Newspaper? Is it not a marvel that it does not exist? We ask, again, therefore, what is the cause of this dearth? We are compelled to avow candidly, that the reason is, that the only existing Wesleyan Newspaper has not represented the opinions and apoken the sontlinents of the body at large. Amidst two millions of people there is anaple room for any difference of opinion on particular points: and we say, let opinion be fully represented.

It has been recently declared that there is no official Negations of the

It has been recently declared that there is no official Necespaper of the Wesleyan body. The ground is open and free to any organ which shall embody the feeling and the intelligence of the whole community. The great and intelligent body of the Wesleyans will not submit to be led by a one-sided organ, narrowed to the views or purposes of a clique or even a class. That which they do not find amongst themselves they will seek elsewhere; and thus, instead of a cheap and congenial vehicle of opinion, tending at once to bind together and to advance the whole body, the greatest danger is incurred that the various sources of information sought without, to supply the want of that which should exist within, will pro-

dace a loosening and a scathing effect.

The projectors of the WESLEYAN TIMES are resolved that this want of an able and efficient organ of Wesleyan opinion shall no longer exist. They are determined that the body shall possess a representative of its intelligence, worthy of it. The strenuous exertions that have been made, to keep such a Paper out of the field, have only resulted in foreing the renders to other means of information; they have not induced them to patronize that which they do not oppose. We know the opinions of the many, and we, therefore, delay no longer to offer them a channel for their full and free expression. These opinions are well embodied in the following paragraph, penned by one belonging to the masses:—

It is distinctly to be understood that the liberalism maintained by

the majority of Wesleyan Methodists is not the liberalism included in the common and offensive acceptation of that term. The liberalism advocated and we happen to know that many of the preachers are in love with

is as rational in its pleadings as it is modest in its pretensions and it—is as rational in its pleadings as it is modest in its precessions and claims, namely, equal rights, laws, usages, and privileges; a fair and open pathway to the various offices of the body, founded on piety, wisdom, and age, irrespective of party, polities, and churchism; a proper division of pulpit and itinerant toil, as well as honour; free discussion; clear, full, and open statements of the proceedings of the several connexional committees, and the different departments of the work, including the purposes to which the several funds are applied. All official appointments to be the act of the public Conference: a regular change of men in ments to be the act of the public Conference; a regular change of men in the more important offices of the body; a fair representation of the opinions, not of the few, through a partially-selected and one-sided medium, but of the Conference in its collective capacity. No intriguing; the liberalism, in short, of a BAND OF BROTHERS, with one aim; disinterested, preferring each other to themselves. Let an assembly of Christian men be inoculated with the virus of such freedom as this, and their is no fear of their deliberations and decisions being attended with

other than general satisfaction; and if not baulked by thorough-bred obstinacy, this is what will distinguish every assembly composed of such

These—to prevent any mistake—are the sentiments cherished by the projectors of the Wesleyan Times; and which it is believed are held by the majority of both ministers and recole

projectors of the Wesleyan Times; and which it is believed are held by the majority of both ministers and people. And it is, under God, in their steady maintenance that the safety and success of the body lie.

The vast importance, then, of an independent organ embodying these opinions of the great Wesleyan community, will, therefore, be denied by none but the advocates of monopoly, partial measures, and party politics. A master has no hold on a servant but through principle; the public at large has no other hold on the journalists of the day; and there is no wholesome principle but Christianity. On this the projectors of the Wesleyan Times take their stand; and, in accordance with its title, they intend to look with Christian eyes on the times past, present, and to come—but especially the present. To take events as they rise; the spirit of improvement as it advances; urging, at the same time, the nethey intend to look with Christian eyes on the times past, present, and to come—but especially the present. To take events as they rise; the spirit of improvement as it advances; urging, at the same time, the necessity of the Wesleyans keeping pace with the age in which they live, in intellectual cultivation, in morals, in purity, and in acts of benevolence; not omitting to treat with a strong hand every measure that endangers the liberty of the connexion and of the individual, whether from within or without. To meet such necessity the Wesleyan Times is projected. Its leading feetures will be that of Its leading features will be that of

## A WESLEYAN JOURNAL,

taking up and dispassionately discussing all matters relating to the body; advocating the maintenance of Wesleyan Institutions; and seeking a wise, advocating the maintenance of Weslevan Institutions; and seeking a wise, righteous, and liberal administration of its laws, as far as those laws are supported by the Sacred Records. Abuses will be fearlessly exposed, and such measures advocated as will be conducive to the welfare of the Wesleyan Community. It will be of no party, as such—bearing in mind, however, the words of an advocate of Methodism, that—"A man of no party is a man of no principle, and a man of mere party is a man of lost principle." In short, as far as Methodism is concerned, it will seek to extend and consolidate the system best adapted to promote the evangelization of the world—a system which the venerable Wesleys left as the legacy of their followers. It will not, however, confine its range to Wesleyanism, but extend it to the various branches of the Methodistic family, at home and abroad. Knowing no fear, it will seek no favour except that which an organ of "Justice, Love, and Truth" may claim.

## A RELIGIOUS JOURNAL,

it will discuss the great religious question of the day in a spirit of fairness and Catholicity, and in harmony with the venerable man who said, we are "the friends of all, and the enemies of none." Its columns will be enriched from time to time with articles on various points of theology; sketches of sermons from the most eminent of the old divines, &c., so as to render it a valuable treasury to both the public Teacher and the private Christian. It will be the firm and unflinching friend of the Voluntary System, and of Evangelical Truth, the foe of Popery, and its offspring Puscyism.

A POLITICAL JOURNAL,

it will array itself on the side of civil, political, and religious liberty; including in its range of advocacy a judicious retrenchment of national

expenditure; the reduction of taxation, and, in order to an extension of the franchise, the elevation of the masses. These are points that will be to the fullest and most zealous extent, argued and supported in it columns—carnestly contending for the greatest amount of good at the smallest possible expense. As

#### A SOCIAL JOURNAL.

it will aid the great schemes in operation for the advancement and elevation of society at large,—as Temperance Societies, Maternal Associations, Sunday Schools, Catechumen Institutions, Ragged Schools, Mechanics Institutes, Benevolent, Religious Tract, and Missionary Societies; with every laudable object and institution seeking the amelioration of mankind, and in uniting them in the bonds of peace all over the world, into the sublime sentiment of The Brotherhood of Man. As

#### A LITERARY JOURNAL,

it will contain Reviews of Books, Sketches of Ministerial Character, including Biographical Notices of eminent men in the literary, scientific, and political world, with extracts from new works, &c., &c. As

#### A FAMILY JOURNAL,

it will present a full synopsis of all the news of the week, political and religious, foreign and domestic. A careful digest will be made of the debates in Parliament during the session; and a record of all of moment that transpires in the course of the week; a paper such as a parent can with confidence place in the hands of his children and family circle. As

#### A COMMERCIAL JOURNAL,

its facilities will be more than ordinary, as it is published on *Monday* afternoon, in time for the evening mail, conveying with it the Corn, Produce, Grocery, Cattle, and other Metropolitan Markets of *Friday*, Saturday, and Monday, together with all the Country Markets up to that date. Special notice will be given to this feature, in order to enhance its value to country dealers. Money, Stock, and Share Markets will also receive the greatest care and attention.

In a word, the projectors of the Wesleyan Times are resolved to produce a paper in every respect worthy of the Wesleyan body, and thus place it in a position of intelligence and mutual communication on all topics and interests of the day, inferior to that of no other portion of the British community.

The WESLEYAN TIMES contains sixteen pages, or sixty-four columns, and is printed on the largest sheet allowed by law.

Price 5d. per copy; 5s. 3d. a quarter, to be paid in advance.

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The QUEEN, H. R. H. Prince Albert, Queen Adelaide, King Louis Philippe, and the

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e efforts of the Doudneys to overcome old fashioned prejudices having resulted in their obtaining the continued mage and unqualified approbation of the principal Sovereigns, Royalty and Nobility of Europe; they henceforth lly point to this fact, and say, Beneze fee The Universe of Case Payments over the old Carder States! And toot, that,—To be Cheap things must be Good.

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June.

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Declaration of Bonus.

The valuation of the Assets and Liabilities of the Society has been made to the 31st December, 1848, and the results submitted to Professor De Morgan, F.R.A.S., Peter Hardy, Esq., F.R.S., and Jenkin Jones, Esq., F.I.A., who certify that the Society's business has been of a most satisfactory character; and that the very liberal Bonus averaging upwards of 60 per cent. on the Premiums paid (about 2 per cent. per annum on the sum assured), is perfectly safe to the permanent interests of the Society.

The Class of persons who have availed themselves of the advantages of this Society (being principally members of religious Communities, and consequently of moral and careful habits), has given to the experience of the Star, a marked superiority, as will be manifest from an inspection of the following specimen of Bonus declared at the first Quinquennial Meeting, held March, 1849.

Age at date of Policy.	8um nssured.	Amount paid to the Office.	Bonus added to the Sum assured.	Amount now payable at the death of the assured.		
	£	£ s. d.	£ s. d.	£ s. d.		
25	1000	106 9 2	76 8 2	1076 8 2		
35	, 1000	139 15 10	85 7 1	1085 7 1		
45	' 100 <b>0</b>	188 10 10	98 0 0	1098 0 0		
55	1000	283 19 2	122 18 9	1122 18 9		
65	1000	448 2 6	169 1 7	1169 1 7		

The next valuation for the purpose of apportioning profits, will be made on the thirtyfirst day of December, 1853.

Report of the business done up to the present date, and all particulars, with forms of Proposals, Prospectuses, and any other information, may be obtained from any of the Society's Agents throughout the country, and from

W. E. HILLMAN, F.I.A., Actuary.

The Directors of the STAR FIRE INSURANCE COMPANY, continue to grant Policies against loss or damage by fire on Buildings, Merchandise, Furniture, and Stock in Trade, on terms highly advantageous to the public.

W. E. HILLMAN, Secretary. M.

# ADVERTISEMENTS.

JUNE, 1849.

THE very extensive sale of the "EVANGELICAL MAGAZINE,"—circulated in every part of the United Kingdom, in the British Colonies, the East and West Indies, Southern and Western Africa, Australia, and the South Sea Islands,—renders its cover a very important medium for all Advertisements relating to Public and Charitable Institutions, Books, Schools, General Business, Sales of Property, Apprentices, Servants, or Situations wanted.

N.B. It is particularly requested that Advertisements be sent to the Publishers, Messrs. Ward and Co., 27, Paternoster-row, and not to the Editor, or Printer.

		THE	TE	EMS ARE			
	£	8.	d.		£	8.	d.
Five lines and under	0	8	6	Bills of two leaves, stitched in	4	0	0
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Above six lines, 2s, per line,				Bills of eight leaves, and upwards			

\*\* No Advertisements can be inserted until paid for, if from the country, either by a remittance, which may be made through the post-master in any post-town, or by an order for payment on some person in London.

Advertisements sent after the 18th cannot be inserted in their proper places. No Advertisements received after the 23rd. Bills, Prospectuses, &c., till the 25th.

#### EDUCATION.

COLLEGIATE SCHOOL.—Stockwell-Green, Surry.—The Rev. SAMUEL BELL, A.M., Ph.D. Principal; with respectable Masters for the Continental Languages, Drawing, Drilling, &c. Prospectuses, on application. Dr. Bell is allowed to use the following Testimonial, kindly given by his neighbour, the Rev. J. B. Brown, A.B., Minister at Claylands Chapel. "Having visited the School conducted by Dr. Bell, at Stockwell, I have pleasure in stating, that as far as I can judge, it seems to be a very well-conducted Establishment. The situation is open and healthy, and the accommodation for Pupils resident in the house is all that could be desired. Great care seems to be bestowed upon the Scholars, in connection with all the branches of a sound and liberal Education; while those who have been from early years entirely under the care of Dr. Bell, show a very pleasing proficiency. The character of those who conduct the School is a sufficient guarantee that the moral and religious character of the Pupils will be carefully attended to.

"18th May, 1849.

James Baldwin Brown." 1

SEA-SIDE EDUCATION.—Mrs. CHAMBERLAIN, wife of the Rev. R. Chamber-lain, Swanage, Dorset, is desirous of receiving into her house, after MIDSUMMER, a few YOUNG LADIES, to EDUCATE with her own daughters. Her aim will be to combine, as far as possible, the regularity and stimulus of the Boarding School with the comforts, enjoyments, and safeguards of Home. Early application is requested. Reference is permitted to the Rev. R. Elliott, of Devizes; the Rev. Thomas Adkins, of Southampton; and the Rev. E. R. Conder, M.A., of Poole.

SEA-SIDE EDUCATION.—AT ST. MARTIN'S ACADEMY, DOVER, KENT.—YOUNG GENTLEMEN are BOARDED and INSTRUCTED in the various branches of English and Classic Literature, upon moderate terms, inclusive of all charges. A prospectus, with Testimonials furnished, upon application to Mr. Hulett, as above.

NO. 7, WALWORTH-PLACE, WALWORTH.—MISS EISDELL having removed to EPSOM, is succeeded by Miss SYKES, who receives YOUNG LADIES to BOARD and EDUCATE, with careful attention to sound instruction, and the usual accomplishments. Respectable references will be given, and Prospectuses forwarded on application.

HOME EDUCATION, HERRINGSWELL-HALL, NEAR MILDENHALL, SUFFOLK.—
The Misses TUBBS, residing with their parents in a retired, healthy village, easily accessible from Town, and being already engaged in the EDUCATION of three nieces, wish to receive FIVE additional PUPILS. Circulars, with references and particulars, will be forwarded on application.

NEAR BLACKHEATH.—THE QUARTER TO COMMENCE FROM THE DAY OF ENTRANCE.—YOUNG LADIES are BOARDED and kindly treated with a Plain and Useful Education, including Dancing, French, Writing, Arithmetic, History, Grammar, Geography, and Needlework. Terms, 18 Gaineas per annum. The School established thirty years. Address (pre-paid), to A. B., at Mrs. Dover, Blind-maker, 70, Wells-street, Oxford-street; Mr. Noble, Bookseller, Fleet-street; and Mr. Rustin (late Davis), 100, High-street, Borough. The SCHOOL RECOMMENCES on the 12th of JULY, 1849.

DUCATION.—Lee, NEAR BLACKERATE, KENT., delightfully situate 61 miles from L London.—The Misses WEIR BOARD and EDUCATE a limited number of YOUNG LADIES at their Establishment, Park House, Dacre-park, Lee. The Misses Weir make it their constant study to promote the health and comfort, as well as the meral and religious welfare of their pupils, who are entirely under the solicitous direction and superintendence of the Principals alone. Hot and Cold Baths. Reference is kindly permitted to the Rev. Thomas Timpson, Lewisham. Prospectuses will be forwarded on application. There will be a VACANCY for a LADY BOARDER at Midsummer.

TO School Assistants.—WANTED, after the Midsummer Vacation, in a respectable BOARDING and DAY SCHOOL, a YOUNG MAN, fully competent to teach the usual branches of a sound English Education, with Drawing. Applications, stating Age, Qualifications, Salary, &c., to Mr. Jones, Academy, Boston.

THE Friends of a YOUNG LADY, in her 18th year, are desirous of obtaining for her a Situation in a SCHOOL, as JUNIOR ASSISTANT in French and English, where her services will be considered as an equivalent for her Board, with lessons in Music and Drawing. References given and required. Address, M. A., 8, Campbell-terrace, St. Helier's, Jersey.

HIGHGATE, NEAR BIRMINGHAM.—The Misses PHIPSON will be happy to receive a few additional PUPILS in their ESTABLISHMENT for YOUNG LADIES, after the Midsummer Recess. The Situation is particularly salubrious, and the comfort of the Pupils is carefully consulted in the domestic arrangements; while the foundation of an intelligent Christian character is the primary object of solicitude. Special reference is pe mitted to the Rev. J. A. James.

REQUIRED, after the Midsummer Vacation, in a SELECT SCHOOL, a few miles from London, a TEACHER NOT UNDER 20, to take the entire instruction of the Papils in French, and to render occasional assistance in other departments. It is necessary that the Lady should have acquired the language on the Continent. Address to S. K., care of Messrs. Relfe and Fletcher, Booksellers, Aldersgate-street, London.

YOUNG LADY, who has for several years been engaged in Tuition, is anxious to obtain a Situation ss DAILY GOVERNESS, in or near the neighbourhood of Peckham. She is competent to impart Instruction in all the various branches of a sound English Education, accompanied with French, Drawing, the Piano-forte, use of the Globes, and the rudiments of Latin. The highest testimonials and references can be given. Address to A. B., Post-office, Peckham.

LADY aged 39, is desirous to engage herself as GOVERNESS in a respectable A Family. She undertakes to impart a solid English Education, together with the rudiments of Music and Drawing, should her Pupils be of tender age. Respectable references in the control of Music and Drawing, should her Pupils be of tender age. ences will be given. Address, postage paid, to E.S., Post-office, Hornchurch, Essex. 38

DUCATION FOR YOUNG LADIES.—Southfields-Place, Leicester.—The Misses MIALL, whose School has been established for upwards of ten years, have VACANCIES for THREE or FOUR BOARDERS. The advantages enjoyed by their Papils are of a superior order, affording them a liberal and solid Education; the strictest attention being paid to the formation of their character, and to their moral and religious The course of instruction pursued in this Establishment is based upon the printraining. The course of instruction pursued in this Establishment is based upon the principle of natural and careful cultivation, rather than of constrained exertion; of developing the characteristic capabilities of the children under their care, rendering their studies a pleasure rather than a task. The best masters are engaged for French, Drawing, Music, Singing, and Calisthenics.

The house is spacious and airy, situated in a pleasant and healthy locality. Terms, thirty guineas per annum. References—Rev. J. P. Mursell; Rev. J. Smedmore, Leicester; Rev. J. Sutcliffe; Mr. W. Sunderland, Ashton-under-Lyne; Rev. J. G. Miall, Bradford; Mr. E. Miall, Editor of the "Nouconformist," 4, Horseshoe-court, Ludgate-hill.

OWNLEY HOUSE, RAMSGATE .- Mr. and Mrs. HOFLESH respectfully invite the TOWNLEY HOUSE, RAMSGATE.—Mr. and Mrs. HOPLESH respectfully invite the attention of Parents desirous of securing for their Daughters the advantages of a useful, liberal, and religious Education, combined with the benefits of Sea-air and Bathing, to their Establishment, conducted in one of the most spacious and delightfully situated mansions, in a vicinity long famed for its salubrity; and brought, by means of the different Railways, to within a moderate day's journey of most of the principal towns in the Kingdom. For the convenience of Parents, the Pupils are accompanied to and from London by Mr. or Mrs. Hoflesh. Terms, with an engraved view of the house, will be sent on application.

Mrs. Hoflesh will be happy, during the Vacation (from June 19th to July 24th), to accommodate Visitors with Board and Lodging, and to take charge of Young Ladier whose friends may wish them to spend that time at the Sea-side.

A YOUNG LADY, of Christian principles, is desirous of forming an Engagement as GOVERNESS in a pious FAMILY or SCHOOL; if in the former, she would prefer children under 12 years of age; if the latter, she would be happy to assist in the general duties, and also take the younger Pupils in Music and Drawing. Address, P.M., Mr. Johnson, Librarian, 31, King's-road, Brighton.

A YOUNG LADY in her 22nd year, seeks a Situation as GOVERNESS in a pious FAMILY. She is competent to instruct in Music, French, Singing, and Drawing, and the usual routine of English Education. Reference kindly permitted to the Rev. J. S. Bright, Dorking. Address (post-paid), L. O., 7, Orchard-place, Camberwell New-road, Kennington.

OT. LEONARD'S COTTAGE, BEDFORD.—The Misses GREEN beg to call attention to their Select ESTABLISHMENT for YOUNG LADIES, as offering peculiar advantages for the mental and moral cultivation of their Pupils. The course of instruction includes the various branches of a refined English Education, with all those accomplishments which add grace to a well-informed mind. The house is delightfully situated, and the grounds are extensive, comprising more than an acre, to which the Pupils have free access. Terms, including French, 26 Guineas per annum. Music, Drawing, Italian, German, Latin, and Dancing, 4 Guineas each. Masters of eminence in attendance. References given and required. A VACANCY for an ARTICLED PUPIL.

A S GOVERNESS.—WANTED, by a YOUNG LADY (aged 24), a RE-ENGAGE-MENT in a Private Family. Her Qualifications are English, French, Music, Singing, Drawing. Highly respectable references given and required. Letters, stating full particulars, will meet with immediate attention. Address, J. E. W., Mr. G. Pigg, 20, Bedford-square, Brighton.

A LADY, who has had considerable experience in Tuition, and is competent to instruct in the usual branches of an English Education, with Music. French, Drawing, and Latin, is desirous of an ENGAGEMENT in a small pious FAMILY of Dissenting Principles. References given and required. Address, C. U. M., 63, Wood-street, Cheapside,

A YOUNG LADY, in her 20th year, wishes for a RE-ENGAGEMENT, after the Midsummer recess, in a Dissenting SCHOOL or FAMILY. She is competent to impart instruction in Music, Drawing, Flower Painting, French, and the rudiments of Latin; added to the general routine of a polite English Education. The most satisfactory references supplied. Salary of secondary consideration. Address (post-paid), H. B. C., Part office Maldon Esser. Post-office, Maldon, Essex.

A LADY, respectably connected, wishes to RE-ENGAGE herself as GOVERNESS in a pious Dissenting FAMILY. She has been many years accustomed to Tuition, and teaches Music, Drawing, French, the rudiments of Latin, with the various branches of an English Education. The most respectable references can be given. Address, A. F., Mr. Preston's, Bookseller, Nottingham.

EDUCATION.—To HEADS OF FAMILIES AND SCHOOLS.—A YOUNG LADY, respectably connected, of decided Christian Principles, and accustomed to the work of Tuition, is now open to form an ENGAGEMENT as GOVERNESS in a pious Family or School. She is competent to impart instruction in all the solid branches of an Eglish Education, to teach the French and Italian languages (with the rudiments of the German.)

Also Music, Singing, Drawing, and Flower Painting. References are kindly permitted to the Rev. John Burnett, Camberwell, or Rev. J. Watson, Hackney College, &c. Address, S. E., 5, Lark-hall Rise, Clapham.

A YOUNG LADY, turned Twenty, is desirous of macting with a Situation as NURSERY GOVERNESS. She can instruct in the radiments of Music, if required. Address, E. L., care of Mr. Rankin, Epping, Essex.

AN ENGLISH LADY, who is about leaving a situation in which she has reaided some A time, is desirous of a RE-ENGAGEMENT. She undertakes to instruct in Music, French, and Drawing, added to a sound English Education. Unexceptionable references can be given. Address to X. Y. Z., care of Mr. W. Perkins, Bookseller, Haverfordwest, South Wales.

A N ENGAGEMENT, as GOVERNESS in a Dissenting Family, is wanted by a YOUNG LADY, who undertakes to impart a sound English Education, with Music, Drawing, Painting, French, and Latin. Respectable references given. Address (free), Y. Z., Post-office, Wansford.

THE PRINCIPALS of a Respectable BOARDING-SCHOOL, with a limited Number, are desirous of engaging a YOUNG LADY as ARTICLED PUPIL. In addition to a liberal Education, she would receive Lessons in French, Italian, Music, and Drawing. Every domestic comfort would be enjoyed, with attention to her best interests. Terms, 10/. half-yearly. Highly respectable references given and required. Address A. B., Abel and Sons, Music Warehouse, Parade, Northampton.

WANTED, after the MIDSUMMER VACATION, in an ESTABLISHMENT near London, a LADY fully qualified to give INSTRUCTIONS in MUSIC, without the aid of a Master. Occasional superintendence of the Papils is their hours of relaxation will also be expected. Address, by letter, S. E., Mesers. Rolfe and Fistcher, 150, Aldersgate-street.

A LADY, experienced in GENERAL TUITION, wishes for an Engagement either as A GOVERNESS in a PRIVATE FAMILY, or as TEACHER in a SCHOOL. Qualifications — English, French (acquired in Paris), and Drawing. Address L. M., B. Balkwill's, Esq., Bodmin, Cornwall.

A YOUNG LADY, Member of an Independent Church, in her 22nd year, is desirous of forming an engagement as RESIDENT GOVERNESS in a PIOUS FAMILY. Her instruction comprises the usual branches of an English Education, with French, Music, and Drawing. To an INVALID MOTHER, who considers careful religious training of the first importance, the Advertiser would be invaluable. Unexceptionable references given and required. Address, A. Y, to the care of Mr. Carter, jeweller, Redclifstreet, Bristol.

A YOUNG LADY, of good Education, desirous of gaining experience in Tuition, is wishful to enter an ESTABLISHMENT where she would, for the first three months, consider her board as an equivalent for her services. She can instruct in English, Music, and the rudiments of French and German. She has been for some years a Member of a Congragational Church. References kindly permitted to the Rev. Thomas Lewis, Islington; Rev. John Young, Albion Chapel, Moorfields; Rev. Henry Allen, Islington. Address, Y. Z.,— Thompson (stationer), Upper-street, Islington.

A YOUNG LADY, in her 21st year, wishes for an engagement as GOVERNESS in a FAMILY where the Children are under 10 years of age. Her acquirements are English, &c., the rudiments of French, and a thorough knowledge of Music. The most satisfactory references to Ministers, and to the Lady whose Children have been under her instruction, will be given. Address, free, to S. B., Mr. Oldrey, 3, Wellington-terrace, Bayswater.

BARNSBURY PARK, ISLINGTON.—Miss MATTHEWS continues to Board and Educate YOUNG LADIES in English, Ancient and Modern History, Geography, Astronomy, General Literature, &c., the Use of the Globes, Writing, Arithmetic, Composition, Elocution, the Modern and Classical Languages, Music, Drawing, Singing, Calisthenics, &c., by eminent Masters. References: The Rev. Dr. Bunting, Rev. Dr. Alder, London; Rev. A. Barrett, Hackney-r.;ad; Rev. Dr. Hannah, Didsbury, Manchester; also to Clergymen and Families of the first respectability in England, Scotland, Ireland, Jersey, Guernsey, India, and most of the Colonies. Prospectases will be forwarded on application.

DISSENTERS' BOARDING-SCHOOL, IPSWICH.—WANTED, an ENGLISH AS-SISTANT, accustomed to Tuition and the general routine of School Business. Apply, stating age, qualifications, references, &c., to Mr. John D. Buck, Ipswich. 75

A YOUNG PERSON of respectability, accustomed to Tuition, is desirous of obtaining a SITUATION in a FAMILY where she would be required to take charge of, and instruct young Children in the usual branches of an English Education and Music, or as COMPANION to a LADY, in which capacity she would be willing to render herself generally useful. Can be recommended by the Lady with whom she lived three years. Address, A. B., Mrs. Gibb's, St. Albans.

A YOUNG LADY wishes for a Re-engagement at Midsummer as GOVERNESS in a SCHOOL or FAMILY. In addition to the usual branches of English, she is competent to teach Music, Pencil and Water-colour Drawing, and Flower Painting—French, and the rudiments of Italian and Latie. Apply to J. K., General Library, 43, High-street, Exeter. 78

A YOUNG LADY, experienced in Tuition, wishes for a Re-engagement as GOVERNESS in a FAMILY where the Pupils are under Twelve Years of Age, or in a small SCHOOL, or as COMPANION to a LADY. She teaches English in all its branches, French, and Music. Respectable references will be given. Address R. F., Mr. Nixon's, 51, Great Marylebone-street.

THE PARENTS of a YOUNG LADY, whose Education has been in some degree neglected, owing to her health having been delicate, are desirous of placing her for a time with a Christian FAMILY, where she can have an opportunity of mental improvement. If with two or three other young persons, it would be preferred. A short distance from Town would have the preference. Apply, stating terms, &c., to A. Z., Mr. Choushey, Post-office, Little Chelsea, Brompton.

THE SCHOOL THAT ALL WANT.—In a healthy locality, within an omnibus ride of the City, there is an ESTABLISHMENT where young Ladies are liberally boarded, soundly educated, and their morals carefully trained, under the superintendence of a Mother. Terms, including accomplishments, 181. and 201. References given to Parents of Papils. Address, Q. Q., care of Mr. Clapp, Camberwell New-road.

TUNBRIDGE-WELLS ESTABLISHMENT FOR YOUNG LADIES, BURLINGTON HOUSE, MOUNT SION.—Miss NYE informs her friends that the MIDSUMMER VACATION will close on the 20th July, when she will have a few VACANCIES for PUPILS. Terms, including English, French, and Drawing, 23 guineas per annum; Music, 4 guineas; Laundry, 2 guineas. References and Prospectuses forwarded on application.

A YOUNG LADY wishes, after the recess, to meet with a Pious Protestant French FAMILY, where she could reside, and perfect herself in French Conversation. Or with a Finishing Establishment in which there is a Resident FRENCH LADY, and where she could have Masters for Music and German. She would not object to devote two or three hours a-day to instruct the Pupils in English or Drawing. The sea-side would be preferred. Address (post-paid), S. M. B., Mr. Cross, chemist, Mare-street, Hackney. 87

HOME EDUCATION FOR A SELECT NUMBER OF YOUNG LADIES.—SIX GUINRAS
PER QUARTER.—In this ESTABLISHMENT, four miles from Town, instruction
embraces English, French, Music, Drawing and Painting, Dancing, Writing and Arithmetic,
Plain and Fancy Needlework, Class Books, Drawing Materials, &c., for Six Guineas, including Washing. The Premises are spacious and siry, possessing great advantages requisite for Health, Comfort, and Recreation. Food unlimited. References to Parents. Cards
at Mr. Effingham Wilson's, 11, Royal Exchange.

NO SALARY REQUIRED.—A LADY, who has had some experience in Tultion, is anxious to obtain a Situation as GOVERNESS where her Pupils would be under the age of 10, or to enter a LADIES' or GENTLEMAN'S BOARDING SCHOOL, to instruct the Junior Classes. Address, post-paid, to L. A. B., Post-office, Aylesbury. 90

A YOUNG LADY, of decided Christian principles, wishes a Re-engagement as GOVERNESS in a Pious FAMILY where the Children are under 14. She imparts Instruction in the various branches of English, with Music and French, if required. Would not object to the post of ENGLISH TEACHER in a Select SCHOOL; is fully competent to undertake the Writing Department entirely. Unexceptionable references given. Address. Q. Q., 3, Spray's-buildings, Stratford, Essex.

A T a SELECT ESTABLISHMENT, delightfully situate a few miles from London, A near one of the leading Railways, a limited number of YOUNG LADIES are received, and enjoy all the comforts of home. Board and education, comprising English, French, and Music, 21 guiness per annum. The most satisfactory references will be given to Parents. Cards of address may be obtained at Mr. Gibson's, stationer, Harrow-road, or of Mr. Nichols, Earl's-court, Leicester-square.

A YOUNG LADY, who has resided on the Continent several years, and is able to speak fluently the German and French Languages, wishes to obtain a Situation as GOVERNESS in a Gentleman's FAMILY. Address, F. M. C., Post-office, Colchester, Essex.

TO SCHOOL ASSISTANTS.—WANTED, in a Respectable BOARDING SCHOOL, about eight miles from London, after the Vacation, a MASTER for the Latin Classics, with Greek to Homer; in Mathematics, Euclid and Algebra; and to assist in the general Duties. Three other Masters are engaged in the School. Latters, stating Age, Qualifications, Salary expected, will meet with immediate attention. A Member of a Christian Church would be preferred. Address, A. B., care of Ward and Co., 27, Patermoster-row.

DUCATION, at an old-established BOARDING-SCHOOL for GENTLEMEN, delightfully situate, a short distance from London. Terms, 20 and 22 guineas per annum. The system of education is emulative, the Pupils being led to the love of learning without the fear of coercion. The table is supplied with the best provisions, without limitation, and every domestic indulgence afforded. The mansion stands within ten acres of its own grounds; the situation cannot be surpassed for salubrity, and is easy of access. The playground and the pleasure and floricultural grounds are fitted up for the recreation of the Pupils, and the lawn, meadow, orchards, kitchen garden, &c., are set apart for the use of the Establishment. An excellent bath supplied by a running stream. Pupils may be withdrawn at any time. Prospectuses in answer to letters to A. G., 49, Paternoster-row. 104

SOUTHAMPTON HOUSE ACADEMY, KENTISH TOWN, MEAR THE FOOT OF HIGHGATE-HILL, MIDDLESEX, CONDUCTED BY RRV. JOHN BICKERDIKE.—
This School is conducted steadily on its old principles. Great pains are taken to lay the foundation of a solid Education, and to qualify the Pupils, both morally and mentally, for their future position in Society. References are kindly permitted to the friends of the present and of former Pupils.

THE Rev. S. J. SMITH, B.A., who receives into his Family a limited number of PUPILS for HOME INSTRUCTION has now a VACANCY. His course includes all the essentials of a THOROUGH Education. Westwood Cottage, Enfield, Middlesex. 119

VERANDAH COTTAGE, LOUGHBOROUH, LEICESTERSHIRE.—Mrs. HARCUS (wife of the Rev. W. Harcus), receives into her ESTABLISHMENT, alimited number of YOUNG LADIES, who are instructed in all the easentials of a useful and polite Education, comprising English, French, Music, Pencil and Crayon Drawing, Flower, and Landscape, Water-colour, and Oil Painting. Terms, 25 to 30 Guineas per annum, including French. The most respectable references will be given.

A YOUNG LADY is desirous of an ENGAGEMENT in a respectable family as GOVERNESS to two or three little girls under 12 years, is a good Pianist, and has a good knowledge of French and Drawing. A Lady in delicate health would find in her a kind attentive companion, and one who would be willing to oblige in anything (not menial.) Emolument not so much an object as a comfortable home. Most respectable references can be given. Address, J. M., Mr. Shaw's, Bookseller, Southampton-row, Russell-square.

A SSISTANT TEACHER.—WANTED, in an Establishment near London, a YOUNG LADY, to assist in the English Department. A Congregational Nonconformist would be preferred. As accomplishments are not required, no Salary will be given for the first year. Application to be made by letter only, (pre-paid,) addressed to M. N., 65, Bishopagate-street-without, stating full particulars.

WANTED, after the Midsummer Vacation, a YOUNG MAN of respectability, about 25 years of age, as an ASSISTANT, in the usual routine of a respectable SCHOOL. He must have a good knowledge of Drawing, and be a good Penman. Address, stating qualifications, &c., to Mr. H., 15, Moore-place, Lambeth.

#### SITUATIONS.

WANTED an APPRENTICE to the PRINTING, BOOKSELLING, STATIONERY, and GENERAL MUSIC BUSINESS. Address, Mr. Storer, Victoria-Street, Derby. 27

TO DESTITUTE CHURCHES.—Any small Church, situated in the counties of Herts or Essex, whether Baptist or Independent, destitute of a PASTOR, may hear of a plain plous servant of Christ, without family, by addressing a line, (post-paid), to X. O., Post-office, Sawbridgworth, Herts, stating particulars as to Salary, &c.

TO MEN OF BUSINESS.—The advertiser, who is a MARRIED MAN, and the son of an Independent Minister, is auxious to meet with a permanent SITUATION, where his experience, energy, and integrity, would be appreciated, and his services adequately remunerated. He is thoroughly acquainted with the DRAPERY TRADE; understands Book-keeping and Accounts; has been in business for himself, and accustomed to the management of small and large concerns; has a good address, and is determined to render himself valuable in any position. To any one requiring a trustworthy and active man, the advertiser would prove an acquisition. The most satisfactory testimonials as to character and ability can be given. Address, A. G., 51, High-street, Oxford.

TO CHEMISTS' ASSISTANTS.—WANTED immediately, as conductor of a respectable business, a PERSON of thorough experience, good business talents, with the necessary qualifications for filling an important and responsible Vacancy. A member of a Congregational church will be preferred. Apply to Messrs. Barron and Harvey, Druggists, London, or to J. Boyer, Chemist, Derby.

TO IRONMONGERS.—WANTED an ASSISTANT in the GENERAL FURNISHING LINE. Apply, Mr. George Shippey, Sidney-street, Cambridge, stating Terms, &c. A Dissenter preferred.

TO PARENTS AND GUARDIANS.—A respectable YOUTH is required as an APPREN-TICE to the business of a tailor, where every opportunity will be offered for his becoming proficient in his Trade, combined with every domestic comfort. A moderate Premium required. Apply to X. Y. Z., Mr. Hudson's, Stationer, 2, London-street, Greenwich.

WANTED, by a respectable middle-aged FEMALE, a Situation as HOUSEKEEPER, where one or more servants are kept. She would have no objection to a Dairy. The most satisfactory recommendation will be given by the gentlemen she has been living with. Application to be made to the Rev. J. Gay, No. 5, Globe-lane, Ipswich; or Mr. J. Backhouse, Baptist Minister, Bury St. Edmands.

WANTED, by a respectable young Person, a Situation as COMPANION or MAID to a LADY. No objection to travelling. Or as SHOP ASSISTANT in any light Business; in which Situation no Salary would be required for the first six months; as improvement is a principal desideratum. Respectable references can be given. Direct (post-paid), to M. M., No. 29, Broad-street, Reading, Berks.

A GENTLEMAN, whose time is unoccupied, is desirous of engaging with any Lady or Gentleman to COLLECT RENTS, or with a public Institution in COLLECTING SUBSCRIPTIONS. He has been a member of a Christisn church for 30 years. As he keeps a horse and chaise, a few miles round the vicinity of London would not be an objection. The most respectable references can be given, and approved security. Apply by letter, to E. F., at No. 17, Little Alie-street, Goodman's-fields, London.

TO PRINTERS.—WANTED, an Engagement to take the SUPERINTENDENCE of a PRINTING OFFICE, by a steady, respectable YOUNG MAN, who has, for the last TWO YEARS, filled a similar Situation in one of the first Book, Jobbing, and News Offices in London. The advertiser thoroughly understands every branch of the Profession, and can give good references as to character and abilities. Address, R. G., Mr. Sherman's, West-street, Smithfield, London.

AS HOUSEKEEPER, where a servant is kept, a respectable FEMALE, who has for many years been accustomed to the careful management of domestic affairs, is desirous of obtaining a situation with an Invalid Lady, a Widower, or in a house of business. Address (post-paid), E. S., Mrs. Moore's, 30, Southampton-street, Camberwell.

WANTED, as an APPRENTICE to a TRADEALER and GROCER, in an old established concern, a YOUTH of respectable and plous connections, where he will be treated as one of the family. A Premium expected. Inquire of Messrs. Flest, Brothers, 141, Fenchurch-street, City.

WANTED, in the GENERAL DRAPERY BUSINESS, an active YOUTH as an APPRENTICE, for Three, Four, or Five Years. A small Premium will be required, in proportion to the time of service. For particulars, apply by letter (post-paid), to S. S., Post-office, Hertford.

TIO PARENTS AND GUARDIANS.—WANTED immediately a well-disposed YOUTH, from a Dissenting Family, as an APPRENTICE to the BOOKSELLING, PRINTING, and STATIONERY BUSINESS. As the advantages of the Situation are very peculiar, a liberal Premium is required. Apply to W. Cowing, Public Library, Barnot, Herts. Agents need not apply.

TIO GROCERS AND CHEESEMONGERS.—WANTED to apprentice a strong, active, well-educated YOUTH, near 15, to the above business, where a good trade is carried on, and where he would be well treated, and his morals strictly attended to. Apply (first by letter), addressed to S. B., at Mr. Hasker's, Corn-dealer, Walworth-road.

WANTED immediately, in a very respectable TEA and COFFEE ESTABLISHMENT in the Country, a fully competent ASSISTANT, a good Salesman, whose meral character will bear the strictest investigation. A decidedly religious young man preferred. Apply personally, or by letter pre-paid, to A. B., Mr. Peter Broad, 29, Tavistock-street. Covent-garden.

TO PARENTS AND GUARDIANS.—WANTED immediately, a steady active YOUTH as an APPRENTICE to the GROCERY BUSINESS. Terms, premium 50l. for four years. Apply to Messrs. R. and J. Keynes, Wholesale and Retail Grocers, Shaftesbury, Dorset.

YOUNG PERSON, accustomed to Business, and respectably connected, is desirous of obtaining a SITUATION in a LIGHT or FANCY BUSINESS. The country preferred. Unexceptionable references given and required. Address, R. J. M., Postoffice, Dorking.

AW.—A SOLICITOR, of thirty-five years' standing in the country, being also Clerk to Justices, is willing to receive an ARTICLED CLERK who may reside with the Family. For particulars, apply by letter to W. S., care of Mr. Hadland, Guildhall, London.

A GRICULTURAL PUPILS.—Mr. JOHN CLARKE, of Long Sutton, Lincolnshire, expects to have a VACANCY at Midsummer. His occupation exceeds 600 acres, and combines every department of practical Farming and Grazing, conducted upon approved modern principles. Mr. C. has been in the reception of Pupils for about twenty years. He will require and give the most satisfactory references.

WANTS a SITUATION in a quiet Christian Family, a respectable and experienced NURSE, with 18 months' undeniable character, and can, if required, bring up the Infant by hand. Direct (pre-paid), to S. M., J. Read's, Bookseller, Cornhill, Ipawich. 109

TO PARENTS, &c.—J. SMITH, CHEMIST, &c., Barnet, respectfully informs Parents and Guardians, that he has an opening for a steady intelligent YOUTH as an APPRENTICE. The Business has been established many years. Premium a secondary consideration. Every attention will be paid to his domestic comforts and moral training. Reference (by kind permission) may be made to the Rev. A. Stewart, Palmer House, Holloway-road, Islington.

TO PARENTS AND GUARDIANS.—An APPRENTICE wanted by MUNRO and SON, PRINTERS, BOOKSELLERS, and STATIONERS, Woodbridge. Time, Three Years.

TO PARENTS AND GUARDIANS.—LAW.—A SOLICITOR, in extensive and highly respectable practice, has a VACANCY for an ARTICLED CLERK, who will possess every advantage for acquiring a thorough knowledge of the Profession, and may, if desired, reside with the family of the Principal. A premium required. Address to L.X., care of Mr. Williams, Stationer, 31, Moorgate-street.

CHEMIST and DRUGGIST is in immediate want of an ASSISTANT. Apply, by letter, to P. S., Mr. Edwards, 67, St. Paul's, London.

TO PARENTS.—WANTED, a respectable YOUNG PERSON as an APPRENTICE to the MILLINERY and LACE BUSINESS. She will have the opportunity of serving behind the counter, and also thoroughly learning her business, and will be expected to conform to the regulations of a pious Family. A small Premium required. Apply, (it by letter post-paid), to Mrs. Smalley, 2, Barnsbury-place, Upper-street, Islington. 126

TO LIGHT MECHANISTS, DRAPERS, GROCERS, &c.—The friends of a well-educated and well-disposed YOUTH, just completing his fourteenth year, are desirous of APPRENTICING HIM in some truly pious family, either in Town or Country, where he would have an opportunity of acquiring a thorough knowledge of business and business habits. No Premium can be offered, the Youth being a son of a London City Missionary: Clothes, &c. during his apprenticeship, being all that can be reasonably promised. Letters (pre-paid), addressed to E. R., 2, Lansdowne Cottages, Cavendish-road, Wandsworth-road, London, will be attended to. London, will be attended to.

WANTED, in the Country, by a respectable FEMALE, in her 21st year, a SITUATION in a LINEN-DRAPER'S SHOP, at the Counter. She has been accustomed to line and trim bonnets, &c. Unexceptionable references as to character, can be given. For particulars, address (post-paid), to W. H., care of Mr. Barcham, Bookseller, Reading, Berks.

TO PARENTS AND GUARDIANS.—RICHARD J. DANGERFIELD, PRINTER, BOOKSELLER, and STATIONER, Dunstable, Bedfordshire, has a VACANCY for a well-educated YOUTH as APPRENTICE; he would be treated as one of the family. Address as above.

TO COMMERCIAL TRAVELLERS.—A COMMISSION is offered to any Gentleman having a good connection amongst GROCERS, DRUGGISTS, and IRON-MONGERS, in the North of England and Scotland; also West of England, taking his journeys every Three or Four Months, for the sale of an article or two, where the samples are not heavy or bulky. Address (post-paid), Y. Z., at 123, Aldersgate-street, London. Security required. State particulars of present engagements.

WANTED immediately, in an extensive and respectable House of Business, a FIRST HAND MILLINER of considerable experience. A Dissenter preferred. Letters addressed (post-paid), stating salary and reference, to P. H., Post-office, Hitchin.

TO PARENTS AND GUARDIANS.—WANTED, a respectable well-educated YOUTH, as an APPRENTICE to the WHOLESALE and RETAIL GROCERY and DRAPERY BUSINESS. A Premium expected. Apply to J. A., Lankester, Stowmarket, Suffolk.

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REASY'S BRIGHTON SAUCE, for Cutlets, Chops, Gravies, Fish, Hashes, Steaks,

Savoury Dishes, Soups, Wild Fowl, and especially for Cold Meats.

This Sauce will be found more useful than Pickles, and is the most delicious auxiliary

for palates accustomed to the Eastern Sauces.

Not any is genuine but that sold in Bottles with Labels, signed in the handwriting of the Proprietor, 31, West-street, Brighton, where it may be had Wholesale; and Retail of all the respectable Sauce Vendors in the Kingdom.

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BUILDING LAND AT CROYDON.—TO BE LET or SOLD, as a Whole or in Plots, suitable for the erection of Villas, about 15 Acres of Land, exclusive of Roads, a dry gravel soil on a chalk substratum, in a delightful situation within a convenient distance from the Station, and with a plenriful supply of the purest Water. The extraordinary facilities for transition which the London and Croydon Railway now affords to Residents in Croydon bring this very desirable Locality into the position of a Suburb of the Metropolis, and good Residences are now necessary to meet the increasing demand. For particulars and plans of the Estate, apply to Messrs. Davis and Vigers, 3, Frederick'splace, Old Jewry.

TTYDROPATHY.—Dunerable, Bedfordeniae.—Dr. LAURIE continues to r a limited number of PATIENTS. He acquired a knowledge of this meth treatment from Prissants at Grafenberg, and at several institutions at home and at and has practised it with success for some years. For terms and prospectuses, addr

CIAUTION: 1—ROBINSON'S MEDICATED COTTON.—The petronage bestewed by several eminent Physicians, and the Faculty in general, on the MEDICATED COTTON, prepared by Mr. ROBINSON, late of Devonshire-street, Portland-place, has induced many persons to sell a spurious article of a totally different nature, J. F. Daggin and Co., as Agents to Mr. Robinson, therefore caution all parties using the Medicated Cotton, particularly to observe that their name and address is on the label, and that the packets are all stamped and scaled,—"Robinson's Medicated Cotton." This article will be found invaluable in all diseases of the Chest, Lungs, Tic Douloureux, Rhomastic Gest, Burns, &c.; and in cases of fractured Limbs will give great relief. Sold, wholesale and retail, by J. F. Duggin and Co., Dyers, 37, Duke-street, Manchester-square, and 12, King-street, Holborn, and by G. F. Beatley, 220, High-Holborn; in packets, 1s. 1\frac{1}{2}d., 2s. 3d., 4s. 6d. each. Orders from all parts of the country executed, upon the receipt of a Poet-office order to the amount. Post-office order to the amount.

CHAWLS, DRESSES, and CLOAKS of every description cleaned; the colours preserved. Black dyed for Mourning every Wednesday and completed in a few days, when required. Bed Furniture and Drawing-room Suites cleaned, dyed, and finished, by Samuel Osmond and Co., 8, Ivy-lane, Newgate-street, London.

N.B. Communications by letter strictly attended to. Established above a Century. 19



TONES'S 41. 4s. SILVER LEVER, and 101. 10s. GOLD LEVER
WATCHES, selling at the MANUFACTORY, 338, Strand,
opposite Somerast House, jewelled in four holes, with maintaining
power, elegant in form, warranted not to vary more than half a
minute per week. Attention is called to the reduced price of the
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On receipt of 1s. above the price, in Post-office order, payable to
John Jones, one will be sent free to any part of the Kingdom.

JONES'S SKETCH OF WATCH-WORK SENT FREE FOR A 2d. STAMP. 21

CUMMER BEVERAGE.—Lemonade and Ginger Beer Powders, for six Glasses, 4d.; Seidlitz Powders, 6d.; Soda Water Powders, 3d. PERSIAN SHERBET, 2s. per lb. (sufficient for fifty Glasses), a Tea-spoonful of which, stirred in a tumbler of Water, and taken while effervescing, makes a delicious cooling Summer Drink. Carbonate of Soda, 6d. and 1s.; Rochelle or Tasteless Salts, 1s.; Tartaric Acid, 1s. 6d. and 2s. per lb., at Griffiths's, 41, Clerkenwell-green, London.

A N INVALUABLE DISCOVERY, which is capable of being applied to almost any A conceivable extent (and therefore profit), has been tried by the Advertiser on a limited scale, with never failing success; and being desirous to extend the benefits of his Discovery, which he is unable to do alone, wishes to meet with a Partner who would be willing to embark from 6001. to 7001. in the Concern, assured that a steady, active individual, with moderate application, may realize a handsome fortune in a short time

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